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All the good spirits in the Universe
should be united with each other, in a common
work in behalf of Truth & Righteousness.

Sectarianism that hydra for of all good-
has for ages past kept the best spirits apart
has divided & broken the powers of Truth & virtue
among men. An unshaken, uncompromi-
sing attachment to all the saving truths &
doctrines of Jesus Christ is our 1st & foremost
duty; allied to it & flowing necessarily
from it is an ardent desire & endeavour
to unite

W. W. Case

THE
CHRISTIAN WITNESS,

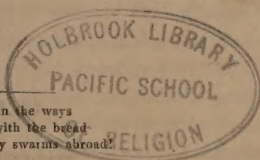
AND

Church Member's Magazine:

THE OFFICIAL ORGAN OF

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

1847.



"Train up thy children, England, in the ways
Of righteousness, and feed them with the bread
Of wholesome doctrine! Send thy swarms abroad!
Send forth thy humanizing arts,
Thy stirring enterprise,
Thy liberal polity, thy gospel light!
Illumine the dark idolater,
Reclaim the savage! O thou Ocean Queen,
Be these thy toils, now thou hast laid
The thunderbolt aside.
He who hath blest thine arms
Will bless thee in these holy works of peace.
Father! thy kingdom come, and as in heaven
Thy will be done in earth!"

SOUTHEY.

THE PROFITS OF THIS WORK

ARE

DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME IV.

LONDON:
PUBLISHED BY JOHN SNOW,
PATERNOSTER-ROW.

47179

THE

CHRISTIAN WITNESS

AND

Church of England's Magazine

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TYLER & REED,

PRINTERS,

BOLT-COURT, FLEET-STREET.

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PREFACE.

In closing the labours of another year, it may be proper to look back through the path we have travelled, and to cast our eyes around us, over that great theatre on which man has been moving and acting. The year 1847 has been one of considerable moment in the line of history. Looking at that which, as Englishmen, most concerns us, we see on every hand not a little to excite gratitude for the past, with much to awaken solicitude for the future. At the close of 1846 all in the horizon of Britain was dark and menacing. The horrors of famine heavily impended over the three kingdoms. The skill of man was so baffled in its attempts to descry the hidden cause, and to explain the calamity on natural principles, that it assumed in the minds of most the aspect of a national judgment. Such was the magnitude of the evil that the power of Empire to do more than slenderly to mitigate the affliction of millions was humbly demonstrated. It was soon discovered that the wealth of one nation, and that the richest on the face of the earth, might speedily be exhausted, not in feeding to the full, but in supplying the slender pittance essential to preserve life to the people of another. Imperial bounty may boast its achievements in dealing with local distress, confined to hundreds or to thousands; but when the claimants become a nation, comprising millions, its impotence is quickly felt, and its insignificance surely demonstrated. In this way we are taught more justly to appreciate the magnificence of the bounty of Him who openeth his hand liberally, supplying the wants of every living thing, giving rain from heaven and fruitful seasons, and filling the hearts of men with food and gladness.

But this is not the only lesson which has been taught to observant men by Ireland's misery, which supplied the means of testing the principles and illustrating the character, both of classes and of countries. Now that the season of excitement and the day of danger is past, and the events themselves removed to a considerable distance, the sphere of moral vision is cleared up, and the powers of right reason have room to operate. Looking back, then, to the day when the jaws of Famine threatened to devour millions of the Papal Irish, how did the Papal Nations of Continental Europe act towards them? How short the tale of their sympathy! By those Nations, notwithstanding religious affinity and territorial vicinage, for aught that was done, or attempted to be done, four or five millions of the Irish might have been swept into eternity!

But how did matters stand with respect to Great Britain? Where were the mass of her nobles and of the proprietors of her broad acres on that day? How insignificant the space required to record their deeds on the roll of benevolence! And what is to be recorded of the Church which claims them, and which may be said to exist very mainly for them? Short, likewise, is the record of her deeds. To what quarter, then, shall we direct our eyes for exhibitions of spontaneous humanity,—costing more than sighs and tears, and finding its meet expression in substantial viands and solid gold? For these we shall look, nor look in vain, among the divers bodies of British Dissenters. Amongst these, whatever may be said of the discretion of the

deed, there was a display of patriotic benevolence and Christian humanity to which the world's history supplies few parallels. Yes; it is impossible for the historian of Nonconformity, during the year 1847, to view with feelings other than those of grateful exultation the magnanimous deeds of his people. Pity it is, alas! that the deeds have not, on the whole, had a worthier object, and have not been answered by a more meet return.

Of senatorial beneficence we have made no mention, forasmuch as Parliamentary bounty is cheap, costing little to those who bestow it, and, in the end, generally producing little to those who receive it. But leaving the senate we cross the ocean. Whatever the apathy of England's Church and England's Nobles, and of the Papal Nations of the Continent, Ireland's neighbours, her woe excited in the generous bosoms of multitudes, the descendants of Britons, beyond the Atlantic, emotions of benevolence, redounding to the honour of American humanity, and expressing itself in deeds of imperial magnitude. Such deeds as those done by men of the New World tend to soothe the spirit of the philanthropist, while he surveys the widespread affliction and beholds the cruel selfishness of a distracted world.

But last, and worst, and most humiliating are the lessons supplied by Ireland herself. Earth presents no spot on which human nature exhibits so little that is lovely with so much that is repulsive, disgusting, and alarming. In Ireland everything is wrong; there is no health in the Nation. The blood of the body, politic and social, is so corrupt, that the slightest scratch becomes a gangrene, threatening mortification and death. The seat of the dread malady lies deep in Irish nature, and seems beyond the reach of human hands. Nothing but the gospel can cure it; but for that gospel it is probable the way must be prepared by afflictions and judgments, the mere report of which will make the ears of men to tingle. Ireland is, beyond all other nations on our globe, the realm of discord, where insubordination, folly, madness, and murder keep perpetual holiday. The time is come when both the Christians and Statesmen of Britain, each in their own way, must betake themselves to the consideration of the subject of Irish maladies and their proper remedies in a spirit which befits the occasion. These things must they do, or continue to be themselves the subjects of an endless torment from that source, and become, perhaps, through Ireland's means, at length undone! In the course of the ensuing year we hope to contribute our full share to this religious and patriotic undertaking.

Cordially thanking our friends for all their kindness and favour through another year, and once more casting ourselves on their indulgence and the promise that faileth not, we remain, their grateful and devoted friends and servants,

J. C.

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THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

JANUARY, 1847.

Theology and Biblical Illustration.

THE IMPROVEMENT OF LIFE.

To every person of unprejudiced reflection, who derives his views simply from the word of God, what can be more solemn than Human Life? When we contemplate it in itself, in the influence which it exerts, and in the vast and awful consequences resulting from it, it is clothed with inexpressible solemnity.

Human Life is most solemn from its *brevity*. It is a course which is soon run. It is "a vapour" which is soon exhaled. It is "a tale" which is soon told. It is a glass, the sands of which soon descend and disappear. The flying cloud—the withering grass—the quickly-fading flower—the arrow, just propelled from the string, are appropriate and impressive emblems of the life of man. "It appeareth only for a little time, and then vanisheth away." "Thou hast made my days as a hand-breadth, and mine age is as nothing before thee."

Human Life is most solemn from its *uncertainty*. It is just as fluctuating as it is transitory. When we are soberly regarding it, we find that we can calculate on nothing—depend implicitly on nothing. Instead of anticipating a year, we cannot confidently expect a day; we dare not "boast" even of "a moment." In an instant, in the twinkling of an eye, we may be cut down, and removed to the invisible and eternal world.

Human Life is most solemn from the *work which we have to do*. What engagements are to be discharged, and how are those engagements perpetually recurring! What labours are to be endured, and in how patient and cheerful a manner are those labours to be borne! What difficulties are to be encountered, and how readily are those difficulties to be met—how boldly and vigorously are they to be overcome! What enemies are to be contended against, and how determinately must we grapple with those adversaries at every step of our journey! What changes are to be realised, and how

submissive and un murmuring is the spirit which we are to exemplify, in the endurance of all those changes! What sufferings are to be experienced, and how are we required to remember, that every "rod has a voice," to which we are bound to listen, and whose communications we are bound to obey.

Human Life is most solemn from *the eternity with which it is associated*, and to which it is ever tending, with almost inconceivable rapidity. All its engagements—all its opportunities—all its privileges—all its changes—all its trials are unspeakably solemn from their connection, their close and inseparable connection, with eternity,—with that vast and changeless state of existence on which we shall soon enter, and to which the present state of being is only an introduction.

"O! that unfathomable sea!
Those deeps without a shore!
Where living waters gently play,
Or fiery billows roar!"

If these remarks, then, be accurate, and sustained by hourly experience, as well as by the explicit representations of the Holy Scriptures, with how much seriousness should Human Life be regarded, with how much care and earnestness should it be improved! It should never be trifled with, much less viewed with unmeaning and wanton levity. The development of such a spirit unfolds ignorance the most profound, and folly the most egregious. The man of serious reflection will see nothing in connection with Human Life with which to trifle; while the man of prayer, and the man of God, will see everything in it, as it is passing so rapidly away, to awaken the most sober and elevated thought, to induce the most earnest inquiry, and to lead to active and unceasing exertion.

Improve Life by *estimating it aright*, as the Holy Scriptures require you to appreciate it. Human Life can never be employed for the accomplishment of the noblest objects, until this estimation be formed respecting it. Entertain those large, those sublime, and those impressive views of it, which are so finely expressed and inculcated in the word of God. Mark how Job, David, Solomon, Isaiah, Paul, and especially, our Saviour, speak respecting its solemnity, its importance, and its tremendous responsibility. Nothing can be more enlightened and awakening than the representations of the inspired writers with regard to the small portion of time allotted to man here, and during the continuance of which alone he can prepare for eternity. What can be more vivid and powerful than the delineations furnished, of the rapidity of time, of the uncertainty associated with it, of the dangers and difficulties by which it is uniformly accompanied, of its unspeakable value to him who is inevitably appointed to exist for ever, either in a situation the most glorious and transporting, or in one the most dreadful, revolting, and agonizing. How impressively the inspired writers exhibit the incalculable importance of "redeeming the time, because the days are few and evil." "This I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of this world passeth away," 1 Cor. vii. 29—31.

Improve Life by *embracing every opportunity of securing advantage*, and especially advantage of the *highest* kind. Let not one be undervalued. Let not one be lost. Let every opportunity of improvement be promptly and eagerly seized. Let it be regarded as a pearl. Let it be esteemed as a treasure. Remember, when an opportunity of gaining advantage, and especially of an important kind, presents itself, it may never occur again. Grasp it, then, at once, and let it not pass from you without a blessing being left behind.

Knowledge must be acquired; the mind must be well cultivated; desirable and excellent habits must be vigorously maintained; the health must be watched over as a source of perpetual enjoyment, and as a means of extended usefulness; any talents possessed must be carefully and assiduously improved; special seasons for doing good must be sacredly regarded; and, above all, *the heart*, with all its passions, its affections, its sensibilities, and its desires, must be continually disciplined, and its increased holiness supremely contemplated and solicited.

Improve Life by associating it with *fervent and unceasing prayer*. To secure the effectual improvement of life, a devotional spirit is not only desirable, but indispensable. There can be no preparedness for the duties of life, without much prayer. There can be no fitness for experiencing the vicissitudes of life, without much prayer. There can be no security amidst the temptations and dangers of life, without much prayer. There can be no adequate support under the trials of life, without much prayer. There can be no meetness for the decline of life, without much prayer; and, sure are we, that, after the present life has terminated, there can be no celestial happiness enjoyed, unless a spirit of habitual prayer has sweetened its anticipation, and fitted for its full realization.

Life, to be secure, to be happy, to be holy, to be prosperous, to be useful, to afford one continued opportunity for glorifying the Saviour, must never be spent without prayer. Prayer will sanctify all its engagements—alleviate all its cares—sweeten all its mercies—give a tone and an impulse to all its efforts—and multiply and enrich all its enjoyments.

Improve Life by always *anticipating its close*. It will soon be here, and much sooner, perhaps, than we expected. Only a few days have to pass, only a few weeks have to elapse, only a few months have to be spent by us, only a few fleeting years have to roll away; and how *quickly* will they have gone! Then, our day will have departed; our sun will have set; our race will have been run; our warfare will have been discharged.

“ Ah! I shall soon be dying;
Time swiftly glides away!
But on my Lord relying,
I hail the happy day,—
The day when I must enter
Upon a world unknown;
My helpless soul I venture
On Jesus Christ alone!”

Let therefore the close of our present ephemeral existence be habitually anticipated. Let it engage our first thoughts in the morning, let it remain with us amidst all the avocations and changes of the day, let it be our last reflection when the head presses the pillow at night. Let each reader recur to such impressive thoughts and inquiries as the following:—“ My work will soon be done,—how am I performing it? My stewardship will soon terminate,—how am I regarding the sacred and awful trust which is committed to me? My journey will shortly arrive at its close,—in what manner, and with what aims am I pursuing it? The last sand will soon fall from the glass, how am I regarding every sand? Do I view every particle as it descends as a pearl, for the use of which I must give a minute and solemn account to God?” These are the thoughts which should fix the mind—these are the inquiries which should absorb and fill the soul. Would that every reader thought and felt as that distinguished man, John Foster, expressed himself in a communication to Mr. Hill, in 1841, when he was seventy-two years of age. “ I do hope and earnestly trust, that *every day* I may yet have to stay on earth will be employed as part of a period of persevering, and, I almost say, *passionate* peti-

tions for the Divine mercy in Christ, and so continue to the *last day* and *hour* of life, if consciousness be then granted."

Let every reader uniformly remember, that, if he trifle with life: if he neglect its duties, throw away its opportunities, and despise its high responsibilities, he does it at *his peril*—peril that may be awful, irremediable, eternal.

"How ought I then on earth to live,
While God prolongs the kind reprieve,
And spares this house of clay!
My sole concern, my single care,
To watch and tremble, and prepare,
Against that awful day!"

August, 1846.

T. W.

GROWTH IN GRACE.

THE apostle, having prayed that the Philippians "might be filled with the fruits of righteousness," subjoined, according to the uniform language of the New Testament, "which are through Jesus Christ, to the glory and praise of God." Our fruitfulness is utterly insufficient to justify us, or recommend us to the Divine favour: and we are not allowed, in any degree, to court the applause of men in the performance of good works; nor do real believers allow themselves to do it. But "the fruits of the Spirit," produced by his sacred influence, from the hearts of fallen creatures, as the happy effects of the incarnation and redemption of Christ, presented through his intercession, and, as it were, sprinkled with his blood, and as conducive in all respects to the glory of God, must be well-pleasing in his sight. We are consecrated "a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ," 1 Pet. ii. 5; "and herein our heavenly Father is glorified, when we bring forth much fruit," John xv. 8. This consideration leads us to inquire more particularly into the reasons which induced the apostle to pray thus for his people; and on what account that "growth in grace" which has been described is so greatly to be desired.

It is observable that no petitions are offered by the apostle, in the passage referred to, for prosperity, deliverance from persecutors, or even for spiritual consolation. In general, it is not proper to pray unreservedly for temporal comforts, in behalf of ourselves or others; for they are of so ambiguous a nature, that we cannot tell whether they would prove blessings or not. John indeed wishes his beloved Gaius may "be in health, and prosper, even as his soul prospered." A singular example, and a petition which

must be reversed to suit the case of many professed Christians. No doubt St. Paul prayed that his people might be delivered from "the tribulations and persecutions which they endured," and that "their hearts might be comforted, being knit together in love;" but when he expressly set himself to point out the things which he principally requested in their behalf, in order to direct them in seeking the best blessings for themselves, he was silent on these topics. We may therefore observe,

1. That growth in grace is necessary in order to the believer's abiding consolation and assurance of hope. It may probably have occurred to the reader, that assurance of an interest in Christ, and of everlasting life through him, has not been expressly mentioned as essential to growth in grace, or strength of faith; but as we are exhorted "to give all diligence, that we may make our calling and election sure," 2 Pet. i. 10; and "that we may possess the full assurance of hope unto the end," Heb. vi. 10—12; we may properly consider genuine confidence as the effect of increasing faith and sanctification. Without a measure of holiness there can be no warranted comfort or assurance of hope. Strong cordials, indeed, given to a man in a high fever may produce a transient exhilaration, while they increase the disease; but proper medicines tend to restore health, which will be accompanied with pleasing sensations of a superior and a more permanent nature. Now sin is the distemper of the soul. So long as pride, malice, lust, covetousness, or any other vile passion, prevails in the heart, no salutary comfort can be derived from the promises or privileges of the gospel, except as they allure a man from his present seducing and destructive pursuits, by showing him

that far greater blessings are attainable. But when a humble, meek, pure, and heavenly disposition is produced—when knowledge, love, submission, and spirituality diffuse their benign influence, subjugating every corrupt passion, and moderating every attachment to earthly objects, the believer consequently feels peace and comfort, while the joys which on some occasions fill and transport the soul, in an extraordinary manner, are chiefly reserved for times of sharp conflict, heavy trials, or hard services.

All our genuine consolations spring from the influences of the Holy Spirit, opening to us the treasures of redeeming love, applying to our consciences the blood of sprinkling, exciting holy affections in our hearts, and giving us earnestness of heavenly felicity. They are therefore inseparably connected with the exercise of repentance, faith, love, hope, and gratitude, and indeed almost wholly consist in them; while every kind or degree of sin, even in our tempers or desires, "grieves" and "quenches the Spirit of God," and interrupts our comforts, till renewed humiliation, and application for mercy through the blood of Christ, restore our peace. It must therefore be evident that "growth in grace" powerfully tends to establish peace, hope, and joy in God; a "peace of God which passeth understanding," a "joy unspeakable and glorious." We ought to value these consolations above all the riches and pleasures of the world, and to desire the abundant enjoyment of them from day to day; but we should not expect, or allow ourselves to wish for it, except through the medium of increasing sanctification and fruitfulness. Upon the most mature deliberation, the prudent Christian will not hesitate to pray that the loss of wonted consolations may chastise his folly, if he grow lukewarm, careless, or worldly; and that if the only wise God see that withholding present comfort will promote his "growth in grace," he may be sanctified and not comforted, rather than comforted and not sanctified. Present joys are of short continuance, but increasing holiness is the recovery of health, and the preparation for future and eternal felicity. Our Lord hath commanded us to "seek *first* the kingdom of God and his righteousness," and then "all other things will be added to us;" but numbers by inverting this order come short of salvation, and soon lose their idolized worldly objects. In like manner, many professors of the gospel

are so eager to obtain assurance, that they seek it in the *first* place; instead of first seeking to grow in grace, and to bring forth the fruits of righteousness, leaving it to the Lord to give them comfort, and to cause them to "abound in hope by the power of the Holy Ghost," in his appointed time and way: and thus many are buoyed up in vain confidence, or amused with delusive joys, and others continue feeble, sickly, and dejected, during the greatest part of their lives. Various methods have indeed been devised to afford them relief and consolation, but they have merely a transient effect; for the child who does not grow is not healthy, and being unhealthy will be uncomfortable, whatever may be done to cheer its spirits by cordials, to quiet it by opiates, to feast it with delicacies, or to amuse it by toys and finery.

2. "Growth in grace" is most desirable, in order that the Lord Jesus may be glorified in us and by us. When Christ appeared on earth, all those who saw the men whom he had restored to the use of their senses and limbs, recovered to health, or raised from the dead, would have reason to exclaim with astonishment, "See what Jesus of Nazareth hath done! how wonderful is his power! how great his love! how many, how stupendous, how beneficent his miracles!" While the monuments of his Divine compassion, and authority over all nature, would be ready to say to all around them, "He whom the rulers and scribes despise, and seek to destroy, restored my limbs, my understanding, or my life." Thus would he be honoured by them and in them.

When they who profess the doctrines of the gospel, and avouch Christ to be their God and Saviour, make it incontestably evident that their tempers are sanctified, their evil propensities mortified, their selfish hearts enlarged, and their characters sound, pure, and holy, all who knew them before will be constrained to notice the change, to wonder at the effects, and to inquire into the cause. "What hath transformed the brier into a myrtle, the lion into a lamb, or the swine into a sheep?" And the persons who have experienced this change, by professing their faith in Christ, give him all the glory. Thus the nature and tendency of the gospel, and the excellency of its fruits, are manifested: the Lord, as it were, challenges men to come and examine the work which he has wrought, and to say whether it be not worthy of

admiration and honour. This is by far the best and most effectual method of confuting infidelity, and constraining iniquity to stop her mouth; and "the fruits of righteousness" which believers abundantly produce, prove, "through Jesus Christ, to the glory and praise of God," as they tend to make known his glorious perfections, and promote the cause of his holy religion among mankind.

But "woe to the world because of offences;" and "woe to him by whom the offence cometh!" The crimes of professed Christians render our holy religion odious and contemptible to millions in all the quarters of the globe, and give infidels their most plausible arguments against it. The crimes of hypocrites, who contend for the peculiar doctrines of the gospel, prejudice the minds of vast multitudes in every part of this land; and, alas! the misconduct of true believers, who do not feel sufficiently the necessity of growing in grace, produces in a measure the same lamentable effects. We ought therefore to pray more frequently and earnestly, for ourselves and each other, that the Lord, who hath set us apart for himself, would make us to be "unto him for a name and a praise;" "that our conversation may be such as becometh the gospel of Christ;" "that we may walk worthy of God, who hath called us to his kingdom and glory;" and that we may "put those to shame" and silence "who would speak against us as evil-doers."

The apostle instructs Titus to "exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, nor purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things:" and the same argument is equally cogent in respect of every instance of good behaviour in relative life, and in all the transactions of life, in those who profess the gospel. Nothing indeed can add to the beauty and glory of Divine truth, as it is in its own nature; but this glory and beauty can be discerned by the spiritual mind alone; to the world in general it appears foolish and absurd, and the misconduct of such as profess evangelical truth confirms despisers in their proud contempt of it. There is, however, an excellency in a truly Christian temper and conversation, which they are not hardy enough to deny, and of which they frequently have the fullest demonstration, in the advantage or

comfort which they themselves derive from it.

One talkative, imprudent, and inconsistent zealot for the doctrines of the gospel, who neither knows nor practises the duties of his station, but is habitually guilty of manifest crimes or glaring improprieties, will expose the cause of truth to the contempt of a whole family, a village, or even a neighbourhood. But a single Christian matured in grace according to the sketch here given, notwithstanding incidental failures and manifold infirmities, of which he is humbly conscious, will obtain a testimony in the mind of all his connections, and win upon their hearts; he will soften the prejudices, silence the reproaches, and live down the contempt of the circle in which he moves; and evangelical truth will acquire such a respectability in a neighbourhood where consistent Christians are numerous, as none can properly conceive who have not actually witnessed it.

3. The same tenor of good behaviour must be allowed to have a powerful tendency to make known the salvation of Christ. All who love the gospel desire to promulgate it; but many attempt it in a very improper manner, thinking that they ought to dispute for the truth with every one to whom they have access, or that at all events they must become preachers of the word. No doubt it is very commendable to contend earnestly for the truth; and what zealous Christian does not pray that the Lord would increase a hundred-fold the faithful ministers of the gospel, how many soever they be? But perhaps the cause of truth would be no loser if we had much less disputing, and even rather less preaching of some kinds; provided we had more of those who preach to all around them in the silent energy of a holy life, after the manner in which Peter exhorts wives to preach to their unbelieving husbands, 1 Pet. iii. 1—6. Every word that persons of this character drop, whether of serious reproof and exhortation, or in ordinary discourse, and every persuasion to read a book, or hear a sermon, would have great weight, and in some instances success; whilst "Physician, heal thyself," is a sufficient answer to the most zealous unholy disputer. Nay, it may reasonably be supposed that a faithful minister of very slender talents, who lives consistently with the holy doctrine which he delivers, and is attended by a few persons whose conduct do credit to the gospel, will in the event be more solidly and durably

useful than the most popular speaker, who is either remiss and inconsistent in his own conduct, or surrounded by admirers who are a reproach to his doctrine.

It pleases God, on some occasions, to revive religion by numerous apparent conversions, or in a very rapid manner; yet this will soon die away, or continue, at most, only for a single generation, if holiness do not shine in the lives of those concerned. But more commonly, the cause of God diffuses its influence like the leaven, and like the grain of mustard-seed, almost insensibly, from small beginnings to a great increase. When the work is genuine, and the profession accords to the specimens given in the New Testament, the holy flame kindles from heart to heart in families and neighbourhoods, and one after another is won over, even "without the word, by the conversation" of friends and relatives, while they behold and benefit by their consistent conduct. This we should desire and pray for in our several circles; and would we adopt the right method of succeeding in it, we must "let our light shine before men, that they may see our good works, and glorify our heavenly Father."

4. It is also most desirable that the knowledge of the gospel should be continued to our posterity. Holy men of God have always paid a great regard to the religious interests of succeeding generations, and with this view redoubled their diligent and zealous endeavours when they were about to leave the world. Thus Moses, Joshua, David, Paul, and Peter had "the same mind in them which was also in Christ Jesus." The true believer longs especially that his children and children's children, with those of his relatives and friends, may from generation to generation be the supports and ornaments of the gospel. In condescending regard to such desires, the Lord hath mentioned these blessings in the covenant which he makes with us, assuring us that it is intended "for our good, and for that of our children after us;" yet none but such Christians as have been described can reasonably expect to be thus favoured. Their example and instructions, their testimony for God and his truth, living and dying, and the reputation which they often acquire after death, however slighted before, plead powerfully in behalf of religion in the consciences of those whom they leave behind. As they have "honoured God," he thus "honours them," by answering their prayers and prospering their endeavours; and if they leave any

of their children or beloved relatives in an unconverted state, they may even at their departure possess a peaceful hope that the Lord will yet think upon them for good, and at length gather them into his fold, perhaps by means of their dying exhortations. In general, however, it is certain that Christianity of this kind is not easily or speedily eradicated; the fruit produced by such believers as have here been imperfectly described will remain in its effects from generation to generation; and indeed, in one respect or another, to the end of the world, and to all eternity. "All the nations of the earth shall be blessed in him," saith the Lord concerning Abraham; "for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; *that the Lord may bring upon Abraham that which he hath spoken of him,*" Gen. xviii. 18, 19.

5. Growth in grace is peculiarly desirable, in order that we may possess an assured hope and strong consolation at the approach of death. This last enemy is indeed "the king of terrors," in his original nature and consequences; and, though he is disarmed of his sting, when he approaches as a friend, to release the believer from his uneasy situation in this evil world, and convey him to his Father's house, yet our nature is apt to recoil: and when faith and hope waver, we cannot but look forward to the solemn season with trembling anxiety. Indeed, were we sure of having one day of spiritual light and comfort, and no more, during our continuance on earth, it would be very desirable to reserve that cordial for this last season of conflict. But a remiss, inconsistent, and slothful conduct, even if gross sins are avoided, prepares distress for the closing scene; and the Christian who habitually yields to indolence, or, in other words, does not "grow in grace," makes, as it were, an assignation with terror to meet him on his death-bed; while, on the other hand, evangelical principles, a "conversation becoming our profession," and diligence in our proper work, and in the great business of religion, constitute an habitual and actual preparation for that solemn scene. Our "loins are thus girded, our lamps burning, and we are like men who are waiting for the coming of their Lord." We may not indeed beforehand be able wholly to discard our apprehensions, nor ought we to perplex ourselves on that account; but we are indisputably safe, and at

whatever time, or in whatever manner, we may be summoned hence, "that day will not overtake us as a thief," with terrible surprise, or fatal consequences, but we shall be graciously addressed in these most condescending words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

It would be wholly superfluous to speak particularly concerning the day of judgment in this inquiry; but we may very properly close it with the apostle's words to the Philippians: "Be blameless and harmless, as the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom *shine ye* as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain," Phil. ii. 15—19.

If the things we have considered be indeed the principles of the gospel reduced to practice, and accord to their genuine tendency, what an excellent religion is Christianity! how base must they be who oppose, insult, and reproach it, for the faults of some who profess it! and how inexcusable are those persons who give them such an occasion! It is indeed a most palpable mistake to suppose that the doctrines of grace diminish our obligations to obedience, or supersede the necessity of good works; and the accusation is often a wilful calumny: but the holy lives of those who embrace and profess those doctrines is the best, and in fact the only effectual confutation of this slander. If, then, the advantages and consequences of growth in grace be so important, and the nature of it so evident, little need be said concerning the way in which we ought to seek so great and desirable a blessing. The motives and encouragements of the gospel are abundantly sufficient to animate those who duly attend to them; we have free access to the throne of grace; "exceedingly great and precious promises" to plead with our merciful God and Father; and an inexhaustible fulness from which to draw all things "pertaining to life and godliness." We are directed and commanded to "ask and receive, that our joy may be full;" God has appointed various means, which he hath engaged to render effectual to all those who diligently attend on them in humble faith; and every person may soon learn for himself, if he duly watch and keep his own heart, what employments or companions prove helps or hinderances to his soul in this grand con-

cern. Could we therefore succeed in convincing professed Christians that it is possible, even in this world, to arrive at degrees of spirituality, fruitfulness, and stability, far beyond what is commonly attained; that it is their bounden duty to "press forward—forgetting the things which are behind, and reaching forth to the things which are before;" that they have great cause for deep humiliation on account of their unfruitfulness in times past, and yet ought not to be discouraged from expecting more effectual help in their future endeavours;—if, I say, men could be thus induced heartily to set themselves to seek and pray for more abundant growth in grace, as the most important and desirable of all blessings; there can be no doubt that they would make greater progress than they generally do. Yet Christians would not on that account become better satisfied with themselves or their attainments. Perhaps, through self-acquaintance, tenderness of conscience, and deep humility, they might not be sensible of making any advances in grace; and assuredly they would more and more "hunger and thirst after righteousness," till they come to the fountain above, when they shall drink, and thirst no more for ever. But to such persons the words of the apostle are peculiarly suitable and encouraging: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21.

REVIVAL OF GOD'S WORK.

By the late W. M^r Gavin.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy," Hab. iii. 2.

THE work of God then appeared in one nation, and among one people only. Gentiles were not excluded from the church of Israel; but in order to being members of it, and enjoying its privileges, it was necessary that they should come and dwell in the land, and be in-

corporated with the people. Thus the church appeared in an organized national form. She does not now sustain that national form and character. Under the New Testament dispensation, the church comprehends all believers in Christ in all parts of the world. It is not necessary that they live in one country, and be the subjects of one earthly king. It follows that the operations of Providence on behalf of the church have not the same visible and external character that they had before : but they are as real and important as ever they were. The work of God in the heart of every individual is the subject of a special providence, though not visible to the world, like the redemption of Israel from Egypt; and it is unknown except by the fruits of it to all but the individual himself. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." There may be nothing striking or even observable in the providential arrangements by which the gospel is brought to some men, or they brought within the sound of the gospel. There may be nothing striking or even visible in the sovereignty of that grace which makes the word effectual to the salvation of some, while others reject it and perish; yet all this is the result of a plan laid in the Divine mind before the world began, and is brought about by an infinite variety of concurring circumstances, or complicated machinery, which by the power and wisdom and grace of God are made to effect his purposes of mercy. In the experience of one, the word may originate in some apparently trivial family occurrence, from the appearance of a stranger preaching the gospel, or from a change of place in the course of business. With another the same work may have its origin in a commercial speculation that takes him abroad, or it may originate in the cabinets of princes in some diplomatic or military appointment. Thus there are many in our own time, some known to ourselves, who neglected the gospel at home, but have found salvation by going abroad to India, to the distant parts of the world. Nay, we may trace in the power of the elements the hand of God carrying on his work, by facilitating, and even interrupting voyages at sea, and carrying preachers to ports which they did not intend to visit, to make known the glad tidings to some vessels of mercy prepared unto glory, as

in the case of Paul being driven upon the island of Melita. Thus literally he makes the winds his ministers, and flaming fire his messengers; for fire, hail, snow, vapour, and stormy winds fulfil his word. And when the mystery of God shall be finished, and the secret history of every council and cabinet in the world laid open, it will appear that God had presided over them all, overruled their procedure so as to subserve his great work of mercy, made the wrath of man to praise him, and restrained it from going beyond his purpose.

Let us attend to some things implied in this prayer.

1. It implies that the work of God, great and glorious as it is, is liable to depression, and that it was at a low state at the time. As in the days of Elijah, there were comparatively few who did not fall away to the practice of idolatry, or to a state of indifference about the cause and work of God; or in the time of Amos, who said, "O Lord, by whom shall Jacob arise, for he is small?" This is indeed the complaint of all the prophets, from Isaiah to the end of the Old Testament. The church attained to a wonderful degree of glory and prosperity in the days of David and Solomon; but soon the gold became dim, and the fine gold was changed. The allurements of idol worship prevailed in every subsequent reign among the ten tribes, and often also in that of Judah, insomuch that they were frequently brought very low, not in a religious sense only, but also in a national sense. The kingdom of the ten tribes was quite subverted, and the people carried away into captivity, from which they never returned. Judah also for the same cause was carried away to Babylon, and then the cause and work of God seemed almost to have perished from the earth. After their return from Babylon, there was a considerable revival, particularly in the time of Ezra and Nehemiah; but the work soon declined again, as we find by the complaints of Malachi, not by idol worship as formerly, for that does not appear to have been openly practised after the return from Babylon; but by formality, self-righteousness, and worldly-mindedness, and a want of spiritual discernment of the meaning of their ritual worship: and thus they continued till the time of John the Baptist, who was the instrument of a great revival, by turning many of the children of Israel to the Lord their God. There was a still greater revival on the day of Pentecost, by the

preaching of the apostles in Judea, and the surrounding countries : but as it was with Israel of old, who served the Lord all the days of Joshua, and of the elders who over-lived Joshua, but afterwards fell away to idolatry ; so the New Testament churches flourished in the days of the apostles and of the elders who survived them ; but soon afterwards began to decline, and in a few ages fell into a state of apostasy and idolatry, equal to that of Israel in the worst period of their history ; and became subject to a new captivity under Babylon the great, the mother of harlots, and abominations of the earth. How deplorably low was the work of God, for more than a thousand years, when his true worshippers were confined to the mountains and caves of the earth, and were sought out only to be destroyed. There was a partial, or rather a pretty extensive revival at the Reformation ; but soon again the work of God began to decline, and so continues to this day in many parts of Europe, and error and infidelity reign triumphant, in the place of many once flourishing churches. So there is as much as ever occasion for the prayer of Habakkuk, "O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy."

2. This prayer implies on the part of those who offer it a feeling of deep interest in the work of God, a feeling like that which prompted the psalmist to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy." This work is indeed interesting to all in heaven, and to all on the earth. It is interesting to God the Father, Son, and Holy Ghost, and to all the holy angels. With them it is the interest of benevolence, desiring the happiness of our fallen race. With us on earth it is the interest of necessity, of misery, and helplessness ; and yet how few are there that really feel an interest in it ? That which fills heaven with joy, the conversion of one sinner, excites no interest in this world, except in some small circle of fellow-sinners who have also obtained mercy. But I think there are greater symptoms of right feeling on this subject at present than there was a hundred years ago. I mean there is more interest taken in the propagation of the gospel, which is the work of God, than there was then, and greater efforts made for that purpose. The current of

public opinion runs at present in that channel, and there are always multitudes who go with the current, without much interest in the subject. But if we go fifty years farther back in the history of our own country, we shall find a more ardent feeling of interest in the cause and work of God than I fear exists even now. It was with our suffering fathers exactly as it was with the captives in Babylon. They wept when they remembered Sion. They adopted the sentiments and the very language of these captives, which were so suitable to their circumstances, which language became incorporated with their public discourses, their prayers, and even their private conversation ;—a circumstance which excites the cruel mockery of wits of the present day, who are indebted to these very men for the civil liberty which they enjoy ; for personal liberty was unknown in Scotland till these men procured it at the expense of their blood. They found themselves in the condition described by the psalmist : "Yea, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter ;" and such was their love for the work of God as they understood it,—and upon the whole, their understanding was enlightened, though not perfectly correct in every particular,—that they cheerfully laid down their lives rather than do or consent to anything by which God might be dishonoured, or his work obstructed. All their thoughts and prayers were about the work of God, the purity, the glory, especially the liberty of the church, and by the liberty of the church they meant subjection to Christ alone as her Lord, and Judge, and Lawgiver, whose laws are holy, and just, and good ;—subjection to which is nothing less than the glorious liberty of the children of God. It is true, their thoughts did not much extend beyond the boundary of our own country ; their labours in behalf of which left them little time to think of the state of the heathen ; yet in ardent zeal for the promotion of God's work they were examples to us, and it would be well if to our zeal for the propagation of the gospel in foreign parts we would add their zeal for the purity and integrity of Divine institutions in the church at home.

3. A firm persuasion that what is prayed for shall be obtained, that the Lord will revive his work, and make his cause to prosper in the earth. The prayer of faith always proceeds upon the footing of the Divine promises, and though the

performance of a promise may tarry, or seem to be delayed, yet the prophet was instructed to wait for it, and not to make haste, or draw hasty conclusions from apparent delay, Hab. ii. 2—4. Now God's promises in relation to this work are most abundant, *Psa. lxxii.*; *Isa. ii.*, v., xlv., liv.; *Ezek. xxxiv.*, xxxvi. In the midst of the years of Israel's captivity in Babylon, the Lord kept alive his work; nay, he answered the prayers of his people by giving them a little reviving in their bondage, *Ezra ix. 8.* In the midst of wrath he remembered mercy. So we have to mark his goodness in keeping alive his work in the far greater number of years of Antichrist's reign, the 1260 years of wrath in which his two witnesses prophesied in sackcloth, in giving us a little reviving at the Reformation, a little reviving of late years in the zeal which is manifested for the circulation of the Scriptures, and the propagation of the gospel among the heathen. By these we are encouraged to more earnest prayer for the pouring out of the Holy Spirit, like showers and floods of rain. "For Zion's sake let us not rest, and for Jerusalem's sake not hold our peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

AN ADVERTISEMENT:

SERVANTS WANTED. "WHO WILL GO FOR US?"

WHEN the evangelical prophet was favoured with a vision of the glory of the Redeemer, we are told that he "saw Jehovah sitting upon a throne high and lifted up, and his train filled the temple:" that he also saw the "Seraphim" with their "six wings," and heard them cry one to another, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." In the light of so much effulgence and purity, Isaiah saw his own imperfection, guilt, and impurity, and also the pollution of his country. The conviction of sin was followed with confession, and the confession with purification; the purification with dedication, and the dedication with a commission. "Whom shall I send," said Jehovah, and "Who will go for us?" "Here am I," responded the prophet; "send me." Ministerial qualifications, and a call to minister, are among the important objects set before us in this sublime vision. The Divine glory and purity must be seen, that, in this heavenly light, our own uncleanness may be distinctly manifest, deeply felt, heartily deplored, and penitently confessed. Then guilt must be removed, and the heart and tongue purified; and purified in no ordinary way, but with fire from the sacred altar. And though the voice of God does not now speak audibly as in the vision of Isaiah, yet it is still heard in his providence and in his word. In the exhortation to "deny thyself, take up thy

cross, and follow me," and in the thousand doors of usefulness thrown open to us, Jehovah still calls aloud, "Who will go for us?" And this voice is distinctly heard by the devout soul, and is followed by the response, "Here am I; send me."

There never was a period from the creation until now in which so many doors were open. From every point of the compass the cry addresses us, "Come over and help us;" and this voice is constantly accompanied with the celestial query, "Whom shall I send? Who will go for us?" Britain is now waiting to give up herself to the Lord. The children of our day stretch out their arms to the church to take them into her bosom; and to every one who can say, "Lord, thou knowest all things; thou knowest that I love thee," the Redeemer says, "Feed my lambs." The youth who have left our Sunday schools and day schools are thirsting for knowledge and direction, and are caught by thousands in the snares of the wicked one, merely because "no one cares for their souls." The victims of unbelief and impiety ought rather to be called the victims of the church; for, had Christians done their duty, not one of these unhappy persons would have gone astray from truth and virtue. What a field for Christian enterprise England presents to our view. Here "the harvest is great, but the labourers are few." Servants are wanting. Missionary schoolmasters, missionary ministers, missionary deacons, and missionary private Christians are the great desideratum of the day, and were these forthcoming every church in the country would soon have to exclaim, "Who are these that fly as a cloud and as doves to their windows?"

As we look abroad almost every country exhibits to us an open door. China, India, Africa, and the South Seas are now asking to be converted to Christ. The treasury of the church is also overflowing. Many professing Christians in England possess individually more wealth than fell to the lot of the whole church in the days of the apostles. Some of the members of our religious societies, and who contribute a few pounds annually to the cause of God, who pray ardently for the coming of the Lord's kingdom, and even shed tears over the emptiness of the treasury of Jehovah, are at the same time so rich, that, to get rid of their money, they are actually destroying themselves and their families by the luxury in which they live! Not a few, too, in the rust of their gold, are heaping up treasure against the last days; so that they will be awfully rich in both worlds: here in mammon, and hereafter in the wrath treasured up for the last day. He who can see a world perishing, and close his purse or lock his treasury, or even deal out from either with a sparing hand, wants not only the spirit of Christ, but the heart of a human being. We have money enough, or rather the Lord has an abundance of property; for "the silver and the gold are his," and he will have it eventually. Some shall be cheerfully given, and that which is withheld shall be lost or wasted by its possessors, and shall come *indirectly*, if not *directly*, into the treasury of the temple. During the half century we have lived, we have seen not a little property change hands, and evidently so, because its owners employed so small portion of it for the glory of God. We spend in luxury alone, wealth amply sufficient for the enlightenment and conversion of the whole world; and

when that word shall be fulfilled, "They shall come, and their silver and gold with them," there shall be no lack of funds to evangelise mankind.

What we now especially want is men, working men, men imbued with the spirit of the apostles, and therefore, in the best and noblest sense of the word, the *successors* of those devoted servants of God and man. We cannot convert England, we cannot convert the world, until we have a spiritual race of men and women who shall stand ready to sacrifice every thing for Christ and the good of souls; ready to brave every danger, to endure every hardship, in a word, to lay down their life for the brethren. The apostles never asked if the climate was healthy, if the salary was large, if the society was select; it was enough for them that souls were perishing, and that they had the word of salvation to dispense. Theirs was that Divine genius which invigorates itself by contending with danger, and glories in the cross. Did any coward whisper that there was "a lion in the way," or did any weep lest a favourite preacher should expose himself to danger; all were silenced with the reply: "What mean ye to weep and break my heart; I am willing not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

Such are the persons needed in our day, and such are the persons which the church must produce. Some have been of opinion, and not without much reason, that the living creatures of John, the cherubim of Ezekiel, and the seraphim of Isaiah, are typical representatives of a spiritual, zealous, devoted working church, and that it is in such a body you are to find the inspiring purifying fire which shall prepare a host of missionaries, deeply imbued with a sense of the divine glory, of their own pollution, of the pollution of the world, and the debt of love they owe to God and man. To every intimation of heaven, and to every inquiry, "Whom shall I send? Who will go for us?" these seraphic men and women will answer, "Here are we; send us."

One of the most awful characteristics of the time is the fact, that agents abound for every thing but the cause of God. Cadets, gentlemen's sons too, are ready for India; but who has heard of late years of a gentleman's son willing to be a schoolmaster or a missionary? Men of wealth stand ready to die in the service of the Queen or of the East India Company, but where is there one ready to brave death in the Divine work of saving souls from perdition? Thousands are willing to be scorched in the tropics, or frozen in the north or south; to brave death in the form of the plague or the cholera, or at the mouth of the cannon, provided you will give them a commission to launch the real or supposed foes of the country into an eternity for which they are unprepared; but ask for men to save souls and glorify God, and you ask in this quarter in vain. How many wealthy families in England can boast of having sons and daughters missionaries either at home or abroad? Strange as it may appear, the service of the East India Company is still deemed more *respectable* than the service of Jesus Christ, and to destroy mankind far more *honourable* than to save it!

And not only the wealthy, but you will sometimes find the man, who a few years ago earned

his bread by the sweat of his brow, if you invite him to a missionary station, asking the important questions:—Is the country beautiful? Is the climate healthy? Is the salary good? Is the society select? You can find men of originally fine minds and good talent, willing to go to India to shoot the Sikhs for fifteen pence a day, who, if employed to keep a British school, would run away from their post unless they could have eighty or a hundred a year. Men will work at polishing brass or iron, will spin cotton or silk, will toil in the field or the factory for sixteen hours a day, for an amount of remuneration which we blush to name; but how few comparatively of the youth of our day are willing to live hard, and work hard, to polish the immortal mind and save souls from death? Indeed, so deeply rooted is the love of self, that ministerial respectability is now calculated, not from worth or talent, but by the pence table. The man of £800 a year is a *respectable* man; the man of £80 a *non-respectable*; and yet the only real difference between these two ministers is, that the former is helped by his people, while the latter helps his people. That wag, the Rev. Sidney Smith, has somewhere said, that the "livings of the church ought all to be raised to £500 a year, and then gentlemen's sons would have a strong inducement to become clergymen." Would not all our village stations become objects of attraction if they had this addition? What a difference between 500 souls to be saved, and £500 to be given as a salary? How few comparatively can wait for their crown and respectability until the Master appears, or have faith enough to believe that "*Well done*," from his Divine lips, will be an ample compensation for hard fare and hard labour. We are no advocates for small incomes. We have experienced all the inconvenience arising therefrom; but still as we look at England, and look at the world, and look also at the parsimony of wealthy Christians when the cause of God is concerned—for it is only then that parsimony is exercised, Satan never complains of it in his service—I say when we look at these things, we feel assured that before the millennium can come in Britain, or elsewhere, we must have not a few self-denying men and women who shall be willing to do a great deal of work for a very small remuneration in this world; but who shall be amply rewarded at the resurrection of the just, and be willing to wait till He shall call them home and give them the crown promised, not to him who had the greatest income, but to him who has been the servant of all.

Oct. 1846.

A COUNTRY PASTOR.

WHOSE LIVERY IS YOURS?

"Put ye on the Lord Jesus Christ."

EVERY body puts on a dress of some sort. Some persons servants wear liveries; so that when we see them we can tell at a sight whose servants they are. The Christian should wear his master's livery; wherever he goes it should be in his livery. The Lord Jesus Christ is his livery; in this he should appear before men: in this approach God; in this discharge all the duties of life.

The Christian must put on Jesus Christ by appearing in him before God; and like him before men.

Self-confidence, self-goodness, self-righteousness, these are the livery of the natural man. In these he is preparing to stand before God. In these he purposes to go before his judgment-seat. He trusts in himself; in what he is. He is so honest, sober, and charitable, he thinks himself good enough, he is not so bad as many of his neighbours; and is as good as any, if taken altogether. But let me tell you your good hearts are not good enough; nor is your livery of the right sort. This dress of yours must be put off and Jesus Christ put on. Paul was once of the opinion the natural man holds now: he thought his dress of legal righteousness good enough. But let the natural man know he must learn to think and feel as Paul did when he wrote, "But what things were gain to me those I counted loss for Christ—and do count them but dung that I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Ye must put on Jesus Christ. God will own as his none but who appear before him in this livery. You must hide in Jesus Christ if you would escape the wrath to come. You may think you look finer in self-righteousness, because it is your own, and trimmed and cut to the fashion. But you know the servant who refuses to wear his master's livery would lose his place. Our self-conceit, our fancied goodness, our own righteousness though made up of penances, tears, prayers, and acts of charity will not do for us to approach into the presence of God.

In Christ we are complete; in him we may be accepted, in him safe.

"Jesus, how glorious the grace
When in thy name we trust,
Our faith receives a righteousness
That makes the sinner just."

Before men we must put on Christ, by appearing like him; this we can only do by striving to be like him.

In the world, about our business, we must so act that men may see Jesus Christ when they look at us. In our houses and in the Lord's house, we should wear this livery. The more it is worn the more it shines, the fresher it appears. It is in putting it off and on that it gets damaged. How anxious is the livery servant to keep his livery clean; so should the Christian act with the robe of his profession. How careful the servant, what caution and forecast to prevent a soil or a rent. Not less careful and cautious should the Christian be watching thereunto with prayer and thanksgiving, hating even the garment spotted by the flesh: that he may keep himself unspotted before the world.

Sometimes the servant soils his dress, but what does he then? He has a preparation at hand to remove spots and grease. He at once uses it. There is no delay. He anxiously watches the progress of the operation; soon as he sees the cloth of his coat assume its proper appearance, what satisfaction. If the Christian soils his dress, is there no preparation? Must he roll in the dirt and never more be clean? No, there is a preparation, "For if any man sin we have an advocate with the Father, even Jesus Christ the righteous." His blood that washed us first will make us clean again. Do any of you wear a soiled profession? wash it brother, wash it.

Let the tears of penitence lead you again to the blood of Christ, wallow not in the mire if you have fallen. Arise, go and wash that you may be clean.

My advice to all, is, mind whose livery you wear, And mind and keep it clean.

Put on the Lord Jesus Christ, and having put him on, do not put him off again; do not wear out your profession in constant washings, or rend it to pieces in frequent puttings off and on. Let your lamps be always burning, and your loins girt about like good servants who wait for the coming of their Lord.

* * * The above is the substance of a sermon by a stone-breaker; whether original, or not, I cannot say; it was spoken in my kitchen to an audience, and given to me by one of the hearers.

Herefordshire.

W. D. INGHAM.

THERE'S REST AT HOME.

"There remaineth therefore a rest for the people of God."—Paul.

I WAS preaching one Sunday afternoon, in the door of a log cabin in the village of P—, to a congregation which filled the house and front yard. When about half through the sermon, I observed an old negro riding alone towards the house. He dismounted, fastened his horse to a tree, and took his stand among the throng. The tears soon trickled down his furrowed cheeks, and it seemed impossible for him to repress some hearty exclamations. At the conclusion of the service, he presented himself with profound reverence as my guide to Colonel M.'s, nineteen miles distant. It was my next appointment, and having just arrived on the circuit, I needed some guidance. I had already preached three times, and rode twenty-three miles that day, and proposed to Jedediah, or Jeddy, as he was called, to tarry till the morning; but he replied that his master, the colonel, insisted upon seeing me that evening. "Do go, massa," said Jeddy; "for no massa preacher be there for four months." I mounted to start; but Jeddy's horse was found too lame to return. The late rains had swept away a bridge on the only road, and rendered it necessary to take an indirect course through a boggy prairie, in order to cross the stream nearer its head. The horse had sprained one of his legs in a quicksand of this prairie, but Jeddy insisted on returning on foot.

We started into the prairie, but had not got far when I perceived that, owing to the wet state of the ground, we should not, at Jeddy's pace, reach our destination till the next morning. But, though slipping and tugging at every step, the good-hearted negro's eyes beamed with delight at the thought that he had induced the "massa preacher" to accompany him. I directed him to mount behind me; he seemed astonished at my kindness, and looked at me in silent amazement, but at last yielded to my request. By a little familiarity he became quite communicative. I led him into a recital of his whole history, particularly of his Christian experience. It was related with evident sincerity and deep emotion; the tears flowed from the old man's eyes, and I could not restrain my own; we wept

together like children. Though jogging along in no very interesting plight, I felt that St. Paul's language was not inapplicable to us—God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

When we had passed the first nine miles, the night was falling fast; and what was infinitely worse, we began to falter among those patches of quicksand so frequent and so dangerous in some of the western prairies. After plunging into a number of these, Jeddy dismounted, to relieve the danger by lessening the burden of the horse. We had not got twenty yards further before the poor animal sunk above his knees in the mire, and only extricated himself by the utmost violence. Though accustomed to greater difficulties, the fatigues of the day had so affected me, that I began to show less courage than the poor slave who guided me. Dismounting, I leaned wearily against my horse, and expressed a disposition to return, rather than risk the perils and fatigues of the remaining distance.

"No, massa," replied Jeddy, "be not discouraged; there be rest at home for you."

There was something either in the tone of Jeddy's voice, or my mood of mind, which gave the expression at once a double sense. "Yes," I involuntarily exclaimed, "thank God, there is a home for us, Jeddy, where the weary are at rest."

"O yes, massa," said the old labour-worn negro, as the tears started in his eyes, "me often tinks of dat—me hopes to get dere some day."

"There is rest at home"—the sentence gave me new energy, and has often done so since, in many a harder trial. We jogged along, but ever and anon were struggling in the bogs. Wearied at last, we sat down on a small protuberance of the prairie, too fatigued to proceed.

"How old are you, Jeddy?" I inquired.

"Seventy-three, massa; me be getting toward dat 'home,' massa."

"Have you a wife, Jeddy?"

"Yes, massa; but me know not where she be. Former massa love not God, and sold her far away."

"Have you children?"

"Yes, massa."

"And where are they?"

"All gone, too, massa; me know not where. But we all served God, massa, and hope to meet in dat home where be rest."

The tears started afresh in the old man's eyes. I could inquire no further. My feelings overpowered me. What, thought I, are my sufferings compared with those of this poor, sorrow-stricken servant of my Master! "There is rest at home," said I involuntarily, and motioned to proceed.

It was very dark; the rain was falling, and my horse limped with lameness. I was compelled to lead him by the bridle the remaining ten dreary miles. Through rain, and mud, and quicksands, we plodded on; nerved against them all by the thought which ever recurred with refreshing influence to my mind, that "there was rest for us at home." At last the glimmer of a distant light fell on our course. "Dat is home, massa," exclaimed Jeddy, with ecstasy. So I have often thought, since then, gleams the light of hope over the valley and shadow of death to the Christian pilgrim.

I was received about midnight at the log cabin, wet and weary, yet as an angel of God. The table had been spread with every thing good the house could afford for my refreshment. After many congratulations, a prayer, and a song of praise, I laid me down to rest. Rest, thought I, what a sweet word! Never did I feel its significance more than in the slumbers of that night, sweetened as they were by beautiful visions of that better land, where "there remaineth a rest for the people of God." The phrase of my aged guide wove itself into all my dreaming thoughts, and yet with such effect as not in the least to disturb my repose. At one time, I thought I was reclining my head on the breast of a seraph, and dying—nay, it was falling asleep in Jesus—pervaded from head to foot with the most delicious sensations—a feeling of profound repose, which I never felt before or since. At another I was gliding in the air, up over the hills, down into the valleys of heaven, without touching the soil, and wrapt in unimaginable ecstasy; an ecstasy intense and yet strangely tranquil. At another, I was sweetly sleeping under a leafy tree, near one of its streams, on whose margin all varieties of flowers were bending and blushing, as if at the reflection of their own charms; and though asleep, yet it seemed that my eyes were open, drinking in all the indescribable scenery, while music, slow, sweet and subdued by distance, flowed like a soft breeze of the south over my charmed spirit, and ever and anon a seraph glided by, smiling with unspeakable love, and uttering as he passed, "REST THEE, BROTHER," and leaving behind him a very wake of fragrance, like the odour of June roses. These were fantasies, but how sweet were they!

THE PROGRESS OF JESUS.

JESUS discovered, doubtless, in his early childhood, the solemn destiny for which he was born. To the ordinary lessons of piety, Mary his mother would add the history of those angelic announcements which preceded his birth, and those prophetic intimations that followed it; and he would feel an early impression that he was born to some special office of importance; nor would this conviction of a special and high destination produce, on his holy and perfect mind, any other effect than a deeper sense of responsibility. To the study of the Mosaic writings and prophetic Scriptures would he have recourse; and, while studying these, he would discover in his lineage, in the place of his nativity, in the time of his appearance, the tokens, and ascertain the fact, of his own Messiahship. Now would he give intenser application to the study of sacred Scripture, that he might ascertain the work and duties of Messiah; and uninfluenced by the carnality of the Jews, he would soon perceive that an arduous and agonizing office devolved on him. O, it is an interesting and touching thing to contemplate him, ere he was twelve years old, pondering the records which taught him how he was to suffer. Death, a terrible, a sacrificial death, was before him. In every offering prescribed by the law, in Isaac bound for sacrifice, in David's prophetic personations, in Isaiah's victim, "brought as a lamb to the slaughter," in Daniel's "Messiah cut off" by a violent and untimely death, he beheld his

own sorrows shadowed forth. Those hands, with which he grasped the prophetic roll, must be pierced; that heart, which throbbed audibly in the hour of stillness and meditation, must be broken; those words which he read at the head of the twenty-second Psalm, "My God, my God! why hast thou forsaken me?" were to be adopted in their truest emphasis by him. The tear would start as he conducted studies like these, while his countenance would assume the aspect of meek and heroic self-devotion; his "Father's business" would become the absorbing theme of his soul.

With such anticipations, a peculiar character would be given to his every movement and exercise. When, at twelve years old, he came up to the temple, how totally different would his emotions be from those of all other youth, and of all other worshippers. His first glimpses of Moriah's heights, his first view of Jerusalem, would be associated with the impression that he was approaching the arena of conflict, the destined scene of his own immolation. When he entered the temple-court, and saw the sacrificial lamb quivering beneath the knife, and consumed in the altar-flame, he would recognise the symbol of his own sacrificial suffering. Whilst joining in the sacred Psalm, he would adopt as his own, those sentiments which the people at large could only chant, as expressing another's self-devotement. When he sat amid the doctors, his questions would be designed to elicit ampler information as to the duties of that office, of the responsibility of which he was inly conscious.

The time at length arrived when he was to enter upon the sacred mission; and then he presented himself to John to be baptized of him; but how different must have been the spirit in which he yielded himself to the sacred rite, from that with which others, even the most pious, received it. It betokened faith in Messiah's near approach: conscious that he was *himself* the Messiah, the rite was to him an inaugural service; he yielded himself to the arduous duties of the office which then he solemnly assumed, and with which he was invested by the anoint-

ing of the Spirit. Henceforward, he was ever found anticipating his death. He looked upon "the temple of his body" as doomed to be destroyed. He fixed his eye upon "the sign of the prophet Jonah," the type of his own entombment. He regarded himself as "a grain of wheat," which "must die" in order that it may germinate. To the Jews at large, he proclaimed "that the Son of Man must be lifted up;" and to his immediate disciples he foretold, in so many words, the very manner of his death.

Emotions still more intense were awakened; as he approached the time of his immolation. He spoke more frequently of it to his disciples. It was his theme on the mount of transfiguration. His last journey to Jerusalem was characterized by a pressing and an earnest speed, which filled the twelve with surprise, while it indicated how powerfully he was affected by his work, and how entirely he was devoted to it. It was but six days prior to his death that he uttered, publicly, that solemn soliloquy and devout appeal, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." It was on the very night on which he was betrayed, that he said to the twelve, "With desire I have desired to eat this passover with you, before I suffer." When instituting the sacramental supper, he spoke of his death, as if it had already been consummated,—of his "flesh" as already "broken,"—of his "blood," as already "shed." Then it was that he prayed, saying, "Father, the hour is come; glorify thy Son, that the Son also may glorify thee." Having offered this prayer, he visited, for the last time, his favourite resort; and, in Gethsemane, consecrated himself, for the last time, to his atoning work; but his innocent and sensitive nature shrunk from the idea of expiatory suffering, even while he voluntarily dedicated himself to its endurance; the crisis of his blood was broken,—for the unparalleled anguish produced by the bare anticipation of atoning agonies, wrought an unparalleled effect. His betrayal, his arraignment, and his crucifixion, immediately followed.

JOHN ELY, *Winter Lectures.*

Lessons by the Way; or, Things to Think On.

SUGGESTIONS ADDRESSED TO A GOOD MAN "WHO CANNOT MEDITATE."

MY FRIEND,

1. Did you ever know a laudable purpose, formed with a hearty good will, and no way found to accomplish it?

2. Did you ever know a religious community prosper, who were accustomed to transact secular business on the Lord's day?

3. Did you ever know an united and affectionate community, where all were willing to lend a cheerful helping hand, either unhappy or unbled? Or contrariwise?

4. Did you ever know a person, distinguished for pious excellency, who was backward to make a sacrifice for his Redeemer's cause and claims?

5. Did you ever know the benign influence of

consistent and amiable piety altogether lost upon unconverted persons, and especially upon the youth of Religious Families?

6. Did you ever know a careless, selfish, or wayward professor of religion, honourable, useful, happy, or beloved?

7. Did you ever know a praying people, attached to their minister, really for his work's sake, complain of unprofitableness in his ministrations?

8. Did you ever know persons who make extensive provision for pleasures, or personal indulgence, not laying aside the same amount of cost for the service of religion, who were not "lovers of pleasure more than lovers of God?"

9. Did you ever know rich persons in a religious community, lovers of money and niggardly, who were not a bane to its interests?

10. Did you ever know a person to actually

believe the gospel who did not humbly, joyfully, and thankfully accept it?

11. Did you ever know an instance where the "law of kindness" has failed to rule and subdue a spirit of opposition, enmity, or malice?

"Think on these things." Phil. iv. 8.

Blakeney, Gloucestershire.

W. C.

NO WORK, NO REWARD.

SET it down as a fact to which there are no exceptions, that we must labour for all that we have, and that nothing is worth possessing or offering to others which costs us nothing. Gilbert Wakefield tells us that he wrote his own memoirs, a large octavo, in six or eight days. It cost him nothing; and what is very natural, is worth nothing. You might yawn scores of such books into existence; but who would be the wiser or better? We all like gold, but dread the digging. The cat loves the fish, but will not wade to catch them.—*Todd*.

PRAYING WITH ALL PRAYER.

EACH individual may contribute his share to a better order of things. In the night and desolation of Jerusalem no voice was heard but that of the solitary suppliant: "Awake, awake, O arm of the Lord!" He alone can waken the watchmen that are slumbering upon the walls. When they are aroused from their repose and rest, they will give no rest to the Lord, and no repose to Jerusalem, till the cry of all its inhabitants goes forth in one united and continued supplication, and the arm of the Lord is stretched forth, as of old, conquering and to conquer. In one kind of prayer there is no deficiency of frequency and vehemence—in the prayer which asks for the removal of bodily pains and temporal infictions. That is a supplication which is continuous and persevering, and will not cease till it has obtained its request. Could we infuse the same energy into our request for spiritual and eternal blessings, we should be Israelites indeed, each acting upon the all-overcoming principle, "I will not let thee go except thou bless me." Did this spirit prevail, then the millennium were begun. For what is the millennium but a pouring out of the Divine Spirit without restriction or measure? and what is the latter-day effusion of the Spirit but an answer to perpetual and universal prayer?—*Douglass on Revivals*.

CHRIST.

CHRIST is "the bright and morning star" in the day-dawn of the soul; and in the noon of grace the "Sun of righteousness."—*Scripture Readings*.

A CHILD'S IDEA OF SIN.

THE following beautiful evidence of discrimination in a child only six years old is found in "A Widowed Mother's Memorial of a beloved Child."

"An infant sister, in consequence of disobedience on her part, had caused a plate to fall from the table. An individual present said, 'Had you broken the plate, my dear, you must have been corrected.' Then little Willy, raising

his expressive eye with astonishment, said, 'You would not have punished her for breaking the plate, but because she was naughty.'"

How many of the most learned and illustrious triflers, both of modern and ancient times, might have envied the knowledge of this infant pupil of the Saviour! Those schoolmen and theologians who have wasted their whole lives in discussions on the greatness or insignificance of Adam's transgression, might have learned from him that the sin of our first parent lay not in eating an apple, but in disobeying God. We fear that too many children of a larger growth imagine that sin lies more in the exposure it meets with, or the consequences it entails, than in the motive or commission of it.

TREASURE IN HEAVEN.

GOD has been pleased to bless the reading and circulation of De Sacy's Bibles and New Testaments. I will relate one fact. A gentleman in Paris, who was not a Christian indeed, but had been educated in the Roman Catholic faith, succeeded to a very large fortune by the death of an uncle who had belonged to the Roman Catholic faith. This gentleman became a Christian, in consequence of reading De Sacy's New Testament, and he considered it his duty to join the Protestant Christians in Paris; but he thought within himself had his uncle known that he would be converted to the Christian faith, he would not have given him his money. "Very well," said he, "I must hand over that money again to my uncle's family, and remain the faithful believer of the pure doctrines of Christianity."—*F. Martin*.

"PAID THE DEBT OF NATURE."

No; it is not paying a debt; it is rather like bringing a note to a bank, to obtain solid gold in exchange for it. In this case you bring this cumbrous body, which is nothing worth, and which you could not wish to retain long; you lay it down, and receive for it, from the eternal treasures, liberty, victory, knowledge, rapture.—*Foster*.

PREACHING TO SELF.

LET us preach to ourselves with all our might; let us say with a distinguished and devout hero, on the eve of a battle, "Perhaps I cannot inspire a generous ardour into those around me; but at least I will make sure of one. Let us pray fervently; let us read the book of God; let us embrace the salvation of Christ; let us exhort our friends to go to heaven; let us lead and show the way. There is a God of love; our sins can be pardoned through the sacrifice of the Redeemer. There is a Holy Spirit to guide us, a watchful Providence to protect us, and palms at last for the hands of conquerors of this sinful world to bear. What a glorious prospect then before us! Adieu to vanity! adieu to sloth! adieu to all unchristian fears, distrustful of the care and the strength of our blessed Father above. 'Be thou faithful unto death, and I will give thee a crown of life.'"—*Foster*.

Essays, Extracts, and Correspondence.

COLONIAL MISSIONARY SOCIETY.

URGENT WANT OF RESOURCES AND PROGRESS.

In the last Number of the *WITNESS* the "statements and appeals" of the Committee, on behalf of this very interesting and important department of Christian missions, were inserted. Let brethren in the colonies now be heard. They have a testimony to bear. They know the facts, they witness the scenes, they share the hardships of colonial life. They see clearly what requires to be done, and what might be done, by the Congregational churches of the parent land for advancing the glorious cause of Christ in the colonies, were they but to exert their energies effectually in this, perhaps, prospectively, the most important of all fields of missionary enterprise. Then, also, this voice of appeal and entreaty comes, in many instances, from brethren in far lands, who went forth thither at the call of this Society, and therefore their claims to support and aid are very powerful. But let this cause be fully stated, and fairly advocated before the churches, and the result can hardly be doubtful. One thing, however, must never be lost sight of: men are greatly wanted—suitable men—self-denying, able, courageous men. For these, the Lord of the harvest must be sought. He only can provide them, send them, and prosper them. May He graciously do his work, and move his churches effectually to do theirs!

The reflections and views of Dr. Ross, at Sydney, are expressed as follows:

"I am grieved at the scarcity which prevails in our body of disposable ministers adapted to the times—of right-hearted, sound-thinking, prudent, vigorous, devoted men. With a few such we might, with the help of God, do wonders in this colony. One or two such you must try to find. When I look at my beautiful chapel,—when I see the numbers that are attending it, of all classes, and from all parts of the colony,—I am cast down when I think of the consequences that might result were I to be removed. I have no lease of my life. It is as frail and uncertain as that of others. What an omission, what a neglect, on the part of our body at home, may it not be considered to leave New South Wales with only one minister in it, and that too at a time when there is so much to encourage and excite!"

The Rev. J. C. Gallaway has again and again, with equal feeling and urgency, applied for a co-worker in St. John, Newfoundland; and for two or three brethren to labour in Nova Scotia, where there is an inviting field. Here follows his account of the class of men needed for colonial missions:

"You ought to have the best men you can get for such places as Quebec, Montreal, Halifax, &c. But *your* best men are not *the* best men for second and third-rate colonial stations. For these we want the hard-working, the self-accommodating, the prudent, the patient, the ardent men. We want men that can put up with a log-hut now and then—eat salt meat—groom their own horses—even wade through a stream—value men for what is *in* them, not *on* them—be content with foundation-work—quite free from party spirit—sound in the faith, but not tied to human systems or human phraseology—ardent for the conversion of souls—devotees of religious freedom—more learned in things than in words—better acquainted with men than with books. Just keep this portrait before you when you look out again for colonial missionaries."

The closing sentence of an extract from a letter acknowledging some seasonable assistance granted by the Committee to a very devoted minister in one of our colonies, will show what kind of reputation English Congregationalists have acquired abroad by their long neglect of their colonial interests and cause, and by their too feeble efforts now they have at last awoken to some care for that work:

"This help will be useful in more ways than one. It will be of service as money; but it is also an evidence of the sympathy of sister churches in England, of the care which they have of churches in other lands, and of the ability they possess to help forward the cause of Christ in the world. *The idea here is, that our churches in the parent land are few, feeble, cold-hearted, and inactive; and I, at least, am anxious to undeceive even a small community like ours.*"

Let this page also give utterance to the affecting statement of a devoted Congregational Christian in Kingston, Canada West, who has repeatedly applied to the Committee that a minister might be sent for that important town and neighbourhood; and whose appeals

would have been long ere this responded to, had it been in the power of the Committee to send such a man as ought to be sent, and to support him when there as he ought to be supported :

"I am now in my sixty-fourth year, and have been in Canada twenty-three years. As to worldly matters, I have no complaint to make; but, my dear sir, I have been deprived of the fellowship of God's people for the above long period. I left a happy few that composed the Congregational church in Fraserburgh, Aberdeenshire, under the ministry of the late Rev. Mr. Begg, a faithful servant of Christ. It has often been a question with me whether I did right in leaving such precious privileges as we enjoyed. I have long hoped to be permitted to be in some measure the instrument of assisting to establish the cause of God here, and should it please the Lord to favour me in this respect, I think I could say, 'Now let thy servant depart in peace.' I have frequently been informed by the Rev. J. Roaf that your Society had a desire to supply this place, if a suitable minister could be found. I trust the Lord will put it into the heart of some one of his faithful servants to come out and help us—one that is wholly devoted to his Master's work."

Here follows the application of Henry Hopkins, Esq., for a minister to itinerate among the widely-scattered settlers in the interior of the colony named Port Philip, or Australia Felix—a beautiful and prosperous region. The letter of Mr. Hopkins speaks for itself :

"It is about nine years since I first visited this place. I then felt the necessity of the gospel being sent to this rapidly rising colony, and wrote to you on the subject. You sent a minister, Mr. Waterfield, whom I then intended for the interior; but finding this town, Melbourne, rapidly increasing, we thought it desirable to fix him here. And now after various difficulties and changes, I am happy to say there is a good congregation and church, with a sabbath and daily-school. My object in writing now is to provide for the inhabitants of the interior of the country, over which are scattered about eighteen thousand British subjects, and not one minister of religion among them. Many are well-educated men, and some the sons of pious parents, who were once taken to the house of God, and taught to fear him. You can easily imagine the effect it has on them to be thus deprived of the means of grace. I will mention one instance that came under my own

notice. I met a young man whom I had known for some years in Hobart Town, and had frequently partaken of the Lord's Supper with him. I asked him how they spent the sabbath-day. He replied they knew no difference, except a clean shirt, a shave, and a plum-pudding. I have conversed with many of the settlers here, and they are desirous of having a minister among them, and are willing to contribute to his support, but will not engage till they see him among them. I inclose a bill for one hundred pounds towards the outfit and voyage of a minister to either Melbourne or Hobart Town. The service will require a young man of strong constitution, as he must ride over a very considerable distance of ground. I should recommend him to come by way of Hobart Town, and I will pay all his expenses thence to Port Philip, and perhaps go across with him—and while he remains at Hobart Town, my house shall be his home."

The Rev. T. Q. Stowe thus appeals to the Committee with most enlightened views, and on the justest grounds :

"I have laboured at Hindmarsh for seven years, and to leave it now is more than I dare do. I have held on there at a great expense of physical toil, and personal comfort. I greatly doubt if I shall keep in health with this extra work still pressing on me. I have many fears and anxieties about it. Adelaide will claim more and more of my attention, as we are decidedly growing. Though I have often mentioned Hindmarsh, yet I believe I have never used unseasonable or unseemly importunity. Nor will I now. I only tell you my deep perplexity on this matter. I am hastening off your funds to offer the facility of sending a second missionary, and certainly I shall be most grievously disappointed, if I am left without a co-adjutor."

Subsequently Mr. Stowe writes that failure of strength had compelled him to lessen his labours at Hindmarsh, and adds,—

"I hereby pledge myself to use my influence to form a society in aid of your agents when you send them out. The late census confirms all my views as to the importance of Hindmarsh, and its vicinity."—"You will learn about the time this reaches you, the brilliant discoveries of Dr. Leighardt on the north of Sydney, up to Port Essington. It will be the Australian highway to India and China, and the gospel will travel up that course. Not a settlement should be formed along that whole line without a mis-

sionary from your Society, to form our advanced posts for all the East, as well as a *protective* force for our Polynesian missions."

Now space fails, not materials. Of missions in general it may be said, "The world is all before us." Of Colonial Missions this is especially true. It is affecting to see the fields ripe, and the harvest perishing for want of labourers—to hear the cry repeated in vain from every quarter, "Come over, and help us."

A. WELLS.

WESLEYAN METHODISM.

HAVING, in our last Number, completed our review of matters appertaining to the Baptist body, we now proceed with Wesleyan Methodism; and here the great point of inquiry is, the extent to which the work of God is visibly advancing in the several branches of that community. With respect, then, to the Parent Society, the primary object of attention, the matter stands thus:—The total number of members in Great Britain this year is, 341,468, and the increase, as compared with last year, 690; the number for Ireland is 27,546, being a decrease of 380; on foreign stations there are 100,050;—total under the British and Irish Conferences, 469,064. In Great Britain there are

Travelling Ministers .	875
Supernumeraries, &c. .	171
Preachers on Trial .	125

1,171

These three classes, &c., in Ireland,	
amount to	162
In Foreign Stations	411

Total number of Preachers . 1,744

This total, however, gives but a limited idea of the machinery of this great body, as may be seen from the following facts, collected from a brilliant and powerful article in a recent Number of the *Eclectic Review*, "Methodism as it is":—The Wesleyan Conference, territorially, covers every parish in England with 1,688 ministers under its orders, 15,000 local preachers, and 30,000 leaders, stewards, and trustees, with 468,313 members of society acknowledging its sway, and perhaps 2,000,000 hearers affording their countenance. The immense amount of their chapel and other real property has been estimated at more than £3,000,000 sterling; while the annual revenue of the body, from every source, is probably not much less than £1,000,000. The income of their Missionary Society for the year 1845-6 was more than £112,000; in 1840, by a mighty effort, £171,687 of chapel debts were extinguished, and the centenary fund fell little short of £250,000. The

product of the weekly pence and quarterly shillings (these are *minima*) contributed in the classes—of the yearly and July collections,—suffices for the maintenance (in far greater average comfort than any other body of Christian ministers) of more than 1500 ministers, with their wives and families; for perhaps no married minister receives less than an equivalent of £75 per annum, and perhaps none more than £350. The Theological Institutions at Richmond and Didsbury contain seventy-four students; the Kingswood and Woodhouse Grove Schools provide for the education of 200 pupils; proprietary schools have been established at Sheffield and Taunton; the last return shows that their Sunday-schools are attended by 500,000 scholars; and of the 700 day-schools which it was determined to form at the close of 1843, more than one-half have already been called into existence.

This compend, as compared with the Minutes, is not altogether accurate on some points; but it is sufficiently so for our present purpose.

Let us now pause and reflect. Here is a community of great numbers, vast means, singular compactness, proverbial zeal, and with the experience which a century of hard labour in the work of evangelizing mankind has imparted—an instrument of stupendous moral power, in constant operation. The practical question, then, is, What is the ascertained effect of this mighty instrument during the last twelve months? The answer is, The introduction of 690 members. And from documents before us, it seems in the highest degree probable that, but for the extraordinary labours of Mr. Caughey, there would have been an absolute decrease.

Such is the fact. How is it, then, that, with a machinery so skilfully constructed, and so powerfully worked, the results have been so insignificant? This is the great question that now presses on the Conference, and on all who are interested in the cause of God in that community. The Resolutions and Address of the Conference, however, throw very little light upon this momentous question; but some of our Wesleyan correspondents have vigorously betaken themselves to its explanation. The following letter, written in an admirable spirit, discreet and friendly, yet honest and fearless, will be read with interest:

SIR,—It is matter of surprise, as well as of deep regret, that, considering the immense amount of instrumentality employed, 1,000 regular ministers and preachers on trial, 171 supernumerary preachers, a host of local preachers, leaders, Sunday-school teachers, and in 431 circuits in Great Britain, the fruit of the past year should be only 690 members increase on the whole; but this surprise and regret are vastly increased by the knowledge of the fact that, in very many of these circuits, there has been considerable decrease in the numbers, and it behoves the preachers, as well as the people,

to endeavour to ascertain the cause, and seek the remedy. The main cause of our want of numerical increase is very properly suggested by the "Annual Address of the Conference," that there are, "in some of our societies, indications of a declining and powerless state," and that "unfaithfulness and indifference have contributed to this result." These observations, in the address, we regard as intended to apply to the state of the people; but we would ask, is there not a cause for much of this in the preachers themselves, as well as amongst what are called "the leading members" of our societies?

As to our preachers, it is matter of thankfulness that the same doctrines, the preaching of which have been formerly so greatly owned and blessed by God, are *retained* by the body of the preachers in all their purity; but we have sometimes apprehended danger lest, though the truth be *held*, it should not be proclaimed and enforced with as much constancy and energy as heretofore. We have feared lest the prevailing taste of the age for *intellectual* preaching, should present a temptation even to our preachers to depart from the simplicity of the gospel, for the sake of those who have "itching ears" amongst our congregations. We have also feared that a desire for what is termed "respectability" may also have a prejudicial effect. That our preachers should have suitable literary qualifications for their work, must appear desirable to all; but those several appellations and distinctions, for which we have sometimes seen a little struggling, are not necessary acquisitions, and the feeling after them may, we fear, in some instances, tend to engender pride and self-esteem. A desire for "respectability" has also, in many instances, led to the erection of splendid and costly chapels, organs, &c., contrary to Mr. Wesley's injunction, "that the chapels should be as plain as possible," and which has "rendered rich men necessary to us," an evil which Mr. Wesley also deprecated. "The Address" of the Conference says, "Perhaps our churches were never, on the whole, so wealthy as at present." If by this be intended that there never were so many rich men in the Methodist societies, I would beg to refer the writer to what our venerable founder has said of the corruptions, which followed the pouring in of a flood of wealth into the church, in the days of Constantine; and again, in his sermon "on the wisdom of God's counsels," speaking of the hindrances to the work of God, "Of all the temptations none has so struck at the whole work of God as the *deceitfulness* of riches. I have not known *three-score rich persons, perhaps not half that number, during threescore years, who, as far as I can judge, were not less holy than they would have been had they been poor;*" and yet I have heard it said that the addition of one wealthy member is hailed by some with more delight than would be the conversion of ten poor persons. I trust that this feeling is not very extensive; but certainly our peculiar pecuniary circumstances present a great temptation to make "fine gold our confidence." Then, in order to *retain* rich and "respectable" men, they are frequently placed in offices to the exclusion of men of less wealth, but of more piety; and in some instances, we fear, this desire for the employment of such men has extended to the very important office of class-leaders. The late Rev. James Wood, in his "Address to Class-leaders," truly

observes, "Next in point of importance to faithful, laborious preachers, are lively, active, judicious class-leaders. It is matter of importance that caution should be used in putting men into this office, and that they ought to be men of sterling piety, &c. It will be utterly impossible for them to fill their places properly without the love of God in their hearts, as a sacred fire, inflaming them with holy zeal for his glory and the salvation of souls"—"but if their experience be defective, how can they be expected to set before their brethren the deep things of God, or excite them to go on to perfect holiness?" He then asks, "Are all our leaders such as are above described? Have they now fellowship with the Father and the Son, Jesus Christ? Are they all pressing towards the mark of entire holiness?" It is greatly to be feared that some leaders are suffered to remain in office who have left their first love, and zeal for God, and regard for souls." "Such should be faithfully admonished; and if they do not repent and do their first works, they should be removed, and others put in their room. No personal respect ought to outweigh with us the interests of the Redeemer's kingdom; nor should our attachment to men make us unfaithful to God."

Now we very much fear that persons have, of late years, been placed in this responsible office, who are without suitable "spiritual gifts,"—who have not themselves entered in at the "strait gate"—who have known little or nothing of deep conviction for sin, and repentance on account of it—"half awakened" persons, who have never, in fact, been truly converted, nor experienced the "blessedness of the man whose transgressions are forgiven, and whose sins are covered." Perhaps there never was a period, in the history of Methodism, when so large a number of *unconverted, unpardoned, unsanctified men* were nominally in church fellowship with us, as at the present; and I attribute this mainly to OUR HAVING SO MANY UNCONVERTED MEN IN OFFICE. These men may be useful in managing the accounts and pecuniary matters of the connexion; but, in spiritual things, they are dead weights, and in many instances direct hindrances to the work of God.

Pride, amongst preachers and people, appears to me to be a sin to which we are very prone at present. This hinders the faith of both; for "how can ye believe which receive honour one of another;" and yet how much of fulsome adulation and flattery of the preachers have we heard in official meetings from the more wealthy and "respectable friends," as they are called. Preachers should, no doubt, be "esteemed highly in love for their work's sake;" and if they have been made the instruments of spiritual good in a circuit, men of piety will be disposed to "glorify God in them;" but the thanks frequently voted to a preacher, on leaving a circuit, do not refer so much to conversations, sometimes scarcely at all, but to the advantage the preacher's services have been to the funds of the circuit.

Conformity to the world is another prominent evil amongst Methodists. Look at a Methodist congregation in any one of our large chapels (I have just now nothing to do with other bodies), and who would suppose that these were the followers of John Wesley; they who have "come out from the world;" who have "renounced the pomps and vanities of this world;"

who profess to be the followers of that Saviour who said, "Except a man *deny himself*, he cannot be my disciple;" and yet we now scarcely hear a reproof on this subject from the lips of a preacher. How is this?

Formality, also, in public worship, a tendency to a kind of Puseyism, is another evil. Hence we have heard both preachers and people talk of the "sacramental table" as the "altar;" and we believe some of the preachers would fain be "priests."

We do not wonder, therefore, to hear some of our elder members giving utterance to their feelings of regret, by ejaculations and desires that "the Lord would revive Primitive Methodism amongst us: save us from 'formality,' and send the power," &c. &c.; in which we most cordially add our Amen!

There are other hindrances of the work of God in connection with Methodism, especially amongst the poor, arising from the numerous contributions which are required from them. In many small villages, and parts of the country, the influence of the Established Church has militated against Methodism in this way. The Methodist Society was once considered "the poor man's church;" but now the Church of England claims this as her peculiar characteristic. And certainly the provision made in most of the new churches by free sittings for the poor, the pastoral visits of the clergymen, and the temporal relief afforded by many of the wealthy church people, present a great temptation to those of the poor, who are otherwise favourably disposed to Methodism. In many instances Methodism has been hindered in this way. I hope that this matter will receive more serious consideration from the Conference and official meetings, and that some plan may be devised and adopted for lessening the number of applications to poor people for pecuniary contributions; and that while missionary operations in foreign lands are extending, we may have more of Christian enterprise in reference to various parts of our own country, and even around the metropolis, where many are perishing for lack of knowledge.

Very much of the work of spreading the gospel in our villages depends on the labours of local preachers. Let these men, who are labouring gratuitously, at least be "esteemed highly in love for *their work's sake*," as well as the more regular preachers. I fear, in many circles termed "respectable," they are not esteemed as they should be, and their influence in some measure lessened thereby. There seems to be an increasing feeling with many of the more respectable friends amongst us against an *unpaid* ministry; and I fear that this feeling has not been lessened by the influence of some of the regular ministers. This appears to me to be an evil of no small magnitude.

If anything in the above remarks may appear severe, I would say with the late Dr. Arnold, that I *desire to express my love for an institution by seeking to reform what I conceive to be wrong in it*. Much as I desire the prosperity of all the churches of Christ, I do especially pray that God would be pleased to water *our hill of Sion*.

J. S.

Our next communication is also from a gentleman, of the Methodist Connexion, who seems thoroughly to understand his subject; and on

this as well as other grounds, he is well entitled to a hearing. That the evidence of this and the foregoing writer may be properly estimated, it should be known that the one lives in the Metropolis, the other in one of the chief provincial centres, and that both occupy positions which give them the best opportunities of coming to accurate conclusions. The document runs thus:

SIR,—You have announced your intention to review, among other synods, the Methodist Conference, have avowed your conviction that the state of it is highly unsatisfactory, and ask contributions for essays and addresses. I hope you will be responded to, to the extent you require; and cannot help expressing a wish that you had thrown out a few hints as to the specific nature of the communications you would prefer.

The fact, that a community extended over every quarter of the globe, having nearly half a million of accredited church-members, and as many juveniles in their schools; expending money, muscle, and mental energies to an almost incalculable amount, and having perhaps not less than one hundred thousand authorized agents regularly employed, professedly of a religious bearing; and yet at the end of fifty-two weeks there is a report of no more than 640 added to the preceding year!

A more humiliating position the Conference could not well realize; and I should think, one more distressing could not be witnessed. To say that other denominations are in the same non-progressive predicament is not altogether correct. They may as a result; but not as to agencies employed, and if there be any superior advantages connected with compactness of organization, they possess not the like facilities; and, I would add, they are, perhaps, less imposing in their external manifestations and pretensions.

No doubt this state of things will produce several modes of inquiry; and lead to various solutions of the problem, or rather of THE FACT—the comparatively retrograde position of the connexion.

In two respects it can be easily shown that this is palpably and painfully the case:—

First. As to the impression made on the population, which as it is increasing at the tremendous rate of one thousand per day, is fearfully gaining ground on them; for the total increase of the last three years is only 9,984 in Great Britain and Ireland.

Secondly. As compared with former periods of their history and operations. Not willing to rely on the vague report that the body is doing less than formerly, I betook me to the annual minutes, and at no little labour ascertained the several results of the last six decades, and I will give you the issue of my figurings:—

The average annual increase in Great Britain and Ireland, for the three first decades—that is, from the year 1786 to 1816, is at the rate of *fourteen members to each travelling preacher in full work*; and that of the last three, namely, from 1816 to 1846, about *five members to one such minister*, for I have left out all the supernumerary and superannuated in each case.

You may remember, Sir, that during the former thirty years, there were two secessions; the New Connexion, and the Primitives; and,

that in the latter, there were also two, the Protestant Methodists and the Association.

The most striking fact, in the latter period, is that in the last year of the last decade, the increase is little more than *one* convert to *four* of the working clergy!

It was presumed they would effect still greater and more gracious results during this decennial, with the existence of the *Theological Institution*; it is, however, not only not so, but a decidedly inferior number is added to the society, as compared with the years from 1826 to 1836.

Before any inquiry be instituted as to the *cause* of this state of things, a few more facts must be stated—they are three:

That at the Conference of 1844, there were about 25,000 persons who were on trial as candidates for membership; at that of 1845, about 20,000 such persons; and at the recent one, in Bristol, 19,200 of the same class, making a total of 64,200 catechumens.

For your information, Sir, I would state, that these three batches of persons on trial, were so admitted at the March quarterly visitation of each year, consequently they were brought into their inquiring state, if I may so call it, between the Decembers and the Marches of the three years mentioned, and according to the usage at the June visitation of each year, would receive a ticket of *full membership*, and, perhaps, there were very few who did not become so united.

Then, again, another question arises, what has become of these 64,200, less the 19,200 just admitted, leaving 45,000 during these three years, seeing there appears only a nett increase, as above, of 9,984 members, not forgetting those who are absent from the body and present with the Lord! They are immersed by secession and emigration.

But you will bear in mind, Mr. Editor, that the most important feature of the case has yet to be noticed, namely, that this 64,200 is only the issue of *three months'* labours of each of the same three years, of persons thus on the way to church-membership; and supposing the same rate of progression was made, with this class of hearers, during the other nine months of each year, then we must multiply this 64,200 by four, which gives us a total of 256,800! and if so, I ask, I earnestly reiterate the question, where are these, if not literally and identically, yet where are these numbers vanished to, bating those who have made their calling and election sure, and the 19,200 who, we trust, are on their Zionward journey, as admitted in June last?

Here then are facts, which look east and west at the same time, a very Janus, which speaks good and evil in the same breath; utter yes, and no, concerning the same agency. Here are positive results admitted, indicative of comparative nonprogression, and details evincing unparalleled advance. It reminds one of the vulgar saying of putting in at the least, and letting out at the greatest aperture.

Am I presuming too much, when I argue that the Head of the church does not confine his gracious visits to three months out of the twelve? Or, that the same agency, appropriating its sanctified abilities, throughout the year, is not equally successful in each of the other quarters? Is there anything peculiar in the three winter months? But I expect you will say, "Enough of this!" Now though I would not vouch for the absolute correctness of these statistical

details; yet I am satisfied that they are sufficient to warrant general conclusions; and I would now inquire to what do they conduct me, as to the source of numerical non-progression?

Either, that The Agency—or else
The System—or that
Both are at fault.

Can it be the former? It is against both their temporal and their spiritual interests to admit it. It is against the fact of efficiency, proved by success to a certain point, to believe it; then, if it is not in the ministry, I suppose it must be looked for in the system. How shall we arrive at a satisfactory reply to this great question? Perhaps, by stating what those who are fully admitted to the privileges of membership meet with.

THEY FIND

That they are under the government of an Ecclesiastical Synod, convened annually for connexional purposes.

That these Ecclesiastics deliberate, legislate, and administer the laws and regulations of the conclave.

That they *sit alone*, about a fortnight at each session, for these purposes, and *control the report of their proceedings*.

That about four or five hundred of them so convene, and that all the expenses of this recurring assembly are borne by the Societies with a few exceptions.

That these gentlemen have power to occupy all the chapels, when, by whom, and how they think proper.

That they can authorize what measures, erections, and collections they deem wise and necessary.

That they have power to admit, suspend, expel, appoint, or re-appoint ministers, and power to receive and expel members in opposition to local authorities, if they think proper to do so.

That they preside by their legal representative, the Superintendent of each circuit, at every meeting *ex-officio*, and that nothing can be done, Methodistically legal, without their presence or sanction.

That they nominate to all offices.

That they manage all the Committees and Institutions.

That they have the appropriation of nearly all the funds.

That no chapel can be built without their permission.

That Trustees cannot sell property, however necessary, without their sanction.

That no meeting can be called, letters written, nothing done, or attempted, without leave first duly had, and obtained of the Conference.

THEY FIND

That when the Conference has an object in view, they constitute a committee from among themselves, with their lay nominees, to investigate, arrange, report. They then adopt and define the mode of action; frame resolutions; ascertain what money will be wanted; and then send delegates throughout the borders of the land of Methodism to carry them out, and raise the means. Witness

The Model Deed,
The Centenary Movement,
The Theological Institution.

The Day-school department proceedings; and

The recent affair of the intended New Kingswood School.

That the people are not consulted until the money is wanted.

THEY FIND

That the Conference is more absorbed with the secularities of Methodism, than they conceive is consistent with ministerial duties incumbent on the preachers of the cross of Christ.

That the preachers make interminable appeals for money, upwards of *thirty per year*, besides the one *every week* in the classes.

That the preachers themselves are the busiest in those appeals, the most pressing, the most importunate.

That they themselves are beneficially interested in many of them.

That several of these collections, made annually in each chapel, no matter how much in debt, nor how poor the hearers, are remitted to places and funds no way benefiting their own locality, yea and in many cases where they can hardly keep the chin above water.

THEY FIND

That in the meetings for circuit and connexional purposes, the authority set up and appealed to, is more frequently that of the Conference and the Rules, Methodism and the Superintendent, than Jesus Christ and his apostles, and the Inspired Records; from a sort of feeling that Conference and Methodism are synonymous with Scriptural authority and precedent.

That caste rather extensively prevails; and that unless they can take sittings, make a respectable appearance, and contribute to the various funds, they are too generally neglected.

That prodigious efforts are made at the behest and for the behoof of the ministers and their education, families and widows, and children. While for the Local Preachers, Leaders or Members, not the weight of the little finger is raised by way of permanent fund or otherwise, when they are brought into difficulties, sicknesses, or poverty.

That much of the finest talent in the connexion is comparatively merged in secularities. That much of the time of the preacher is occupied in the mere work of copying clerks, and deacons, that ought to be given to the word of God and prayer.

And that the legitimate influence of lay agency is neutralized by ministerial management, and nomineeism; and that if any one dares to question a decision, conclusion, etc., of the Conference, or the infallible Superintendent, he is marked as disaffected, &c., &c.

And where shall I stop?

Now as soberminded people become better acquainted with the Bible, they begin to compare what they *read*, with what they *hear* and *see*, and hence often inquire with themselves, Who gave the Conference this supremacy? Then they venture to open a little to some friend; and not finding that correspondence between the Conference proceedings and the Scriptures, which they had a right to look for, they generally become first uneasy, then dissatisfied, and then neglect class, and so slip out of this Society, and then they are called BACKSLIDERS.

I might, however, add to these various findings, That there are certain political bearings

among the authorities, somewhat inimical to the popular mind.

That there are certain *very marked, unmistakeably churchified predilections, certain episcopal leanings, clerical airs, and assumptions.*

That there is an avowed SUPPORT OF THE CHURCH AND STATE PRINCIPLE

And if named last, not least, The apparent indifference, or contempt, avowed for the Temperance Movement.

Now were the abilities and exertions of the ministers higher and more laborious than they are, such findings as these must inevitably neutralize the preaching of the Word.

Such, however, is the opinion of many of the thousands of Methodism, among whom is

September 15, 1846.

ALEPH.

This may safely be pronounced a document of great moment. The well-considered opinions of a writer so observant and so penetrating as *Aleph*, deserve attention, not only from the body to which he belongs, but from every section of the Christian church. If he is right, the present condition of Methodism is largely accounted for upon natural principles, without any reference whatever to the sovereign withdrawalment of the Spirit of God. It would be somewhat consolatory to find this view of the subject fairly established; but even reflecting men may not at first see their way clear to this conclusion. It may be alleged that what Methodism is, as a system, it always was; and that never did it incorporate such an amount of liberal spirit, both religious and ecclesiastical, as at the present hour. Never before was it characterized by so large an amount of intelligent and powerful preaching; and that never were its Educational Institutions, of all sorts, in a condition so thoroughly efficient. Then setting aside its regular ministry, with all its alleged shortcomings, no charge of defection is brought against that invaluable body—a host in itself—the Local Preachers. But the result shows that the labours of these excellent men, together with those of the Teachers of 500,000 children, have as to appearances been comparatively powerless. The argument of *Aleph*, moreover, is of diminished force, as it respects *conversion*, whether in the schools, the local stations, or the chapels; but his representations serve largely to account for a vast and constant falling away, supposing such falling away to be a fact, and this he seems to have made clearly out. With respect to what he says of polity, there is, we think, reason to believe that among the majority of the Wesleyan community the subject of church government is but little studied, or regarded; but when men, with *Aleph's* light and New Testament notions on the point, become numerous in the connexion, it will be a sign that great changes in the world of Methodism are at hand.

If *Aleph*, instead of confining his argument

to the Parent Connexion, had extended it to the entire family of Methodism, he would have carried us with him, and have done much to establish his point as respects the diminished adaptation of the system to the present age. He himself, indeed, seems partly aware that he would have to encounter the weighty objection arising from the fact that the four sister sects all unite with the Parent Body in confessing and deploring the absence of that Divine power, by which they in common with their mother, were once, everywhere, made to triumph. But as applied to these bodies, some of *Aleph's* chief allegations as to the Old Conference fall to the ground, and can form no part of the cause. And yet the increase of the New Connexion, notwithstanding the popularity of its constitution, in a body of not fewer than 300 societies or churches, amounts to only 228, that is, about *two-thirds of a member to each church*. That very zealous body the Primitive Methodist Connexion, with a roll of members amounting to the mass of 88,000, with nearly 500 regular preachers,—most laborious and self-denying men,—with 7,677 Local Preachers, and 4,657 chapels, connexional and rented, announces an increase of only 401,—or less than one member to every twelve stations, or the twelfth of a member to each chapel. The Wesleyan Association, notwithstanding its youth, vigour, and liberality, has suffered an *absolute decrease*, which, on comparing the total of this year with the total of last year,—for the fact is suppressed in the Minutes,—amounts, we regret to find, to no fewer than 615 upon a fellowship of 20,561. Again, the Minutes of the twenty-eighth Annual Conference of the Bible Christians, who seem a very humble, zealous, simple-minded people, with 121 itinerant, and 1,093 local preachers, have suffered a loss of 172 members.

We must now proceed to consider more particularly some of the points specified by our Correspondents, J. S., and Aleph; and,

I. CHURCH POLITY.—When Methodism was founded, its Oligarchical constitution was far more in harmony with the spirit of the age than it is at present. The genius of England is peculiarly the genius of freedom; and hence everywhere, and in everything, it ardently aspires to self-government. How changed the state of things since the days of Wesley and Whitfield!

What advance in the arts and sciences, in trade and commerce, in liberty and literature, in education, and the habits of thought! How altered the frame of political and religious society, in its modes of communication and action! The habits of severe inquiry induced by scientific education, have at length been carried into morals and into politics. The spirit of searching investigation has now pervaded the whole country, and is penetrating

everything. It is scrutinizing, with vigorous and restless activity, the whole frame of society, and especially the foundations of power and authority, as that authority exists in institutions, great or small. More especially is this spirit occupying itself with matters pertaining to religious liberty, to the nature of the kingdom of Christ generally, and of particular churches. This spirit is confined to no class; it is diffused throughout society, civil and ecclesiastical, it is everywhere employing a strong hand in performing the work of analysis, and is duly alive to the lessons of analogy; and nowhere are those lessons more abundant and solemn than in matters of civil government. The testimony of history concerning oligarchical rule is uniform, and always declarative of evil. It ever shows, that where self-election, irresponsibility, abuse of power, and tyranny, mark generally the rulers, they are followed by distrust, aversion, opposition, revolution among the people.

Institutions at one time admirably adapted to general society, may outlive that adaptation. Then comes the hour of their peril. The alternative is, reform, or destruction. This truth was remarkably exemplified in the Ancient Burghs of Great Britain; and their history supplies a very solemn lesson to the Conference of Methodism. Observant Christian men, doubtless, read the Report of the Municipal Corporation Commissioners with no common interest, and must have been tempted to draw analogies. The following declaration speaks volumes. "We report to your Majesty that there prevails amongst the inhabitants of a great majority of the incorporate towns a *general*, and, in our opinions, a *just dissatisfaction* with their Municipal Institutions;—a *distrust of the self-elected Municipal Councils*, whose powers are subject to no popular control, and whose acts and proceedings, being secret, are unchecked by the influence of public opinion." Human nature is the same, and feels the same respecting abuses whether in secular or in sacred things. All systems therefore, that do violence to the principles of our common nature, and are at variance with the eternal principles of rectitude and justice, may seem to "work well" for a little, but sooner or later they will fail. Nor is this all. That failure, whether in states or churches, is generally attended with temporary distraction and convulsion; but, happen what may, if a system of sober and well-regulated freedom follow, it is cheaply purchased by the intervening evil. All Christians have a right, in the language of the immortal Locke, to "**ABSOLUTE LIBERTY, JUST and TRUE LIBERTY, EQUAL and IMPARTIAL LIBERTY.**" Liberty is a government according to just laws and usages. Now all the laws of Christ are holy, just, and good. The government of the church of Christ, there-

fore, must be carried on according to his, not man's laws, and these laws executed under his authority. The rulers of the church, her bishops, ministers, elders, managers, and deacons, whatever names they bear, are not legislators; but are merely functionaries for the execution of the laws which already exist; laws to which they, and each of them, are equally bound with the people to render all due homage:—thus will they resemble

“ — the world's great harmony, that springs

From order, union, full consent of things :

Where small and great, where weak and mighty,
made

To serve, not suffer, strengthen, not invade ;

More powerful each as needful to the rest,

And, in proportion as it blesses, blest.”

Time is the touchstone of all institutions. All human systems of Ecclesiastical Polity, in the march of truth, must ultimately be left behind, giving place to that of the Scriptures. The beauty, the glory of the New Testament System is, its perfect adaptation to all times, all places, and all circumstances. So just, so liberal, so entirely popular, it has nothing to fear, but everything to hope from time. In dignified security, and with a spirit of patience, which bespeaks its origin, it waits the arrival of the Nations, which, in the greatness of their strength, at various rates of progress, are all travelling on to it. There will be no repose for the earth till all its governments be based on this great principle; they must come up to it; they cannot go beyond it. Perfect civil liberty is the offspring of true spiritual liberty. A world of Saints will be a world of citizens. Despotism will perish, and both hemispheres will become temples of freedom. Then will the character of New Testament principles appear in all its lustre. That bright day is still remote, but every hour brings it nearer. But how vast the journey through which religious liberty and political freedom have yet to pass, to reach their final resting place! Can anything more strongly express the idea of progress in matters both civil and ecclesiastical? But the idea of progress involves that of change. Finality belongs only to perfection. Let religious men beware of an error to which rulers are prone, and which has proved the grave of more than one dynasty! Let them look at England and be instructed. See with what rapidity she has, during the space of only half a generation, enfranchised all the excluded classes of her subjects! Behold Dissenters, of every order, taking up their place within the pale of the constitution! Then follows Ireland, with her Catholic millions, ranging beside them! Behold anon the gates of the constitution fly open at her command, to admit the flower and pride of her own children! Next the Colonies, with their black population, advance and take their seat among white free-

men. Again, behold her razing from her bosom the entire fabric of her Ancient Corporations, pouring the light of truth into their darkest recesses, and by reconstructing them on the representative principle, adapting them to the state of modern society. Behold her once more stretching forth her hand with smiles, to the Sons of Abraham, and introducing them to all the privileges of the Constitution! Events these, vast, rapid, and glorious! Thus have Statesmen supplied a lesson to Ecclesiastics. Every step in this mighty progress was so much augmented strength to the Constitution, a fresh cable to the vessel of State, with its anchor fixed in the hearts of brave and loyal men. These were, therefore, deeds not merely of justice, but of wisdom. Wisdom and justice are one.

The Methodist Conference is composed of wise and just men, who, if once convinced that their legal constitution stands in the way of the world's salvation, will lose no time in devising means for meeting the emergency, and overcoming the legal difficulties of the case. The Conference, that is, the *Legal Hundred*, long ago devised a means of *letting in the rest of the ministry*, which was, doubtless, so far the saving of the Connexion, for otherwise, it must have gone to pieces. It only remains that the Conference as it now exists, next *let in a body of representatives of the people*, which might suffice to satisfy, generally, for at least, another century, and to prepare for another step towards perfect Scriptural freedom. Sooner or later, this will be done, and bright will be the day which records the deed! How grand, how British the spectacle of the Free Church Assembly as compared with the Methodist Conference! There the entire community is fairly, fully represented; popularity and publicity, to the fullest extent, characterize everything. Ministers and laymen meet on the same level, and mingle in counsel and labour without distinction. The result is, a constitution of things inconceivably stronger than Methodism, with a moral power, and a financial productiveness which throw Methodism, even in its palmiest days, completely into the shade,—demonstrating that what is right is best, and that as things approach the right they approach the better. We have to consider,

II. NATIONAL CHURCH PREDILECTIONS.—It seems not wholly improbable that Conference attachment to the Church of England, which once appeared to be the strength of Methodism, may, in the end, prove its overthrow. Men of penetration will see, at a glance, the baneful effect of this on the lasting prosperity of Methodism. Let the gospel sound forth universally from the national pulpits, and let those pulpits be multiplied to the extent of the numerical necessity, and Methodism will, without fail, pine and die. Under such

a state of things Methodism would, could never have existed; and that which would have prevented being, must, in the end, involve extinction. Where the odds are so fearfully against it, there can be but one result. So great are the attractions of the Established Church for the decent professor, and even for the true, but imperfectly enlightened Christian, that Methodism, in its best estate, can no more compete with it than animal with steam power. Were an Established Church full of true gospel, what but the great principles of Nonconformity distinctly understood, strongly felt, and conscientiously held, could keep the bulk of professors without its pale? Such a church, indeed, would serve to determine the degree of a nation's scriptural knowledge concerning Christ's kingdom, and the extent of its evangelical virtue. Those martyr struggles, sacrifices, and sufferings, connected with the creation and maintenance of gospel churches, and the defence of New Testament polity, by which Christian character is developed, tested, and invigorated—so familiar to Nonconformity—are wholly unknown in the Establishment. The Nonconformists can show cause why every Christian in the National Church, even were she full of gospel, ought to come out of her, and why those without ought, on no account, to enter in. Not so the Conference; and hence the imminent danger of all sections of Methodism, which nothing can ultimately save but the adoption of Nonconformist principles in all their breadth and fulness, extending to perfect popular freedom, pure communion, and entire separation of the kingdom of Christ from the kingdoms of this world. We have to speak of

III. PECUNIARY EXACTION.—On this point it will be seen that the language of both our correspondents is very decided, and suggests, not alone to the Methodists, but to all sections of the church of Christ, in this country, matter for very serious consideration. Generally admiring, as we do, the financial economy of Methodism, we are concerned to find it an alleged grievance; but still religious philosophy must take that grievance into consideration. The danger attending it is imminent, and neglect may be fatal. The weekly pence, the quarterly shillings, the annual gift, the usual pew-rents, the "thirty collections," the long list of institutions all demanding annual subscriptions,—these are now most serious obstacles as it respects large masses of society, in this their day of deep and hourly deepening impoverishment. Passing from the crucible of Methodism into the Church of England, is, to the poor and the covetous, like entering a peaceful haven after a season of storm and tempest! On this purely negative ground Methodism, if it keep up its pressure, must ultimately flee before the State Church! But when to the reduction, or the abolition of all pecuniary exactions, are added the solid secular advantages to labourers,

tradesmen, and most others, of a connection with the State Church, the argument is cut short; and it becomes clear as light that, at last, the Conference, without the abatement of pecuniary contributions, in addition to the adoption of Nonconformist principles, must be swallowed up of the Hierarchy. Those now thoroughly under the yoke, people of piety and zeal, and idolatrously attached to Methodism, may continue till death remove them; but while the influx of new adherents will constantly diminish, the withdrawal of the unrooted will quietly but constantly go on. But this is not all; the bondage of that invaluable institution—rightly conducted—the "class," added to the pecuniary burdens, is becoming more and more a barrier to keep back multitudes from entering, and an instrument of driving out those who are in. It is, we regret to say, becoming less and less agreeable to the spirit of the age. Thus the best parts of Methodism, equally with the worst, unite to obstruct its progress among all classes. All things considered, the wonder is that matters are not worse. It is nevertheless true that a blight is resting on Methodism in both hemispheres. The American Annual Minutes, by comparing the totals of two years, make the startling disclosures that the white membership of the twenty-two churches in New York has decreased thus: 9746—9424; decrease, 322. Philadelphia, 11,093—10,345; decrease, 748. Baltimore, 9239—8782; decrease, 457. These are serious facts, and deserve inquiry. In order to a correct judgment on the whole matter, it is necessary to state a striking peculiarity of Wesleyan fellowship. Methodist statistics are apt to mislead the general reader. Rightly to estimate their value, the following things must be taken into consideration:—

First, Membership among the Methodists is more than ordinarily a doubtful index to conversion. Among the purest churches it is only an approximation to certainty on this point; but Methodism makes regular provision for the full admission to its fellowship of unconverted men in any numbers. In apostolic times the churches, so far as man could judge, were exclusively composed of believers. On a credible profession of faith, men were at once received *not* "on trial," but into full communion, as the children of God,—loved, trusted, and treated as brethren, till their actions proved them deceivers. This was a rule without an exception. There was no such thing as receiving men to membership "on trial," while they were still unbelievers, and at the end of six months, if they still kept under the means, and preserved a moral deportment, admitting them to full fellowship. The Methodist community, however, on this point, is constituted on an entirely different plan from that of the apostles. According to the Rules, "*There is one only condition previously required of those who*

desire admission into these Societies, viz., 'A desire to flee from the wrath to come, and be saved from their sins.'" This "condition," so different from that of a "new creation," opens a door so wide, compared with that of the true Nonconformist churches, as to admit of vastly increased numbers. This "condition," then, furnishes prodigious facilities to Methodism for swelling its numbers without conversion. On this "condition" the Independents and Baptists might augment their flocks two or three-fold, and go on with the process till, like the Presbyterian bodies of Scotland, they severally turned the bulk of the congregations into the churches.

This view of the matter is not only momentous, but vital; and the time is coming for calling attention to it. The fact is but little considered, or even known, among the Nonconformist bodies, many of whom have been accustomed to look upon Methodism, as a system, with blind admiration, occasionally envying when they ought to have pitied, and bestowing praise where truth required lamentation. We speak in love, but we must also speak in truth; the feelings of the men, in our case, must give place to those of faithful witnesses and truthful teachers.

The first of the above letters intimates that there "never was a period in the history of Methodism when so large a number of unconverted men were nominally in church fellowship." This affirmation, to the extent of its value, sustains the doctrine we have just laid down; but, in a matter so serious, one witness is not enough; it must not be left without thorough confirmation, and this we have the means of doing in a manner the most conclusive. The fittest man alive, perhaps, to settle this point, is the celebrated American minister, Rev. James Caughey, who has been in England and Ireland some three or four years, labouring to revive Methodism. His knowledge, acuteness, and candour, alike qualify him to bear a decisive testimony in the matter; and such testimony he has borne. That extraordinary man has just issued *Three Volumes of Letters*, a marvellous repository of important sentiments and striking facts, pervaded by a fervid tone of religious enthusiasm,—occasionally a little wild,—but which attracts more than it repels,—a work which may be read by all sections of the church with more than ordinary advantage. We shall first record some of the opinions, founded on experience, of this excellent man, and then state special cases. Writing from Leeds to a friend in America, in September, 1848, he says, "Were I to take the statistics of the revivals in Dublin, Limerick, Cork, Liverpool, and Leeds, as *criteria* of the state of Methodism in this country, I should certainly conclude that a vast number meet regularly in class for years, and in good standing, too, as it respects moral character, who have never obtained a satisfactory evidence of their adoption into the family of God,"

Vol. II. p. 236.—Again, "*A vast number of both classes, already described, enter the church of God and remain there unchanged in their nature; and leave it for another world with an unchanged nature, and with as great a distaste for God and godliness as characterized their carnal mind through life.*" *Vol. III. p. 150.*—Again, the "preachers had been successful in winning people out of the world into the church, but it would seem they had had little success in converting them to God," *Vol. III. p. 226.*—Again, writing from Liverpool to America, he says, "Not less than two hundred and seventy sinners have been converted, but only one hundred and thirty of these are from the world; the remainder (140) were members of the Wesleyan church. I am amazed at this; but so it was in the cities I visited in Ireland. Certainly this was a large number to be meeting in class without conversion," *Vol. II. p. 99.*—Again, writing from Leeds, May, 1844, he says, speaking of one "thousand" converts, "about six hundred of the above were members of the Wesleyan church when they were converted," *Vol. II. p. 169.*—Again, "One thousand of the converts belong to Leeds. About six hundred and fifty of the latter were members of the Wesleyan church in Leeds," *Vol. II. p. 233.*—Again, "The results were good, but more than one-half of those converted were members of society," *Vol. II. p. 188.*—Again, "A little army of three hundred and fifty souls had passed from death unto life. More than one-half of this number were already members of the Wesleyan church," *Vol. III. p. 267.*—Again, "More than two hundred sinners had been converted from the world, besides seventy or eighty members," *Vol. III. p. 268.*—Again, "About seven hundred persons professed to have received pardoning mercy. Many of these were members of Society, who had never before obtained salvation," *Vol. I. p. 164.*

Such is a portion, not the whole, of the evidence of Mr. Caughey; and surely this is a state of things for which a majority of our readers were not prepared, and which most fully establishes the doctrine we have laid down on the subject of the utterly and perilously unscriptural character of Methodistic membership. To ears familiar with the word of God, the language of Mr. Caughey sounds indescribably strange! To men whose views of Christian fellowship are derived from the New Testament, there is, in such statements, something inexpressibly awful! The extension of a community with such a government, and, in particular, with such a fellowship, is, at best, a very mingled good, and its retrogression is also a very mitigated evil. In times past, the moral force of Methodism has, we begin to think, been very much over-rated, and the extent of its success in the real conversion of men exceedingly exaggerated. It has long been strengthening in England, and propagating over the world, the two worst features of an Esta-

blished Church—a despotic government of clergy, and a mixed fellowship on principle. That such a system should last is impossible; and that it should spread, unreformed, is not altogether desirable. All such systems carry in their own bosom the seeds of dissolution. Wanting in truth, they are inherently weak, and they can never wax strong in the rational love of mankind. Whatever halo for a season may surround them, they will ultimately perish, and none can prevent it. But, for the present, space admonishes us to abstain from further enlargement. We proceed, therefore, to notice,

Secondly, The parasitical position in which the Old Conference has always stood with respect to the Established Church, has conciliated the regard of multitudes for Methodism, for whom the Liberalism and spirituality of Nonconformity presented few attractions. On this ground they have gone forth to the harvest of souls in these realms, and in the Colonies, with peculiar advantages as compared with the Independents and Baptists. Such are the facilities of Methodism for its own diffusion; but there is another circumstance deserving special notice.

Thirdly. It is now some twelve years since the Conference, with a view to the increased efficiency of its ministrations, established colleges for the higher culture of its preachers. This laudable undertaking has been carried on with characteristic vigour; but, after a lengthened experiment, the result is, that Methodism has well nigh ceased to “work deliverance in the earth” by the conversion of men. Such, then, are the circumstances, so favourable to the increase of its numbers, under which Methodism has, nevertheless, come to a halt.

The facts of this paper supply materials for

reflection to more than one community; and right glad shall we be if all sections of the church of Christ shall properly use them. It is, we hope, unnecessary to remind our readers of our extreme goodwill to our Methodist brethren. Not only has it frequently appeared in the pages of this Journal, but in separate publications of all sorts and sizes, during a long course of years. Having thus awarded to our friends our humble meed of praise, we hope they will be the more prepared candidly to listen to the voice of truth. We speak not of the men, but of the system. We rejoice to know that there is, in the fabric of Methodism, much “gold, silver, and precious stones;” and we long to see these, as far as practicable, separated from “the wood, hay, and stubble.” What then is wanted?

I. *Let the people be emancipated, and invested with all the privileges of the kingdom of God.*

II. *Where the sore pressure of poverty requires it, let financial exaction be modified to meet the necessity.*

III. *And before all, above all, and beyond all, let the unholiness of mixed fellowship be forthwith abrogated!*

Let these things be done, and then men will no more have to say, “Thou art the land that is not cleansed nor rained upon in the day of indignation! There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things. Her priests have VIOLATED MY LAW and HAVE PROFANED MINE HOLY THINGS: THEY HAVE PUT NO DIFFERENCE BETWEEN THE HOLY AND PROFANE; neither have they showed DIFFERENCE BETWEEN THE UNCLEAN AND THE CLEAN,” Ezek. xxii. 24—26.

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The insertion of Advertisements received after the 21st cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, JANUARY 1, 1847.

THE CONGREGATIONAL CALENDAR FOR 1847.

HERE is another step in the march of improvement. The Calendar is now reduced to *half its former price*, while actually improved as to its real efficiency. The publication is thrown into

five divisions: *Scientific—Political—Denominational (Metropolitan and General)—Continental—and General*. Under these several heads is contained a large body of interesting and useful matter, forming by far the best pennyworth of the kind any where to be found. With respect

to the religious world, it is to be considered *THE Almanack*. For London it is an *Evangelical Guide*; for England and the Continent a *Useful Informant*.

THE CONGREGATIONAL YEAR-BOOK.

THIS is an excellent conception, and in the practised hand of the Rev. John Blackburn, it cannot fail of being executed in a masterly manner. It will supersede the separate publication of the Union Reports, by presenting all the usual matter given in them, with great additions. This Volume will be emphatically what its name indicates; while the *Almanack* will chiefly give the information needful for the year, the Year-Book will embody Historical Records. Here will be found Lists of Churches and Pastors; of New Chapels; of Settlements, Ordinations, and Removals; Biographical Notices of Ministers deceased within the year; with matters appertaining to Independent Missions, Colleges, and all important accounts of the Metropolitan and Provincial Proceedings of the Congregational Body. To state the character of this work, is to exhibit its claims. It cannot fail to prove exceedingly useful, and to find universal acceptance among our churches. It needs only to be added that the UNION have wisely resolved to publish the volume so cheap as to place it within the reach of the poorest man in the community. Thus applying the Magazine principle to both these books, it cannot be doubted that the churches will hail the measure, and by a very great demand suitably manifest their appreciation.

OUR PERIODICAL LITERATURE.

AT the close of the year it becomes necessary to remind our readers of the claims of truth, and of those who dispense it through the columns of the Periodical Press. A whole year is a lengthened period in the life of man, and never fails to leave the list of the supporters of a journal more or less reduced, and hence the necessity of annual replenishment. In our last Number we recorded pleas on our own behalf; on the present occasion, therefore, we have only to speak for our brethren, to whom we consider ourselves to occupy the position of precursors, the *FRIEND* preceding the *WITNESS*, and the *WITNESS* the *Biblical Review*, the *Eclectic*, and the *British Quarterly*, *Patriot*, and *Nonconformist*. The sturdy Colonist disperses the wild beasts, burns the underwood, cuts down the forest, blasts the rock, drains the swamp, and by a strong arm and ceaseless labour breaks up the soil; then come

the artisan, the manufacturer, the capitalist—society and civilisation, law and order, literature and religion. Our mission sustains a character somewhat analogous. We aspire to create an appetite which we alone cannot satisfy. Had we the whole nation for our readers we should consider the achievement less in the light of success than of failure, if they felt no impulse to move onward. We aspire to awaken the more gifted minds among the masses; to fire them with a godly ambition after the knowledge necessary to their duties as Christians and as men, and to introduce them to the teachers already mentioned. We have a strong desire to have the whole of the above publications introduced into every one of our churches, not excepting the smallest. Such is the importance we attach to this, that we scarce know the sacrifice we would not make to accomplish it. *It can be done!* Only let the pastor set about it; collect the male members and hearers, form them into a reading society, and—IT IS DONE! We will give an example. We have been favoured with the statistics of a county containing twenty-six churches; No. I. stands as follows:

DISSENT IN **** IN 1846.

Age of the Church, or beginning of	
Preaching	1816
Number of Hearers	150
Number of Members	66
Number in Sunday-school	100
Salary of Minister	£60
Sacramental Money	£8 10s.
Money for Sunday-school	£6
Money for County Association	£2 6s.
Money for Foreign Missions	£18

Periodicals.

Penny Magazine	100
Christian Witness	24
Evangelical	3
Patriot	2
Nonconformist	1
British Quarterly	1
North British	1
Edinburgh Review	1

See what a zealous young minister, in the most straitened circumstances, can effect! Still this result is not quite satisfactory. The £18 for Missions ought, every shilling, to have gone to the minister. *He*, not the church, gives this sum! Such burnt-offerings are a robbery. Again, we should like to see a larger proportion of our most valuable co-adjutor, the *Evangelical Magazine*. He is not quite so much a-head on some points as the *WITNESS*, but he is seldom far behind; while he is a correct and powerful teacher of truth, and an unwearied advocate of all that is just and good, liberal and humane, pure and holy. Again, where is the *Biblical Review*? Where is the *Eclectic*? If money was wanting,

we should rather have seen one or both of the Scottish Quarterlies out, and these in. Regard being had to the circumstances of our country and the interests of true spiritual Nonconformity, the *North British* and the *Edinburgh* are not for a moment to be compared with the *Biblical* and *Eclectic* Reviews. Let us, then, have the satisfaction of knowing that a provision is immediately made among the churches over all the land, for the introduction of OUR OWN PERIODICAL LITERATURE.

THE PATRIOT NEWSPAPER.

THE claims of this Journal on the Nonconformist Community are peculiar and strong; it is all their own, and it has done them most signal service. Its originators, proprietors, and conductors have deserved passing well of the public. But as we have hinted once and again, we think the time is come for placing it on an improved footing. It may here be proper to state some facts with which the bulk of our readers cannot be acquainted. The *Patriot*, then, exists for the two great branches of Nonconformity, the Independents and Baptists; the Proprietary is a mixed body, representing these communities: while the Editor and Sub-editor happily sustain the same representative character. The Editor is Mr. Josiah Conder, a veteran in Letters—a man who, during the last quarter of a Century, as author of “Protestant Nonconformity,” for many years Editor and Proprietor of the *Eclectic Review*, and latterly Editor of the *Patriot*,—we pass over his great work “The Modern Traveller,” his Poetry, and general labours—has done greatly more than any other layman of his generation for the interests of English Nonconformity. The Sub-editor is Mr. John Middleton Hare,—son of the late Rev. Edward Hare, author of the celebrated volume, “Preservative against Socinianism,”—a Baptist, a Deacon of Dr. Cox’s church, Hackney, and a man who, to brilliant parts, adds attainments far above the demands of his office. Such is the position of the *Patriot* Newspaper; which entitles it to the entire confidence and cordial support of the whole body of the Dissenters of England. Such confidence and such support to a considerable extent it already enjoys; but, like everything else connected with Denominational literature, not by any means to the extent it ought. Its circulation should be at the least *five-fold*. It has never yet fairly got before the mind of the community. Much, very much, still remains to be done to meet the necessities of the case, which ought to be done in an enlightened, comprehensive, and

energetic spirit, and without further loss of time. Among other things, special regard ought to be had to our poor pastors, home missionaries, small traders, and the whole body of the Working Classes of Nonconformity. Every man who is entrusted with the franchise ought to be thoroughly educated to the religious and patriotic use of that invaluable instrument; and therefore every *Ten Pound* householder ought to be a reader of the *Patriot*. But as things now stand, this is impossible. *Five Pence*, twice a week, is a barrier which keeps, and which will continue to keep the immense majority of Dissenting Voters out of this school of Political Truth. What, then, is to be done? Something very easy and very simple. Let the Masses have a *Weekly Patriot*, formed out of the two Monday and Thursday Numbers, and comprising all the Leading Articles, Correspondence, Parliamentary and other Intelligence, and whatever is good and useful, so far as it can be crammed in, and let it be sold for *Three Pence*. One good and full Paper, a week, is quite enough for the Million, as much as they have time to read, and sufficient to contain all they require to know. Such is our confidence in the Nonconformist masses of Englishmen, that we fearlessly predict for such a Paper a weekly circulation of

FIFTY THOUSAND!

Fifty Thousand! Who can tell the result of such a torrent of truth pouring forth from week to week over all the land? This mighty object may easily and at once be achieved. The type being already up, needs only to be adjusted, and then nothing remains but Paper and Presswork. We hope the Public will demand this; and that the Proprietary will make it a special instruction to the Executive Committee forthwith to carry the matter into effect.

KENT ASSOCIATION.—Our friend Mr. Pulling, of Deptford, has sent us a kind communication with the following resolution of encouragement, which we receive with much regard and satisfaction:

“That the Ministers of this District Association feel deeply interested in the success of the CHRISTIAN WITNESS, and the first year’s progress of the CHRISTIAN’S PENNY MAGAZINE; and take this opportunity, at the close of the year, of expressing their conviction of the general adaptation of those publications to promote the advancement of scriptural religion, Protestant Nonconformity, and religious liberty; and entertain a hope of the increasing circulation and usefulness of these valuable periodicals.”

A WORD FOR LIBERAL BOOKSELLERS.—A zealous pastor thus writes :

"As a warm friend of the PENNY and the People, let me tell you a fact which may be of service. A gentleman travelling on business wished to get some numbers of the PENNY on his journey, to read. He asked at several booksellers before he found one who kept it, and then it was in a back street. He found most had the *Churchman's Penny*; but they told him they sold them to few but clergymen. The same he found the case at Manchester even, the metropolis of Independence; and at Liverpool, and two or three other large towns. Could you get no booksellers there to take them? Would not Mr. Stowell, at Birmingham, who printed a paper of yours some time ago, he told me, when there? These are the towns on which you ought to be able to depend. These ought to furnish your most numerous readers. The whole body wants much new life and sense before it is up with its duties and its opportunities. The mainsprings are the ministers, and if they are weak, the whole works must be sluggish."

We hope the matter is not quite so bad as our correspondent supposes. The fact as to Liverpool turned out very differently from what was supposed; and we fully believe so would Manchester, if inquired into. Commercial travellers cannot be expected fully to understand the real state of such matters in any given locality.

MARRIAGE.—A correspondent presents the following case, asking "whether it is a sin, meriting excommunication from a dissenting church, for a man to marry his niece (she being his deceased wife's brother's daughter), a case having lately occurred in which a man, who has been deacon of a dissenting church for upwards of twenty years, has been dismissed *for this cause and this only*. The person referred to has left the neighbourhood in which he formerly resided; but it is supposed will not be able to gain admittance into another church, as he cannot obtain a letter of recommendation from his former pastor."

Domestic morality lies so near the foundation of society, that wisdom always inclines to the side of rigour rather than of relaxation in matters affecting it. There is, however, a limit, which, overpassed, may extend to injustice and cruelty. The case before us seems to border upon this; if it is fairly put, the object of it has been greatly wronged. If it is still lawful in Scotland and most countries, and was lawful in England before the late Act was passed, for a Christian man to marry his deceased wife's sister, how much more her brother's daughter! There is nothing in this man's position which ought to bar his approach to any portion of the fold of Christ. Still, however, the church, even in its error, has leaned to the side of virtue, and as such ought to be leniently judged.

Review and Criticism.

Cyclopædia of Biblical Literature. Edited by JOHN KITTO, D.D., F.S.A. With Engravings. Royal 8vo, pp. 1878. In Two Volumes. Edinburgh: A. and C. Black.

ADEQUATELY to investigate the merits of this great undertaking would occupy the entire Number of one of our *Quarterlies*; all, therefore, that can be attempted by minor journals is the expression of a well-considered opinion. With this view we have carefully searched into all the testing portions of the work, and now report the result to our readers. Generally, then, we have to state that the work is of no school and of no church—a fact which constitutes very high praise, and lays a foundation for general confidence, and from which we hesitate not to predict that it will please the many—please them much—and please them long. To say that in such a work there are defects, both various and serious, is almost to

utter an impertinence. How could it be otherwise? On a field so extended there are materials for controversy sufficient to create a library of 10,000 volumes. The defects, as well as the excellences, necessarily arise from the very nature of the undertaking. No objection exists against this work which would not equally exist against a library on the several classes of subjects discussed in these volumes. Suppose Dr. Kitto had instituted a lecture in London on *Biblical Literature*, and secured the services of "forty independent thinkers," the number of his contributors, generally men eminent for talents and for erudition; it had been utterly impossible to realize even an approach to union in sentiment and opinion. But the diversities would very little have abated the general value of such a course of prelections. The sole condition on which such men would have consented to undertake co-operation would have been, unfettered expression of opinion;

and such also, of course, is the only condition on which they would engage to contribute to an Encyclopædia. Even had Providence formed Dr. Kitto into a Bacon, a Caliban, a monster intelligence, a prodigy of intellectual power equal to that of these "forty" contributors united, so that he could single-handed have executed this vast work in a manner as superior to what it actually is, as was the Dictionary of Johnson to that of the French Academicians—also "forty" in number—an achievement thus celebrated by Garrick,

"And Johnson, well armed, like a hero of yore,
Has beat forty French, and will beat forty more;"

suppose this to have been done, we greatly question whether the unity had been a whit greater, and whether the cause of Biblical Literature had been at all a gainer. We really think Dr. Kitto, in his capacity of Editor, has done all that could be reasonably expected. He did not, he could not, set up his own views as the standard of correct opinion, while he nevertheless intimated his expectation that contributors would abstain from introducing the opinions peculiar to their nation, or to their religious communion, at the same time leaving them unrestrained with respect to the conclusions to which inquiry might lead them. But on such a field, if perfect unanimity is impossible, it is happily very unimportant. How small the space covered by the boundary lines which separate the kingdoms of Europe compared with their superficial contents! So it is in this Cyclopædia; were all the matter which we have seen objected to wholly expunged, the bulk of the volumes would be but little diminished. The original conception of the work does great and lasting honour to Dr. Kitto; it was a noble idea, and admirably, as a whole, has it been executed. An ample store of untouched materials has thus been drawn forth, digested, adjusted, and laid before the mind of the British people, that might otherwise never have appeared. Here the results of modern research and the fruits of modern criticism are combined in a manner which render the work a storehouse which, of its kind, has no equal. By overstepping the limits of party and of country, the work has been enriched by the labours of men of very different lines of reading and various habits of thought. Biblical Scholars and Naturalists here stand forth in a grand array, as joint illustrators of the Wonder-

ful Volume, who, but for Dr. Kitto, would never have been heard of in such a conjunction. If in a few articles our views are thwarted, in an equal number we receive compensation. For example: if robbed of Infant Baptism, Diocesan Prelacy goes along with it! Nor is this all; we receive in addition the Weekly Observance of the Lord's Supper, and the Scripture import of the Church of Christ. The character, then, of the Cyclopædia must, like that of man, be determined by the whole, and not by particular parts; and thus tested, only the strongest language will suffice to express the simple truth respecting its excellence.

The points which are chiefly objectionable are of a nature to supply their own antidote. For example: Dr. Stebbing considers *Antichrist* as "the proper title of Satan"—a notion which will shock the bulk of his readers, but, perhaps, unnecessarily; for the Pope and his system are not thereby shielded, but rather branded, and pointed out for abhorrence and destruction. Even our Sunday-school children know that the "*Man of Sin*" is the Pope, and that his marks are among the clearest revelations of the New Testament. Again, as might be expected, some of the articles partake a little of the Neology of Germany. It is proper, then, to put our readers on their guard with respect to the articles of such men as Dr. Credner, who is beyond doubt a rationalist of the lowest class, as may be clearly seen from the following positions in his article on Biblical Theology:—"Biblical Theology does not consider inspiration to be an historical starting point of a science, but rather an *ecclesiastical attribute* of the Bible, to which a purely historical contemplation of the Bible *may ultimately lead*, but which *ought not to be pre-supposed*. The basis of the investigation in Biblical Theology is nothing else but historical truth. The moral nature of man claims a *purely historical contemplation of the Bible*, although this is opposed by hierarchical narrow-mindedness." Yes! Dr. Credner; and "this is opposed" by multitudes of wise and good men as little enamoured of the Hierarchy as yourself. Far from England and her children be such teachers as Dr. Credner!

To Christian young men generally, to students, and to lay-preachers particularly, to pastors, whether poor or rich, to families, as a companion to the Bible, as a whole, then, we most earnestly commend this work, as an invaluable repository of Biblical Literature.

The Life of Wesley, and Rise and Progress of Methodism. By ROBERT SOUTHEY, Esq., LL.D. *Third Edition*, with Notes by the late S. T. COLERIDGE, Esq., and Remarks on the Life and Character of John Wesley by the late ALEXANDER KNOX, Esq. Edited by the Rev. CHARLES SOUTHEY, M.A., of Cockermouth. In Two Volumes. London: Longmans.

THE size and price of this work have, we presume, tended to cramp its circulation, since otherwise the class of merits by which it is distinguished must have carried it through numerous editions. This new edition is much enriched by the *Notes* of S. T. Coleridge, and the *Remarks* of Alexander Knox. Coleridge appears to great advantage in these pages, where his liberality, integrity, and independence of thought are strongly manifested. For example: Southey, speaking of Wesley, says, "His frequent intercourse with the more serious Dissenters gave cause of offence; for the evils which Puritanism had brought upon this kingdom were at that time neither forgotten nor forgiven;" and to this Coleridge appends the following Note:

"This sentence will, I doubt not, be savoury enough to Messrs. —, &c.; but there are readers who love and admire Robert Southey more than the above-named gentry have head or heart to do, who would have been glad to have been informed by Southey what these evils were. Even the Tory-Stewartite, miso-fanatic Hume, has found himself compelled by truth of history to reply, *Our present political liberty is the direct consequence of this Puritanism, and religious toleration indirectly.* The eight or nine years' suspension of the hierarchy and of the privileged aristocracy by hereditary senatorship, with the, alas! too brief substitution of a hero for an imbecile would-be despot, was the effect of the crash of collision between two extremes, viz., the Prelatic prerogative party, and the Puritan parliamentary. Why attribute these evils to the latter exclusively?" *Vol. I. pp. 128.*

This shows that with all his admiration for Southey,—his early, fast friend,—he was by no means blind to his bigotry and Toryism. All the views of Coleridge, if not always alike clear, were strongly expressed, because strongly realized. With the patience of Southey, he was much more fitted, both by his creed and his feelings, to discharge the office of biographer to Wesley. It is interesting to know in what light Wesley and his work appeared to that extraordinary man; and this point comes fairly out in the following Note, where he says,

"Wesley.—Boy Wesley, Youth Wesley, Young Man, Man, Elder, Patriarch Wesley: as such he was fitted for his calling; but of whom was this

calling?—Of God? I cannot say, Yes! I dare not, will not say, or even think,—No! That Arminian Methodism contains many true Christians, God forbid that I should doubt! That it ever made, or tends to make, a Christian, I do doubt; though that it has been the occasion, and even cause, of turning thousands from their evil deeds, and that it has made, and tends to make, bad and mischievous men, peaceable and profitable neighbours and citizens, I delight in avowing." *Pp. 184.*

This notion of Coleridge, in one aspect, strikingly coincides with the views set forth in another part of our present Number, and is satisfactorily explained on the principle of *mixed* fellowship. This deep thinker and wide observer seems to have come just near enough to Methodism to see its moral without its spiritual effects. From that point of view he beheld many whose characters it had reformed without changing their hearts; and this he rashly concluded was the case universally. But valuable as are the *Notes* of Coleridge, they are greatly surpassed by the "*Remarks on Wesley's Life and Character*," by Alexander Knox, a great and venerated name. These "*Remarks*" form a philosophical dissertation of great depth and power, on the character, theology, and system of Wesley, to which, we presume, the religious world will attach no ordinary value. Wesley had no contemporary more capable of discovering his real merits and defects, if such attached to him, and the result is candidly, boldly, stated in the present publication:

"At an early age," says he, "I was a member of Mr. Wesley's Society, but my connection with it was not of long duration. Having a growing disposition to think for myself, I could not adopt the opinions which were current among his followers; and before I was twenty years of age, my relish for their religious practices had abated. Still my veneration for Mr. Wesley himself suffered no diminution; rather, as I became more capable of estimating him without prejudice, my conviction of his excellence, and my attachment to his goodness, gained fresh strength and deeper cordiality." *Vol. II. pp. 416.*

The withdrawal of Knox adds exceedingly to the value of his testimony, and his judgment will command public confidence all the more from the fact that his intimacy with Wesley continued to the close of the career of that immortal man; and it was after Knox had read his Life by Southey that he wrote the "*Remarks*," in order to modify the views and correct some of the misapprehensions of the biographer. We quote the following passage with special satisfaction:

"It will hardly be denied that, even in this frail and corrupted world, we sometimes meet persons who, in their very mien, and aspect, as

well as in the whole habit of life, manifest such a stamp and signature of virtue, as to make our judgment of them a matter of intuition, rather than a result of continued examination. I never met a human being who came more perfectly within this description than John Wesley. It was impossible to converse with him—I might say, to look at him—without being persuaded, not only that his heart and mind were animated with the purest and most exalted goodness, but that the instinctive bent of his nature accorded so congenially with his Christian principles, as to give a pledge for his practical consistency, in which it was impossible not to place confidence.

"It would be far too little to say, that it was impossible to suspect him of any moral taint; for it was obvious that every movement bespoke as perfect contrariety to all that was earthly or animal, as could be imagined in a mortal being. His countenance, as well as conversation, expressed an habitual gaiety of heart, which nothing but conscious virtue and innocence could have bestowed. He was, in truth, the most perfect specimen of moral happiness which I ever saw; and my acquaintance with him has done more to teach me what a heaven upon earth is implied in the maturity of Christian piety, than all I have elsewhere seen, or heard, or read, except in the sacred volume." *Vol. II. p. 418.*

As it is not unimportant to know in what light such a man as Knox viewed the work of Southey, we record his testimony, given, it seems, in the autumn of 1825, which runs thus:—"I cannot express the value which I attach to Mr. Southey's *Life of John Wesley*; but in certain instances I could wish him to have the means of candid reconsideration." Such were the feelings with which we ourselves perused the work on its first appearance. With all its theological and other drawbacks, it is a work which all Christians and all men may read with interest, instruction, and advantage.

MURRAY'S HOME AND COLONIAL LIBRARY.

No. XXXIII. *Memoirs of a Missionary in Canada.*

No. XXXIV. *Sale's Brigade in Affghanistan, and the Defence of Jellalabad.*

No. XXXV. *Letters from Madras.* By A LADY.

Nos. XXXVI. and XXXVII. *Wild Sports and Natural History of the Highlands.* 2 Vols.

No. XXXVIII. *Journeys across the Pampas.* By Sir F. E. HEAD.

No. XXXIX. *Gatherings in Spain.* Part I.

THE volumes before us are a valuable addition to the bibliographical signs of the times, showing that even the first publishers in the Metropolis of the world

do not disdain to render homage to the spirit of the age. Volumes which but yesterday would have been issued at *Half-a-Guinea* are now offered for *Half-a-Crown*. The Series, as a whole, is well selected, and bearing the impress of Mr. Murray, of course are well executed. Those which head this article are generally interesting and highly instructive. "*The Memoirs of a Missionary*" is the only one to which we feel it necessary to take any exception. It is much to be desired that missionaries of this stamp could be kept at home. He is a thorough disciple of the Puseyite School, although he flourished nearly twenty years before Pusey's day, and his Church notions peer out on all occasions. Still, however, the work abounds in facts and incidents. The *Missionary* is a gentleman, and yet a bigot; and priest, and yet a man of business; a keen observer, and a vivid describer; in some sort an ecclesiastical Robinson Crusoe. The dreadful story of "*Sale's Brigade*," by Rev. G. R. Gleig, M.A., Principal Chaplain to the Forces, seems faithfully as it is brilliantly told. In the writer's honest view, "not one benefit, either political or military, has England acquired by the war." The "*Letters from Madras*," twenty-seven in number, are admirable, presenting a very life-like picture of men and manners in the East. "*The Wild Sports*" is an indescribable production; people unacquainted with the theme can have no idea of its all but boundless fertility. It is brimful of most interesting information. The "*Journeys across the Pampas*" is a grave and solid production, recording the events of a mission of inquiry in South America, which at the same time partakes of the best qualities of the highest class of travels. "*The Gatherings*" is well designated, for the volume comprises a vast amount of information concerning Spain and the Spaniards. We very cordially recommend the "Library," as a whole,

On the score of smallness of cost.—Each Number contains more than two ordinary octavo volumes, at one-fifth or sixth of the usual price.

On the score of novelty, interest, and merit.—It includes works by Southey, Heber, Borrow, Irby and Mangles, Drinkwater, Barrow, Lewis, Sir John Malcolm, Washington Irving, Lockhart, Darwin, Lady Duff Gordon, Lord Mahon, &c.

And on account of its *variety*.—It comprises Geography, Voyages and Tra-

vels, History, Biography, Natural History, Manners and Customs,—rendering it equally acceptable to the cottage and boudoir; the utmost care being exercised in the selection of works, so that they shall contain nothing offensive to morals or taste.

Letters to Wesleyan Ministers on Ministerial Duty, with an Address to Members of the Connexion; and an Account of the Trial and Excommunication of the Author, &c. 12mo. Murray; Simpkin & Co.

THIS is a curious affair. Woman's love and woman's hate are alike proverbial; loves and hates are main elements of zeal, and of woman's zeal this book is a very remarkable illustration. Here are 224 pages of as thorough, earnest, and fearless flogging as ever woman administered to man. We have seen nothing like it from a feminine hand; it is of its kind matchless. The first letter, addressed to the excellent Rev. R. Young, opens the whole subject. Her complaints fall under two heads:—Failure to keep appointments, and repetition of sermons. "Five times in twelve months we were left without a preacher." Again—"I marked the disappointments, and there were fourteen in four months."—"I heard a sermon yesterday morning, on Temptation, the fourth time."—"I thought, surely this is an old sermon. Soon after I was told of one who had heard it three times." Mr. Young replies briefly, mildly, and rationally; but it operates only as oil, not upon the waters, but upon the fire. His accuser returns to the charge with redoubled vigour. Mr. Pengelly, Mr. Young's colleague, is the next subject of assault. Thus she thrashes them alternately, without measure or mercy. Returning to Mr. Young, she says, "I feel that for Zion's sake, I cannot rest. If I were not confident I had both sword and shield, I should not have dared to attack you; the difference between us appears as great as between David and Goliath. I have proved my armour in many a combat, and have never yet had cause to be ashamed of it; and, after a little perseverance, it will be victorious in this case."—"Were it not for the class-meetings, Methodism would now have been extinct. I heard a sister say in class, yesterday, they had been the principal means of keeping the vital spark alive in her soul; and I believe it. For four successive Wednesday evenings, the minister who

has been appointed to Salisbury-street did not come. If our leaders were to disappoint in this way, and send anybody to meet the class, there would soon be a decrease of members. Oh! if the preaching were faithfully attended to, it would put new life and energy into all the other means of grace. Although I have written, Sir, to you and Mr. Pengelly on this subject, I believe the preachers, generally, are guilty of the same evil. Mr. Newton is expected soon; he is proverbial for it. It is distressing to think of men of such ability and power, drawing the multitude after them without any lasting benefit. He avoids the laborious part of his office; but will use the utmost strength of his eloquence on an old sermon. This will keep up the reputation he has gained, but it will neither bring glory to God nor peace to men." On these two or three simple points she addressed the people, and anon the Conference, thundering with an eloquence that would not disgrace the British Parliament. Mr. Little had the good fortune next to come in her way. Of this gentleman she says:—"Mr. Little holds me up to scorn, and says I am insane, because through grace I would be faithful and not negligent in the work of the Lord. The services of women are recorded in the Old and New Testament: they assisted in the work for the Tabernacle. All the wise-hearted women did spin:

' Afterwards,
When Israel's faithless sons transgress'd,
And Jabin's yoke the land oppress'd,
By whom were all their griefs redress'd?
A WOMAN!"

Things at last came to a crisis; when the fair accuser was herself impeached, tried, condemned, and expelled! This event supplies materials for a torrent of eloquent recrimination. The volume considered as a whole, amid much that is bitter, exaggerated, and indefensible, comprises not a little that clearly partakes of a somewhat truthful character, and which demands the candid and serious consideration of all concerned. To complete this strange affair it is proper to state, that the volume is the production of a female actually in service! And certainly, after all necessary allowance for her imperfections, she does not a little credit to her station, yea, to her sex, and the community with which she was associated. Her spirit is heroic: "I do not," says she, "write for gain; the first edition I gave away, the second will be sold at a price that will allow others a fair remuneration. I will not receive one farthing for myself."

Ecclesiastical Affairs.

VIEWS OF THE VOLUNTARY PRINCIPLE.

BY EDWARD MALL.

MESSRS. AYLOTT and JONES have recently issued a volume thus entitled—a book of which we should like to place a copy in the hands of every Member of Parliament, for

we believe there is nowhere to be found a body of six or seven hundred educated and respectable gentlemen, who know so little of the real nature of the Voluntary Principle. How can it be otherwise? The subject has never been truly, or fully brought before them. Their education, their reading, their staple conversation,

the ministry which the church-going portion of them attend, all unite in the exclusion of this topic; it is no marvel, therefore, that such gentlemen should vie in the effusion of folly when matters of this sort are brought before them. The House of Commons requires to be educated on the subject of Christ's kingdom. It is needful to convert it into a lecture-room for at least a dozen of sound, well-reasoned, Scriptural, and philosophical speeches, annually, on the great questions of Church and State! For this purpose, and additional to this, for reaching and enlightening through the Political Press, the higher and controlling classes of the empire, there are wanted a body of five or six—and if a dozen or a score, still better—Titanic Nonconformists—men of talents, knowledge, education, discretion, zeal, and address, all of the very first order,—who shall deal in Parliament with ecclesiastical subjects upon principles representing the great community of British Dissenters. If this volume, instead of presenting the “*four series*” of collected emanations of a single enlightened, laborious, and vigorous pen, poured forth in the columns of a Weekly Journal, had embodied the reports of *four successive debates* in the Commons on the subject of Ecclesiastical Establishments, comprising in all forty-four well-digested, powerful and conclusive speeches,—the number, and character of the Essays before us,—in support of perfect freedom in religious matters, the very fact would have been proof that the conflict was already far advanced, and the battle all but won. But while this would doubtless have been a mighty event, the appearance of the volume before us is no trifle; it is no small step in the march of preparation for such an event, and a decisive struggle. This is a war which has no resemblance to that of mortals; it excludes all peradventure as to the issue; it can terminate only in one way. Success, entire, universal, and permanent, is as sure as that the sun will rise to-morrow. It is simply, only a question of time;—a question which involves the constitution of an empire,—a question which touches at all points both the religion and the legislation of nations,—a question which involves millions of money, and the highest interests of millions of men: such a question, therefore, is not to be settled in an hour, nor, perhaps, in an age; but while from its magnitude and its complexity, its progress may be the more slow, its ultimate settlement is not a whit the less certain;

and such volumes as this, taken in connection with its origin, are pillars on the way-side by which that progress is marked and recorded. The mere circumstance, that such an organ as that which gave original currency to these papers exists, and has already endured for seven long years, proclaims a fact full of encouragement to the friends of truth and freedom! In such matters, the least deceptive of all the forms of literature is, the periodical. The simple publication of a volume, whatever its merits, proves nothing as to the state of general opinion. An author, like Adam Smith, may be an age ahead of his own generation, or belong even to a more remote posterity. Not so the periodical writer; he is an index to existing opinion; that he exists is a proof irrefragable that it exists: and the extent of its prevalence is equal at least to his circulation. In periodical literature, if there be no buyers, there will be a speedy end to publication.

This volume is to be considered as a sequel to the “Nonconformist's Sketch Book,” from the same pen, and originated in the same way. The object of the “Sketch Book” was, to trace, prove, and exhibit the evils, political, social, and religious, resulting from the connection between Church and State, and thence to derive an argument for their separation. The design of the volume before us is, to demonstrate the *entire sufficiency* of the “Voluntary Principle” for the support and extension of the religion of the New Testament; a point on which many upright men require to be satisfied before they can be induced to forego the support of Government. Let this point be clearly made out, and they will at once withdraw all further opposition. Now, Mr. Miall, in his attempts at this, has accomplished much. The volume throughout is pervaded by clear statement and cogent argument, clothed in language well fitted to commend truth to men of cultivated minds. The volume, as a whole, has our very earnest recommendation as highly adapted to advance the cause of truth. Fully to meet our views, only one thing more was wanted—the introduction of statistics; of which, on this point, the United States present an overwhelming abundance. That argument here may have the fullest power—a power that shall crush all opposition,—it must be founded on facts. We hope Mr. Miall will next begird himself for this method of further dealing with the subject.

Education.

REJOINDER ON DR. VAUGHAN'S REPLY.

MR. BAINES has addressed a letter to the Editor of the *Patriot*, in which, omitting an extended introduction, enunciating important principles, he proceeds as follows :

It will be remembered that the present controversy arose out of the publication of Dr. Hook's pamphlet, and that in that pamphlet the main question was as to the extent of school accommodation, and as to the power of the people to supply the number of schools required. Dr. Hook assumed that there was a very great deficiency in the number of schools, and that voluntary effort had altogether failed to supply the want. He made calculations that not less than £8,312,500 ought to be expended on public schools in England and Wales; that the number of such schools should be 16,625, with as many masters, as many assistant-masters, and twice the number of apprentices; and that the annual outlay to support them would require to be £2,934,650, of which more than £1,000,000 would have to be provided by public funds. He added, moreover, that new schools were required yearly for 365,000 scholars, that being the annual increase of the population, whilst the rate at which we were now building schools was only for 95,000 a year.

The case which I presented in opposition to this was exceedingly simple.

In regard to the latter part of it, I showed that the annual increase of population in England and Wales was not 365,000, but 201,457; and that of these there only needed schools for that portion who were of the school age, and likely to be able to attend school; who did not at the utmost exceed one-eighth of the increase of population, or 25,182 a year. Thus the perpetual difficulty arising from this source was reduced from 365,000 a year to 25,182 a year, or one-fifteenth of the assumed amount! Instead of our only building one-fourth of the number of schools required by the increase of population, we are building four times that number!

My next object was to ascertain what was the actual amount of school accommodation, compared with the demand for it. I inquired; first, what proportion of the whole population we might, in the social and industrial circumstances of the country, reasonably expect to have in the day-schools of England and Wales; and second, what school accommodation actually existed.

It is commonly assumed by statisticians that the limits of the school age are from five to fifteen years. But it is obvious that all the children in the country do not and could not attend school for the whole of these ten years. Such a term of schooling has, indeed, by many statisticians been assumed, apparently without consideration, as the natural and proper term; but it is one of the greatest practical fallacies that can be committed: for it overlooks the most notorious facts in the state of society,—the total inadequacy of the wages of the labouring classes to support their children at school for such a period, the

early employment of children in farm operations, in manufactures, and in handicraft, the number of the sick, the crippled, and the extremely poor, those detained at home for domestic help, and those privately educated. Looking at these considerations, and at the testimonies of secretaries of educational societies, school-inspectors, and others (the Rev. Mr. Burgess, Mr. Tremeneheer, &c.), as to the term of schooling now generally prevailing among the humbler classes, I arrived at the conclusion, that an average term of FIVE YEARS of schooling would far exceed the actual existing average, and would equal what we could ever reasonably expect in this country. This estimate has the sanction of Lord Brougham's opinion; and I am happy to say that Dr. Vaughan himself has now declared it to be reasonable. He says, in page 13 of his "Reply"—

"I admit that five years is as long an average as we should calculate upon."

This important point being settled, we next inquire what number of children this will give us. From the census of 1841 we find, that the whole number of children between five and fifteen years of age was then 3,624,595. This, therefore, is the number of children we might expect to find in schools, in that year, if all the children remained at school ten years. But if the average term of schooling was only half that period, or five years, we could only expect to find half the number of children at school. Now half of 3,624,595 is 1,812,292, which number would be the proper number of scholars in 1841. For the five years since 1841 I added 25,000 a year, (which exceeds the actual increase of the children of school age, and whom we could expect to find at school), or 125,000 in the whole.

The result was this—

Day-school accommodation required in 1841, supposing every child in England and Wales to attend school on the average five years	1,812,292
Add for the five years to 1846	125,000

Total of accommodation required 1,937,292

Such was the amount of school accommodation required, estimated on principles to which Dr. Vaughan has given his assent.

The next question was, what amount of school accommodation actually exists? The only returns pretending to completeness or official authority are those obtained in the year 1833, under a Parliamentary Committee appointed on the motion of the late Earl of Kerry. Those returns have been proved to be considerably below the truth, in the important boroughs of Manchester, Salford, Liverpool, and Bury, to the amount of one-third. They gave the following results:

EDUCATION IN ENGLAND AND WALES, IN 1833.

Scholars in infant-schools	89,005
„ in daily schools	1,187,942

Total in infant and daily schools 1,276,947

Such was the number of scholars in actual attendance, according to these inadequate re-

turns, in 1833. Of course the amount of school accommodation must have been much greater.

Subsequent to 1833 we have no returns of school attendance for England and Wales; but we are able to form some estimate of the addition made to school accommodation. Dr. Hook, taking the Parliamentary grants and the evidence of the Minutes of Council for his guide, estimated that the number of scholars accommodated in public schools, from 1833 to 1845, was 600,000 or 650,000. I believe the higher of these numbers to be below the mark; and moreover it takes no account of the increase that must have taken place in these thirteen years in the private schools for the middle and upper classes. But I added the lower of Dr. Hook's numbers to Lord Kerry's incomplete returns, and the result was as follows:

Day-scholars in England and Wales, in 1833	1,276,947
Public schools provided since 1833 for	600,000
Total	1,876,947

Here, be it observed, the returns of 1833 were of actual attendance, and of course the accommodation must have been much greater. But I agreed only to consider it as if the aggregate amount was accommodation, and I drew out the following as the reply to the important question with which I had set out:

	Scholars.
Day-schools required for	1,937,292
„ existing for	1,876,947
Deficiency	60,345

Such was the broad and simple case which I laid before Lord John Russell and the country, as the nearest approach that could be made, from existing documents, to the actual position of things.

I admitted that there was an unequal distribution of schools; but this is of no consequence when we are looking at the question in a national point of view. All we can do is to take averages; and the average which I ascertained was most satisfactory. If the average is satisfactory, there can be no general want of schools, such as would constitute even a pretence for Parliamentary interference.

Dr. Vaughan and Mr. Swaine are of opinion that the children in infant schools ought to be deducted from the numbers given by Lord Kerry's returns. And so they ought, if it were not the fact that a large proportion of the children in infant schools are five years old and upwards, thus coming within the school age of statisticians; and if also Lord Kerry's returns had not been confessedly much below the truth. On these two grounds I think myself fully entitled to retain the comparatively small number of children returned as in infant schools. I have not the smallest doubt that, including that number, the returns would still be below the truth.

Dr. Vaughan contends, that, although schools have been provided, since 1833, for 600,000 or 650,000 children, we have no evidence that they have been filled; and therefore we are unable to judge what number of children are at this time actually under instruction. This is true. We have no such evidence, either one way or the other. But my reply is fourfold: 1st. The

original question started by Dr. Hook, and followed up by me, was this—had we a sufficient amount of school accommodation for the children who could and would attend school? And to that question the answer I have given above is satisfactory. 2nd. The amount of school accommodation provided since 1833, namely, for 600,000 or 650,000 children, is a splendid illustration and overwhelming proof of the power and ability of the people to provide the schools that are needed. 3rd. If the schools built are not occupied, that at least shows that there can be no want of the means of education in the places where they exist. 4th. It is one of the most notorious of all facts, though there is no general official proof of it, that the number of day-scholars has exceedingly increased since the year 1833. For practical purposes, therefore, my case was sufficient and complete. I disproved the necessity for legislative interference.

The above, then, is my case. It rests on the plainest grounds and the most indisputable authorities. Dr. Vaughan himself admits every material element of it. He admits my estimate of the average duration of schooling, which determines the number of children we could expect in schools. He admits Lord Kerry's returns as to the scholars in 1833, and Dr. Hook's estimate as to the school accommodation provided since. Then this is everything. Those are all the figures in the sum. The question as to omitting the scholars in infant schools is unimportant, and I have more than answered it. And the question, as to how far the schools built since 1833 have been occupied, does not in the slightest degree affect the amount of school accommodation, or in the slightest degree impair the proof given by those schools of the power of the people to furnish whatever accommodation may be wanted.

But, Sir, it may be of some consequence to point out, that I have studiously kept down every part of my case. I have taken the school attendance of 1833, when I might have followed the hint Dr. Vaughan gave me, and calculated the school accommodation at so much over and above the attendance. I have adhered to Lord Kerry's returns, when I might have added to them on the ground of their proved inadequacy. I have assumed five years as the average period of schooling, when I am quite sure that the real present average is considerably less. I have taken the smaller amount of school accommodation computed by Dr. Hook, when I believe his higher conjecture to be below the mark. I have added nothing for the schools that must have been provided for the middle and upper classes since 1833.

Moreover, I do not say, and have not said, that there is no deficiency of schools. I do not say, and have not said, that the quality of the instruction is all that could be desired. No. My inquiry was, whether there was a great case of national exigency, making Parliamentary interference a matter of necessity? And in the face of the country I say, that I have disproved that exigency over and over.

It has given me pain to have in this question Dr. Vaughan for an opponent,—a personal friend, an honoured minister, an able writer, and, in purely religious matters, a Voluntary. But I take you to witness that he has throughout been the assailant. He followed my second letter to Lord John Russell with his first to the

Morning Chronicle, in reply. As soon as my statistical case appeared, he attacked it in a letter full of egregious errors, yet treating my case "as a mere card-castle, which needs but be blown upon, and it is gone." When my letters were complete, he answered them by the elaborate article in the *British Quarterly*. And to my comments on the review he has now published another "Reply." I should have preferred to meet a different opponent. But not having had the choice, I could not honourably decline the controversy. It would be affectation in me to pretend, that on this politico-statistical question I am conscious of inferiority to Dr. Vaughan, however I might have felt on any other question. I am in the line of my profession, in the line of my previous researches, and I hope in the line of duty. I cannot retreat without discredit. Nor will I.

Dr. Vaughan began this controversy, entirely ignorant of the returns which form the basis of all our statistical knowledge on the subject, namely, those of Lord Kerry in 1833. At first he treated those returns as an *ignis fatuus*; and afterwards he made that *ignis fatuus* the cornerstone of his own structure! But in doing this he forgot; first, that those returns were below the truth when obtained; and second, that the incomplete returns of 1833 formed a very bog of a foundation for an argument on the state of things in 1846. In all my experience, I hardly remember an omission so enormous and inconceivable as Dr. Vaughan's omission, in his long article in the *British Quarterly*, to notice the addition of school accommodation for 600,000 or 650,000 children in the short space of thirteen years, from 1833 to 1846! It was playing Hamlet with the omission of the part of Hamlet. In the first fourteen pages of his article, containing all his most striking calculations and conclusions, marked with every emphasis of italics and capitals,—conclusions most dishonouring to the character of the nation, and most alarming to the friends of knowledge,—he not merely builds entirely on Lord Kerry's returns of thirteen years back, but he also goes on the principle of requiring all the children from five to fifteen years of age to be at school at the same time! Here is a twofold error, the combined results of which are frightful; for Dr. Vaughan himself now admits, that "five years is as long an average of schooling as we can calculate upon;" and consequently when he assumed that the whole number of children should be at school *ten* years, he was wrong just 100 per cent. He says in his "Reply," that he warned his readers what he was about to do. I answer, that he did not warn his hearers that he was about to build his calculations on an unreal and fallacious basis. He said that he was about "just now to confine his attention to the proportion of the population between four and fourteen, and to the question, in what extent were this portion of the population found either in day-schools or in Sunday-schools;" but he gave no intimation that this "proportion of the population" was more than could be expected to be found in schools, still less that it was *double* that number. I appeal to every reader of the article in the *British Quarterly*, whether the conclusions of the early part of that article do not bear every mark of being the definitive and solemn conclusions of the writer, and whether they do not leave the impression that only one-

third of the population of the school age was receiving day-school instruction, whilst "the proportion not receiving any daily instruction is as two-thirds."

Dr. Vaughan's words are these, the italics and capitals being his own:

"Taking this Report of Lord Kerry as our guide, we see our conclusion—the proportion of day-scholars between these ages (*four and fourteen*) is as *ONE-THIRD*, and the proportion not receiving any daily instruction is as *TWO-THIRDS*," p. 449.

"The conclusions, then, to which we come from these authorities—and to which we may come, we presume, without the fear of questioning—are, in substance, such as we have stated, viz., *That the population between the ages of five and fifteen in the larger and lesser towns of England, taken together, the proportion, from ALL CLASSES, found in day-schools, at any one time, would be somewhat less than ONE-THIRD; that about an equal number would be found receiving Sunday-school instruction ONLY; and that the remaining number, consisting of greatly MORE THAN A THIRD OF THE WHOLE, must be reckoned as not found in ANY school whatever—day-school, evening-school, or Sunday-school.*" p. 456.

"So that reckoning the total population of the two countries at 14,400,000, and the one-fourth between four and fourteen as 3,600,000, of this latter number *somewhat LESS THAN A THIRD* were found in day-schools; *considerably LESS THAN A THIRD* in SUNDAY-SCHOOLS ONLY; and *NEARLY ONE MILLION AND A HALF* in NO SCHOOL *WHATEVER.*" p. 457.

Such are the emphatic "conclusions," thrice repeated, as the result of elaborate calculations, in the first fourteen pages of the article. What can possibly be the motive for thus constructing and reconstructing these huge and alarming fallacies? If this is a reasonable or fair way of writing articles on momentous practical questions, I give up all pretensions to judgment on the point. In my opinion, it is the most misleading course possible. Nor are these the only passages; but many others are extracted from the reports of the Manchester Statistical Society and the Rev. B. W. Noel, every one of which is founded on the same outrageous fallacy, as well as pervaded with gross errors as to numbers, and the whole of which Dr. Vaughan quotes as though they were unimpeachable! If I had read the article in some other publications, I should have pronounced it the darkest libel and calumny on the people of England I had ever seen.

There is a passage in Dr. Vaughan's "Reply," so grotesquely inconsistent with his own statements elsewhere, and so fatal to his own argument, that I am lost in astonishment at the forgetfulness which could allow him to publish it. In two passages above quoted, from the *British Quarterly*, Dr. Vaughan states, that "one-third of the population would be found receiving Sunday-school instruction ONLY," p. 456; that "considerably less than a third were in Sunday-schools ONLY," p. 457. Again he says—

"Even Mr. Baines does not report much more than half the children in our Sunday-schools as capable of reading the Bible; and if a portion of this incapacity is to be attributed to the extreme youth of the scholars, much of it is to be traced to an absence, entirely, or nearly so, of day-school instruction." p. 460,

From these passages it would be inferred that a large proportion of the children, perhaps approaching one-third of the whole, attended Sunday-schools, without ever attending day-schools. But in his "Reply," prefixed to the republished article of the *British Quarterly*, Dr. Vaughan gives us the following very curious and important note:

"But it will, perhaps, be said, that many children learn to read in Sunday-schools. I have selected two Sunday-schools, near Manchester, of a description likely to give a fair average in this respect of Sunday-schools in general in the manufacturing districts. In one, the total of children was 315, of which number 182 attended both day and Sunday-schools; 124 had been day-scholars, but were now Sunday-scholars only! *leaving nine only, out of 315, as the number who had never been at any day-school.*

"In the next school, situated amidst the dense factory population of Salford, the total number was 1,150, of which number 424 attended both day and Sunday-schools; 674 had been day-scholars, but were now Sunday-scholars only: *leaving forty-two only, out of 1,150, as the number who had never been at any day-school.*

"*It will, I think, be found upon inquiry, as indicated in this result, that in England Sunday-schools prove to be of value as subsidiary to day-schools, but that children who NEVER BECOME DAY-SCHOLARS, DO NOT OFTEN BECOME SUNDAY-SCHOLARS.*"—*Reply to Mr. E. Baines, Jun., p. 9.*

Now is not this in outrageous contradiction to the passages in the *British Quarterly*, published in the very same pamphlet with this "Reply?" The *Quarterly* speaks of one-third of the population "receiving Sunday-school instruction ONLY;" whilst the "Reply" tells us, that "children who never become day-scholars do not often become Sunday-scholars." If the latter passage is to be believed, nearly all our Sunday-scholars have received more or less instruction in day-schools. But what follows from this? My statistical returns of the manufacturing districts, obtained in 1843, show that, in a population of 2,208,771, there were no less than 408,531 Sunday-scholars, or in the proportion of one Sunday-scholar to every five and two-fifths inhabitants. And if Dr. Vaughan be now right, nearly the whole of these must have been day-scholars too. The result is, that children in the proportion of one to every five and two-fifths of the entire population of these manufacturing districts, or nearly so, must have attended BOTH DAY AND SUNDAY-schools, and were found in the Sunday-schools AT ONE TIME!

If this be so, it is by far the strongest fact ever yet published, to show the general education of the children in the manufacturing districts. And for this important and delightful fact we are indebted to Dr. Vaughan, in the preface to his dismal *Jeremiad* on the want of education in this country!

I hardly need remark, that the children of the upper classes do not attend Sunday-schools, and that comparatively few of the children of the middle classes are found there. The Sunday-scholars generally belong to the operative classes. When, therefore, we find one Sunday-scholar to 5 2-5ths of the entire population, it is obvious that this comprehends an immense proportion of the children of school age among the *working classes*.—I may say *nearly the whole*, with the exception of the vicious and vagrant part of the

population. For 1 in 5 2-5ths is 18.51 per cent; and all the children in the country from 5 to 15 years of age are only 22.86 per cent. of the population. Now if the working classes form about three-fourths of the entire population, this 18.51 per cent. would represent the *whole* of the children of those classes from 5 to 15 years of age; nay, more than the whole; and we can only account for the largeness of the number of Sunday-scholars by the well-known fact, that many young persons remain in Sunday-schools to a considerably later age than 15. But here are the two facts; first, that there are found in the manufacturing districts 408,531 Sunday-scholars in a population of 2,208,771, or 18.51 per cent.; and second, that, according to Dr. Vaughan's information, derived from average Sunday-schools, nearly all the Sunday-scholars have been in day-schools; and I say that those two facts, leading to the conclusion that *an immense proportion of the children of the working classes receive both day-school and Sunday-school instruction, and remain in the Sunday-schools for the whole of the school-age*, bear out all and more than all that I ever contended for, and disperse into thin air the alarming phantoms conjured up by Dr. Vaughan's nightmare arithmetic!

Dr. Vaughan, in the very same page which contains the above important note, attempts to torture my statistical returns of 1843 into a support of his own previous conclusion, that more than one-third of the children were growing up without day-school instruction and unable to read. Now my return gave 210,592 day-scholars in a population of 2,208,771, or 1 in every 10½ of the population. But it was most distinctly stated that the returns of day-schools were, "by the express statement of the local committees, deficient," and the accountant who made them up attested that on this account "ten per cent. was scarcely too large an addition to be made to the number of scholars in the day-schools;" but "as it is desirable to be rather too low than too high in the estimate, he recommended that the number of day-schools should be regarded as only five per cent. below the truth." The addition of this five per cent. would have made the number of day-scholars 221,121; which would be in the proportion of rather more than 1 in 10 to the entire population. Now this proportion of 1 in 10 would allow of every child in the district receiving day-school instruction for upwards of 4½ years. And if, on Dr. Vaughan's admission, 5 years in day-schools is "as long an average as we should calculate upon," it would follow that *thirteen-fifteenths* of the children were then receiving "as much schooling as we should calculate upon."

One circumstance would unfavourably but slightly affect this proportion. My returns included the children in infant schools, some of whom must have been below five years of age, in the number of day-scholars. I am unable to state the number of such infant-scholars, as the returns gave the scholars in "Dame and infant-schools" together, and their total number was 37,270. Dr. Vaughan sweeps the *whole* of these out of the number of day-scholars, though it is notorious that a large proportion of the children in dame-schools, and even in infant-schools, are five years old and upwards! I believe I shall be allowing too many if I allow that one-half of the 37,270, or 18,635, might be below five years of age. Deduct the 18,635 from the total

number of day-scholars, 221,121, and the number of day-scholars left above five years of age would be 202,486. These form a proportion of 9.16 per cent. to the whole population; and that proportion would allow *every* child in the district to be at school *four* years, or *four-fifths* of the children to be at school *five* years.

But of course we are not to consider the instruction received by the infants as of no value. Much the contrary.

And it is notorious that in the three years which have elapsed since my returns were taken, there has been a very great increase in the number of day-scholars. In Oldham, as I have shown in my first letter to Dr. Vaughan, public schools were opened within those three years, in which there was an actual attendance equal to one-third of all the day-scholars returned by me in 1843.

Combine all these circumstances together, and they go very far to confirm the encouraging view we have derived from Dr. Vaughan's inquiries as to Sunday-scholars and day-scholars in the manufacturing districts. They justify the belief that at this time there is an exceedingly large proportion of the children of the working classes receiving some measure of day-school instruction, as well as many years of Sunday-school instruction; and they dissipate the alarm produced by Dr. Vaughan's calculations in the *British Quarterly*.

Dr. Vaughan cites, in his "Reply," from the "Minutes of Council, 1844, p. 580, a return relative to the town of Burslem, (forgetting, however, to state the place to which it refers), showing the number of persons, who, on a census of the population, were found able to read, to write, or neither. The return gives 6,077 who can read, 4,709 who can write, and 3,240 who can do neither. And how was this census made? Did it inquire the number of persons who could read and write, *above the age at which children usually learn to read and write*? No; it actually asked these questions concerning all persons upwards of *six years of age*, that is, about the age that children usually *BEGIN to learn*! It is notorious that multitudes of children do not go to school, or learn to read, till after they are six years old: many children in well-educated families (as I know of personal knowledge) learn reading and writing at considerably later ages than this; and many who attend school are, from natural dullness or sickness, unable to read and write till one or two years after they begin to attend. It is obvious, therefore, that to ask these questions concerning all of six years old and upwards, is to obtain worthless and misleading returns. The inquiry ought to have commenced with the age at which education generally *finishes*, not with the age at which it begins. Yet Dr. Vaughan quotes this return as conveying an accurate view of the proportion of persons in the country who can, and who cannot, read and write!

I have stated that the reports of the Manchester Statistical Society, and of the Rev. B. W. Noel founded upon them, were exceedingly incorrect both in their figures, and in the principle on which their calculations were founded. The principle was, that the whole of the children ought to be in day-schools for *ten* years,—which I have shown, (and I have now Dr. Vaughan's admission as to my correctness on that point) to be just 100 per cent. wrong. But the figures

given as to the number of children in those towns at the time the census was taken, that is, in 1834, were very discreditably incorrect. For example, the number of children assumed by the Manchester Statistical Society as living in the towns of Manchester, Salford, and Liverpool, was 120,750; whilst the Official Census of 1841 shows that *seven years later* the actual number in those towns was only 121,148. In 1834 the numbers could not have been more than 98,300; and of course the Manchester Statistical Society's Report was in error 22,450, or 22 per cent. Now when the Society committed an error of 22 per cent. in the actual number of children, and an error of 100 per cent. in the proportion that ought to be at school—*both errors telling on the same side*—it is manifest that the conclusions drawn as to the proportions of the children at schools must have been indeed preposterous. Yet all these calculations and conclusions are adopted by Dr. Vaughan, without a doubt as to their correctness!

Mr. Noel's report, likewise trusted by Dr. Vaughan, is as incorrect as those of the Manchester Statistical Society. Writing in 1840, he gave the united population of Birmingham, Manchester, Liverpool, Salford, and Bury, as 685,000, and the proportion of children from 5 to 15 years as 171,250; whereas it was proved by the census taken one year later, that the population of those towns was 786,307, but the number of children only 162,897.

There are several other points of Dr. Vaughan's "Reply" which I had marked as inaccurate and open to refutation. But they are of inferior importance, such as my estimate of the amount expended on day-schools and Sunday-schools from 1818 to 1833 and 1846. I beg to say, that I entirely adhere to the estimates I gave; and moreover I believe, that in computing the Sunday-scholars at only *two millions*, I was at least *half a million below the mark*. But in this and many other things, which did not bear directly on the question of day-schools, I intentionally gave the most moderate estimates, in order to avoid cavil.

In an able article by Mr. Charles Knight, in the *Companion to the British Almanac*, for 1847, on the "Progress of Education in England," he estimates the total number of children receiving day-school and Sunday-school instruction at *three millions and a half*—being far above the amount to which I have carried it. He says—

"Looking, then, to the *prodigious exertions* that have been made since 1833, we may conclude, that if any official returns were now before the Government, we should find *such an increase of school-accommodation, and of children under instruction, as would leave little to be done beyond a steady perseverance in the same course of voluntary exertion with Government aid.*"—p. 19.

He afterwards, inconsistently with himself, speaks of the want of the means of education as still "very great." But, happily, he gives us the ground of his opinion, which is, that he assumes that every child in the country ought to be at school from 5 to 12½ years of age, or *seven years and a half*. This is altogether out of the question, and the wrong assumption vitiates the conclusion drawn from it. I agree with Mr. Knight, except in one thing,—that I am sure the people can meet their own wants by "a steady perseverance in the same course of voluntary exertion," WITHOUT "Government aid."

Religious Intelligence.

SPA-FIELDS CHAPEL.—This venerable edifice, after undergoing thorough repairs, has just been re-opened; an event which has been signalized by the introduction of Christian Pastorship. This is another triumph added to truth, over error. For nearly seventy years the Supply-System was practised at Spa-fields, till at length it fairly worked itself out. It was found that the alternative lay between a pastor and closed doors; thus the artificial has given place to the natural,—or rather, the device of man to the appointment of Christ, who is exalted “to give pastors and teachers.” The authors of the Supply System said, “The teacher will do, we will dispense with the superfluity of the pastor.” But this was not the only improvement attempted on the Apostolic plan; the table of the Lord was free as the highway which led to the chapel: all distinction between the church and the world was entirely obliterated, and this was called charity and Catholicity. One error leads to another, thus deepening the mischief as the process advances. There being no church formed, the concern was necessarily “managed” by certain individuals, whose qualifications for the office were not always of the highest order. The result of the whole was just what the result of such schemes will always be—utter failure. Such experiments, however, are of great value, and their results ought to be published for the instruction and warning of mankind. Under a complete pastorate, and conducted on New Testament principles, what an instrument of spiritual and moral good might not Spa-fields Chapel by this time have become—full of spiritual men, and surrounded with Christian institutions! Mr. Thoresby’s appointment is a proper reparation of the chief error, and it will, we doubt not, bring along with it the correction of the other two. We do trust our excellent brother has looked well to all sides of the subject, and that he has commenced his labours without gag in his mouth, or fetter on his hands. The custom of the system heretofore has been generally to demand that the minister should commence his labours by subscribing himself—Slave! while the course and conclusion has generally corresponded with the commencement. But if, on the contrary, our brother shall satisfy himself with an attempt to effect a resurrection of the concern, we can foretell with certainty the issue. Let the prostitution of ordinances by open communion, with a despotic government in the hands of one or two opulent, rather than spiritual men—which has been the rule of such systems—be persevered in, and the office will inevitably prove as void of comfort as of honour, while for all evangelical purposes his labours will be powerless and unproductive. A noble work invites him, and we trust he may be found equal to the enterprise. Spa-fields Chapel is situated in an excellent neighbourhood, and we cannot but rejoice to see settled in it so enlightened, so active, and laborious a man. While we cordially welcome him to the Metropolis, we sincerely bid him God-speed!

STEPNEY MEETING.—The condition of Stepney has for a considerable time past been one of deep solicitude to the churches of the Metro-

polis, and more especially to those of the immediate neighbourhood. Now, however, the danger which once threatened it is past, and its prospects are full of promise. This time-honoured and important church has at length obtained a pastor, the Rev. John Kennedy, M.A., late of Aberdeen. Mr. Kennedy is in the prime of life, broken in without being worn out; with the experience of a ten years’ pastorate. He has left Scotland amid the regrets of his flock and of his brethren. But these are sacrifices which must be made for the interests of the Redeemer’s kingdom. Times have greatly changed, and things with them, since the settlement of his eminent predecessor. The condition of the Stepney-church is considerably different, as also of the neighbourhood by which it is surrounded—differences which require a corresponding adaptation in order to an efficient pastoral ministration, and which differences we believe will be found in Mr. Kennedy. Dr. Fletcher came to the Metropolis with great and peculiar advantages. His fame had not only gone thither before him, but filled the nation. As a preacher, a tutor, and author, he was an object of general admiration, giving to his new charge more importance than he derived from it. Mr. Kennedy is a comparative stranger, and therefore appears under temporary disadvantages, which can only be removed by time and toil. His labours in the press having been limited, he has appeared but little before the English public. His excellent Memoir of the late lamented Alexander Campbell of Greenock, is not yet so generally known in the south as it deserves to be, but we trust at a day not distant to bring the volume before our readers.

HANOVER CHAPEL, PECKHAM.—We have great pleasure in announcing that the Rev. Henry Gamble, late of Margate, who has recently changed his views on the subject of Infant Baptism, has found an appropriate sphere of labour as the colleague of the Rev. Dr. Collyer,—an arrangement which we doubt not will prove an agreeable, as well as timely aid to the venerable pastor.

JEWIN-STREET CHAPEL.—In our last list of accessions to the London Ministry, we inadvertently omitted our friend, the Rev. Joseph Ford, who succeeds the late Rev. Thomas Wood, and who we hope will be the instrument of reviving the work of God in this ancient sanctuary.

WHITEFIELD CHAPEL, DRURY-LANE.—The Rev. J. Elrick, late of Sudbury, has accepted the pastoral charge of this place, vacant by the resignation of Rev. Charles Brake, and commenced his labours with encouraging prospects.

HOUNSLOW.—We have much pleasure in stating that our friend, the Rev. J. Dickinson, late of Kilmarnock, has accepted the pastoral charge of the church in this place; and we have seen with great satisfaction that he has already been successful in uniting the two churches, the one of which had been formed by a secession from the other; a happy commencement of a ministration which we trust will be lengthened and prosperous.

Poetry.

WHAT IS SLAVERY?

HAST thou ever ask'd thyself
What it is to BE A SLAVE?
Bought and sold for sordid pelf,
From the cradle to the grave!

'T is to know the transient powers
E'en of muscle, flesh, and bone,
Cannot, in thy happiest hours,
Be consider'd as thine own:

BUT THY MASTER'S *goods and chattels*,
Lent to thee for little more
Than to fight his selfish battles
For some bits of shining ore!

'T is to learn thou hast a *heart*
Beating in that BARTER'D frame,
Of whose ownership no part
Thou canst challenge, but *in name*.

For the *curse of slavery* crushes
Out the life-blood from its core;
And expends its throbbing gushes
But to swell another's store.

God's best gift from heaven above,
Meant to make a heaven on earth,

Hallowing, humanizing LOVE!
With the ties which thence have birth;

These can never be HIS lot
Who, like brutes, is bought and sold;
Holding such, as having not
On his own the spider's hold!

'T is to feel, e'en worse than this,
If aught worse than this can be,
Thou hast shrined, for bale or bliss,
An *immortal soul* in thee!

But that this undying guest
Shares thy body's degradation,
Until slavery's bonds, unblest,
Check each kindling aspiration:

And what should have been *thy light*,
Shining e'en beyond the grave,
Turns to darkness worse than night,
Leaving thee a hopeless slave!

SUCH IS SLAVERY! Couldst thou bear
Its vile bondage? Oh! my brother,
How, then, canst thou, wilt thou *dare*
To inflict it on another?

Barton's Household Verses.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDU- CATION: AND OF THE THREE SO- CETIES FOR BRITISH MISSIONS.

THE following appeal is published pursuant to instructions given by the Autumnal Meeting of the Union held at Plymouth last October. The previous proceedings of the Union on this subject will be found recorded in the WITNESS for June last, pp. 298—295, and for November last, pp. 539 and 540. Reference to these documents will enable the reader to perceive more clearly what is designed and proposed.

DEFERRED ANNUITY FUND FOR AGED MINISTERS.

Appeal for Contributions to commence the Fund for aiding Ministers to effect Deferred Annuities for the support of their declining years.

The object is to establish for a minister a legal

claim to an annuity, commencing with his sixty-first year, and payable to him punctually, without risk or trouble, till his death.

The assistance to be offered for securing such annuity, is the payment of *six pounds* per annum towards the yearly sum for which a minister may, in his earlier years, insure this provision for old age. The rest to be provided by himself.

The beneficiaries of this fund are accredited Congregational Ministers, whose income, from all sources, is under two hundred pounds per annum, and who will insure for a Deferred Annuity of not less than fifty pounds. There are to be no restrictions as to the age at which the insurance may be effected, nor as to the amount of the annuity over fifty pounds; because the assistance being uniformly six pounds yearly, the greater additional payment incurred by the higher amount, or later commencement, of the insurance, will be made by the minister himself.

The *regulations and forms*, under which this fund is to be administered, are to be prepared, and submitted for consideration to the next Annual Assembly of the Congregational Union.

The *fund*, from which this assistance is to be dispensed, will be Invested Capital, the *interest of which alone* will be annually employed in aid of payments for effecting insurances; thus securing, as far as earthly affairs can be made certain, not only the punctual payment of the assistance once commenced to a minister, as long as it may be needful for him, but the immediate reception of a successor in his place, as soon as his term for payments shall end, and his term for receipts shall have commenced. It is most desirable, not to say necessary, that the Invested Fund should be, from its commencement, *ample*. The excellent minister, whose enlightened zeal led him to make the first appeal on the subject, proposed that not less than twenty thousand pounds should be expected and sought. Even this large sum would not exceed what the object deserves and needs; and whether completely attainable or not, something great should be in the minds of all promoters of this most important scheme.

The *appeal* is, to solicit generous and liberal contributions for the commencement and increase of this fund. Donations, Subscriptions, Collections, and Bequests are invited. Whatever is obtained will be invested. Every two hundred pounds of Stock in the Three per Cents., purchased for this object, will secure in constant succession the insurance of an Annuity for the old age of a faithful minister of Christ. Future generations will drink with joy of the streams flowing from the fountain now to be opened. Generous, opulent Christians! here is an object worthy of your liberality! Aged Christians! you know the heart of an old man; pour comfort into the bosom and cup of brethren whose hoary hairs, found in the ways and labours of righteousness, are a crown of glory. They cannot acquire competency for old age out of a scanty income, all too little for the wants of active life. They have sowed spiritual things, and reasonably look that those who have reaped the same from their own or their brethren's labours, should minister to their temporal interests, wants, and comforts.

The *profits* of the CHRISTIAN WITNESS, and of the FRIEND OF THE PEOPLE, will powerfully augment this fund. It is expected that at least FIFTEEN HUNDRED POUNDS WILL, AT THE AUDIT, IN MAY NEXT, BE THE DECLARED CONTRIBUTION from their undistributed profits to that date, towards the beginning of the proposed fund.

And while *annual distribution* to brethren already aged, shall hereafter proceed as now, a gratifying surplus for yearly investment may be reasonably expected.

Readers and friends of the CHRISTIAN WITNESS, and CHRISTIAN'S PENNY MAGAZINE, here is a powerful stimulus on your continued, your increased exertions to extend their sale still more than ever! It is a subordinate consideration indeed, but a very powerful one. The sale of these works extends, monthly, far and wide into tens of thousands of minds and hearts, impulse, intelligence, and edification. This spiritual stream runs in an earthly channel, and deposits in its course the golden sand of money profit. And what becomes of this earthly gain? It reaches and cheers the dwellings, the firesides, the boards of aged Christian Ministers, amidst their infirmities and failing resources! Can any thing be more delightful and blessed? And why should not this circulation, this spiritual good, this earthly profit, this true benevolence, be far increased, and long continued? One cheering example is before us, of a venerated religious journal, at the end of more than a half century's existence, still increasing its circulation and its benevolence. Years will roll on—your magazines will still increase in power and sale—many of you will live to see them build up an ample, a noble fund for aged ministers. Aid, then, their circulation to the utmost of your ability and influence!

The *investment principle* presents the immense advantages and recommendations, in such an undertaking as this, of safety and growth: entire safety, constant growth. To spend the principal in this work would be to advance into ever-growing difficulties; to spend the interest only, will be to advance out of difficulties into ever-growing strength.

The *insurance system* throughout is one of the noblest and most important of all modern improvements. It is a wonderful discovery that uncertainties, blended and multiplied in sufficient numbers, give a product of certainty—that the contingencies of life neutralise each other, when made to balance together in one common scheme and interest—that if men will work the insecurities of life and health in the economy of society, as God works them in the disposals of providence, they will have a like result in the safety of individuals as He in the permanence of nations, and in the indestructibleness of the human race. Short lives will help the long: the health of many will provide for the sickness of the few; distributed burdens will be light; all may not suffer, but all will be prepared for

suffering, and all will help the actual sufferers. What a bond of charity and security! What a blessed benevolence in which all both give and receive! What a sure and uncovetous saving! What a vast, secure asylum is here for the exposed, the feeble, the poor, would they but enter. All should insure. For safety, for honour, for comfort, some provision should be made by all, by every one, for the unknown day of future necessity. Of all men, *Ministers* should insure. They can gain no profits; very rarely can they effect any savings. Their work wears out their energies. It is such a work as the failing powers of old age can seldom effectually perform. Dissenting Ministers must always find their resources diminish with their powers. Dear Brethren, whenever you can, insure! Insure for old age, insure for your widows and orphans, insure for times of sickness, as far as is in your power. Christians not in the Ministry, both insure for yourselves, and lend a helping hand for the insurance of your beloved pastors!

Contributions, or announcements of intended contributions, will be most thankfully received by Joseph East, Esq., Abchurch-lane, London, Treasurer of the Aged Minister's Fund; by the Rev. Algernon Wells, Congregational Library, Blomfield-street, Finsbury, London; and by Messrs. Hankey, Bankers, 7, Fenchurch-street, London.

JOSEPH EAST, *Treasurer.*

ALGERNON WELLS, *Secretary.*

HOME MISSIONARY SOCIETY.

THE year that has passed away has been an eventful one to this Society. Many circumstances have occurred, which have awakened serious reflections in the minds of the Directors. At its commencement they were powerfully affected by the unexpected death of their late friend and fellow-labourer, the Rev. Dr. Matheson. During the entire period of his official connection with the Society, he devoted himself with unwearied assiduity to its improvement. Many and great were the advantages which resulted from his administration of its affairs. Had it pleased the all-wise Disposer of events to have spared him a few years longer, the Society, under the Divine blessing, would, in all probability, have been brought into a state of efficiency to which it has never yet attained. The Directors, though empowered by a vote at the general meeting to fill up the vacancy, have hitherto been unable to effect so desirable an appointment. This delay has been occasioned not only by the difficulty in finding a suitable successor to their late friend, but also by the consideration of certain changes which have been suggested in the Executive of "British Missions," which, it is confidently expected, will prove, in many important respects, highly advantageous to the three Societies included in that general designation. In the mean time, the duties of the vacant office have not been neglected, but

have been assigned to three brethren, who, with the Cash Secretary, the Rev. E. A. Dunn, have devoted their best energies to the faithful discharge of the work entrusted in their hands. They constitute an *ad interim* "Executive Committee;" considering every case, reading every letter, and maturely preparing the business to be brought before the Board. They have carefully investigated the circumstances of every station, wholly, or in part, sustained by the Society; and will be prepared, in due time, to recommend such arrangements in the conduct of the affairs of the Society, as will, they trust, be approved by all its friends and supporters, and essentially promote the great object for which it has been called into existence. In their correspondence with ministers and others in different parts of the country, they have been more than ever convinced of the necessity and paramount importance of such a Society. Considerable towns, large parishes, and extensive districts have been brought under their notice, in which, it may with truth be affirmed, the people are perishing for lack of knowledge. Were the resources of the Society adequate, its agents would be multiplied almost indefinitely. Our cities and larger towns, which are abundantly supplied with the means of spiritual instruction, must care more for those districts of the country, which, unless help be rendered in a greater measure than has ever hitherto been afforded, will never be enlightened at all. The Directors would respectfully, but earnestly, appeal to their *rich* friends to aid them with contributions more adequate to the necessities of the case. Last year the expenditure of the Society exceeded its income by more than a thousand pounds; and this year, there is reason to apprehend, a still further diminution must be made in the amount of stock bequeathed to it by deceased friends. Unless, therefore, a considerable augmentation in the regular annual income of the Society is realised, a very short period only will elapse before the "joyful sound" must cease, and the faithful missionary be withdrawn from many a region in which now the ordinances of the gospel are constantly dispensed. The Directors cannot bring themselves to believe that British churches and British Christians will ever allow so distressing an apprehension to become a reality. Love of one's country, care for the souls of men, concern for the honour of Christ, and solicitude for the coming of his kingdom, all forbid it; and the Directors, therefore, will go forward in their work, confidently expecting their friends will sustain them, and fervently praying that God will bless them.

The Directors have found it necessary to discontinue the *Home Missionary Magazine*. The last number was published with the expiring year. They were reluctant to do this, until they had ascertained beyond a doubt that the step was unavoidable. They always apprehended that the establishment of the CHRISTIAN WITNESS, and subsequently of the CHRISTIAN PENNY MAGAZINE, would interfere with the circulation of their own. This has been found to be the case to such a degree, that the continuation of the magazine would have involved an expense of little short of £100 per annum, without any editorial charge whatever, none having been incurred for some years. This was felt to be too serious an outlay for such a comparatively

small amount of benefit, which the limited circulation of the magazine could even hope to obtain. The regret the Directors feel in the discontinuance of their own organ of communication with the public, after it had been carried on for a period of twenty-six years, is, however, considerably lessened by the gratifying fact, that information concerning the operations of the Society is circulated through the pages of the *CHRISTIAN WITNESS*, to an extent and in circles which their own magazine could never reach. Still as some medium of communication with their agents and others is absolutely necessary, it has been determined to issue a *Quarterly Chronicle*, which, being printed on sufficiently thin paper, will be transmitted by the penny post to all parts of the kingdom; and it is hoped and believed will more essentially serve the interests of the Society than the continuance of the magazine could possibly do. Whether the proposed publication will be a chronicle of the transactions of the Home Missionary Society exclusively, or of British missions generally, has not yet been determined. But in either case the greatest pains will be taken to render it worthy the perusal of all who feel concerned for the spiritual welfare of their fellow-subjects at home, in Ireland, or the colonies.

The Directors have occasionally, at this season of the year, appealed to their friends for special contributions to enable them to assist the poor members of the mission churches, especially in the agricultural districts. Having a balance in hand, it is not intended to make such an appeal at the present time. Not that assistance is not needed; but they think it their duty first to expend the amount with which they have already been entrusted; and should not that be found adequate, then to make the case known, not doubting that all who have hearts to pity the poor and the distressed, will gladly assist them to mitigate their sorrows and lessen their sufferings.

The following extract from the journal of one of the agents, just received, will show the distress which prevails on a station, otherwise very encouraging:

"You are aware that nearly all our hearers are agricultural labourers. You were informed of their distress during last winter, and kindly sent them relief; but their sufferings then were comparatively small to those they will endure for many months to come. Before they had recovered from the effect of last year's solemn visitation, another and heavier scourge has fallen upon them. The disease has well nigh swept away the whole crop of potatoes. It will give you some idea of its extent, when I tell you that 30s. per sack has been refused for the same quality which we have, in former years, purchased for 5s. 6d. We ourselves have not tasted a potato for weeks; nor, indeed, do we expect such a treat for months to come. We have many who are called 'Croppers,' i.e. those who rent a piece of land for one crop. They generally do so for the purpose of raising potatoes. There are many of such with large families, who have lost their all. Neither is there any hope for another year; for there is neither 'seed for the planter, nor food for the eater.' To any one who has one spark of feeling in his breast, it must be heart-rending to hear 'the complaining in our streets.' I could give you facts and figures which could tell a doleful tale;

but there is no need, as we have no expectation that relief can be afforded to the extent we require. We held a special prayer-meeting the other evening, on behalf of the Karatongians; and, from our own circumstances, we could most fully sympathise with them. I must now conclude with the sincere prayer, that the inhabitants of the islands of the South Seas may be restored to their former prosperity; that the people of our sister island may be satisfied with bread; and, at the same time, that the suffering poor of England may be sustained by Him who hears the ravens' cry."

With such an appeal before them, the Directors, notwithstanding the balance in their hands, will thankfully receive any sums which may be entrusted to them, and will use their best efforts to remit them to those stations where the extent of the suffering renders prompt relief most needful.

It is gratifying to find that, amidst the great temporal distress which prevails, considerable spiritual prosperity is enjoyed. The following statement refers to the same station, the distress of which is described above:

"In again writing to the Directors, I feel great pleasure in stating, that, on some parts of this station, we have still the outpouring of the Spirit. Two more are, I believe, labouring under deep convictions of their sinful state, and inquiring with much anxiety, 'what they must do to be saved.' Our people are watching

'To catch the teeming shower,
And all its moisture drain.'

They are holding prayer-meetings nearly every night in the week, and actively engaged with those on whom the Spirit of God appears to have made an impression. We had a noble gathering at the Lord's table last evening. Tears of penitence and gratitude fell while the ransomed of the Lord partook of the emblems of a Saviour's dying love; while many waited around, who could adopt the language of the poet, and say—

'Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.'

Such things as these I need not say are a source of joy to a missionary's heart. We have recently been holding the anniversary of the opening of a little sanctuary, and establishment of a Sabbath-school, in one of our out-stations. We held a public examination of the children in the chapel, on Sabbath evening, Nov. 1st; and on the Tuesday following we had a tea-party of about 100 persons, on behalf of the school, which was succeeded by addresses from ministers present. While contrasting the present with the past, we were constrained to erect our Ebenezer, and with gratitude to inscribe on it, 'Hitherto the Lord hath helped us.' How thankful is my heart when I think of what God has wrought. A comfortable little chapel, quite free; sixty children, gathered from the wide world, for Christian instruction; a Bible class formed of sixteen young persons; and, what is best of all, ninety souls translated from the power of darkness into the kingdom of God's dear Son, and united together in holy fellowship. Blessed be his name! This is the finger of God!"

IRISH EVANGELICAL SOCIETY.

EXTREME DISTRESS, BORDERING ON STARVATION.

THE Committee of the Irish Evangelical Society applied last year to their friends to aid them in relieving the distress consequent on the potato blight. They were gratified by the liberal response to their appeal from different churches and benevolent individuals. Rather more than £300 were contributed, by which they were enabled to administer substantial relief to the members of the churches and attendants on the ministry of the agents of the Society. Many a widow's heart was gladdened, and numerous families were made to rejoice by the timely assistance afforded them in the period of their bitter sufferings. Under the pressure of their trials, the poor were then cheered with the hope that the return of summer would dry their tears, and furnish them, by the providence of God, with a sufficiency of food for themselves and their children. How bitter was their disappointment when, at a much earlier period than last year, and in a far more extensive degree, the same calamity appeared. "The effects of last year," one of the agents writes, "when compared with the present, was but trifling indeed. Then the disease did not affect the crop until it had reached its perfection, or nearly so. But this year it attacked it before the potatoes were much more than formed." This excited universal dismay, and occasioned the deepest distress. All the communications recently received by the Committee, give the most heart-rending statements of the suffering of the people, and bear full testimony to the un murmuring spirit with which they endure them. The following extracts will give some idea of the fearful nature and extent of the calamity, and of the patience displayed by the half-starved and half-clothed sufferers. From a county in the west an agent writes as follows:—"The state of this county is truly alarming, and melancholy to witness—gloom in every countenance, sadness and squalid want depicted in almost every face; the people know not what to do. Few, if any, have a sufficiency of grain to supply their *own* wants—thousands upon thousands *very little or none at all*. Markets are now up to what may be considered famine prices. Formerly, the towns chiefly suffered in periods of scarcity; now, the country is in equal distress. Should the landlords exact their rents, the grain must be sold away as usual; the poor have no other means. Who can contemplate the issue of such a state of things without shuddering? The suffering of the people is already very great; their patient endurance beyond all praise. I have seen thousands assembled in this town: they came merely to make known their wants—to supplicate for employment; and, although many had come from a distance, and must return without tasting food, they dispersed without tumult, and without taking the value of a biscuit by force. The tales of want and scenes of misery which daily come before me are heartrending. Multitudes who were looked upon as comparatively comfortable, are now plunged in deep distress. Oh! it is a most painful task to visit cases of sorrow and sickness without being able to afford any

relief. To be compelled, at such a moment, to weigh duty to self against duty to one's fellow-creatures is trying indeed. I seldom return home without a heavy heart and dejected spirit. The following are a few of the cases which came before me; they will give an idea of the distress of the country:—"On my way to hold a meeting, mistaken for a doctor, I was asked into a Roman Catholic cabin. A woman lay dangerously ill, had no drink but water—no food in the house nor money. A group of half-starved, half-naked children stood around her. A word of instruction and consolation, something to procure drink, and a note to Mr. —, requesting his interference to have her admitted into the Infirmary, were thankfully received.' I am deeply indebted to Mr. — for the truly Christian and prompt manner in which he responded to my call. On my way to preach, I met one of the congregation going into town. I found that the poor woman was taking advantage of the lateness of the hour, to sell, unobserved, '*one hen, the only thing she had to dispose of, for the purpose of procuring food for the children.*'"

The following is from a county towards the north, and serves to show the distressing privations which some of our fellow Christians have to endure:—"Want is pressing sorely in this village on multitudes. How they manage to subsist I cannot understand; but what above all surprises me is, the patience with which they suffer. Not only is there no disturbance, but no murmuring amongst the people. They are suffering with a quiet submission that is perfectly astonishing. Mrs. — and myself have succeeded in getting employment for some; but they are few in comparison of the many, who are on the very brink of starvation! There are in some families numerous little children, and but one person who can work for their support. As, for instance, the family of J. P.; he has a wife and eight children. Two are employed, but there are six little ones at home,—and what is for their support? Five or six shillings a week. Now that man is an humble, steady, devoted Christian, and a member of the church,—has never uttered a word of complaint,—has never asked, as I believe, any one for assistance,—and, with the exception of the present year, paid most faithfully and punctually five shillings annually for the support of the gospel. Again, there is H. J.—'s family. He has a wife, a woman of but feeble health, and nine children. He has a small piece of dear land. His potatoes were all rotten in the ground. He has a little grain, but his landlord insists upon getting his rent. He has one loom, on which he weaves. Such are the means of support for himself and family. He is a steady and honest man, though not a member of the church. There are three other families in the congregation, having a good many children, who are in considerable difficulty. My dear brother, can anything be done for them? I am not able to do much; I think we are doing what we can."

The following is an extract from a letter written by a Scripture-reader in another county:—"Whilst I am writing, there are *three individuals dead* for want of food, and the lives of four others despaired of, within two miles of this town; the names of those dead are — and

— This is heartrending, and God only knows where it will end. The Government, too, have only a partial supply of food, and have closed their store here."

The subjoined is an appeal from one of the agents employed by the Society on the Connaught Mission:

"The distressed condition of the poor in this part of the country, arising from the failure of the potato crops, is most distressing, especially to the Christian missionary, himself destitute of means to afford relief, even to those attending the ministry of the gospel. Some poor families have come under my personal observation, in a condition bordering on starvation, and reduced almost to a state of absolute nakedness, having been compelled to sell or pawn their garments to keep their children from dying of hunger. A poor family named I—, consisting of five persons, had to subsist three days on 3½ lbs. of oatmeal. Other families that attend the chapel, consisting of from six to eight souls, I found in similar distress. My slender means necessarily prevent my doing much in ameliorating the misery of these poor creatures. But it occurred to me, that my application on their behalf to Christian brethren in England would not be in vain. Those whom the Lord has favoured with affluence, and to whom, with the blessings of his providence, he committed the care of the poor, (many of whom are poor saints,) will not surely permit them to starve with hunger, which they must do unless some kind hearts will pity and relieve them. Brethren, shall I plead for the poor with you without success? Will the dying cry of poor women and children, to whom one pennyworth of bread would be a boon that might prolong or save life, not move your charity towards your perishing fellow-subjects?"

I shall give but one other extract from a letter just received from the pastor of one of our churches in the north:—"To poor J. M'C—, Mrs. B— gave some things from the clothing sent last year, which enable her to attend the preaching of the gospel. She has been compelled to sell her *all*, to satisfy the demands of her landlord. At present, she lives on one meal in the day, and says she shall be thankful if she can continue to get that. She is still cheerful, and says,—“Whilst the crow gets food, old Jenny will not want.” I called to-day on a family near us. When seated, and the usual inquiries past, I saw something in the manner of the mother, that led me to be more anxious to know their situation. Being the hour of dinner, I said, ‘Have you taken dinner?’ For a moment none spoke, till one of the children said, ‘Mr. B—, we have no dinner to take, and we have gotten no breakfast. Father has been working all night to finish the web to get meal.’ Here the mother burst into tears, and said, ‘G— is trying to get out his web to get meal. He has been working all night. We have gotten nothing since yesterday morning, when we ate some boiled turnips; and I don’t think he will be able to finish it.’ I felt for a moment unable to speak. Taking one of the sons with me to a neighbouring house, I purchased some meal, with which he soon returned. I followed him to the house, and there I felt and heard the blessings of those who were ready to perish poured on me. The sequel I will not attempt to describe.”

I could multiply instances of this kind to an almost indefinite extent, but I fear to trespass on the patience of your readers. Enough has been stated to show the necessity for prompt and energetic efforts to mitigate the sufferings of these poor famished people. If it be asked, in what way can relief be afforded? I reply, let all who read this appeal, who can themselves contribute anything, or who can obtain donations from others, remit the amount without delay. In a greater or less degree the distress described above prevails in most, if not all the 150 stations and out-stations of the Society, for universally is the potato crop destroyed. Let those churches, who think it right to do so, and who have few or no poor to whom to minister the sacramental offerings, send us the proceeds of one sacramental collection—the church is one, and Christians in Ireland are the brethren of believers in England. Let ladies who have leisure set themselves diligently to work, like Dorcas of old, to make garments for mothers and their children, especially of flannel. At Union Chapel, Islington, Royston, Wisbech, and some other places, this has already been done, or is now doing, with the most gratifying effect. And let our rich friends send to us of their abundance, that we may be able to preserve from death those who, literally, are “ready to perish.” The amount contributed last year, though not very large, was productive of an amount of good that can scarcely be over-rated. A part of the sum entrusted to our care was reserved for the purchase of seed potatoes. I have before me a minute account of the wise appropriation of this by the agents. But for this second blight the poor would have been in comparative comfort. The gratitude displayed by the recipients of the bounty is expressed in most touching accents, and evinced in various ways of the most interesting character, affording an ample reward for the effort put forth, and illustrating the saying, “It is more blessed to give than receive.” I leave these statements to make their own impression, with the confident expectation they will not be made in vain.

“Christians! be gentle to this one appeal,
Want is the only woe God gives us power to heal.”

THOMAS JAMES.

Blomfield-street, Dec. 7, 1846.

Contributions will be thankfully received by T. M. Combs, Esq., 14, Ludgate-street; by the Secretary, Rev. T. James, 7, Blomfield-street, Finsbury; or at the Bank of Messrs. Hankeys, Fenchurch-street.

Contributions already received.

	£	s.	d.
Rev. J. Bristow, and friends, Exeter	5	0	0
Rev. E. Giles, and friends, Newport	5	0	0
Friends at Robert-street, Rev. W. B. Leach	5	0	0
Post-office Stamps, Accrington Postmark	0	5	0
Mrs. Macey, Great Titchfield-street	2	0	0
Mr. Webb, Clarendon-street	2	0	0
Liscard, part of Sacramental Collection, Rev. A. Bewley	2	10	0
B. D. K., by Rev. T. James	30	0	0
Mrs. Procter, Islington	2	0	0
Miss Procter	2	0	0
Mr. Foulton, Lavenham	1	0	0

Theology and Biblical Illustration.

BARNABAS AT ANTIOCH.

"And they sent forth Barnabas, . . . who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord," Acts xi. 22, 23.

WHEN it is said here that he had seen the grace of God, the meaning is, that he saw the effects of the grace of God—saw that the work there was a real work of grace. Grace is known by its fruits. These fruits Barnabas saw. They were so visible and so striking, that he could not fail to trace them to their source—the grace of God. But in what did he see the grace of God?

The first thing in which he saw the grace of God was, the very general attention to religion which was manifest in the city at that time. Had he been longer in the city, had he been there before the work of grace commenced, the first thing which would have struck his attention, and given token of the approaching blessing, might have been the increased prayerfulness of the disciples who had taken refuge there from the storms of persecution raging in Judea. It is usually so. When God is about to revive his work, he gives a spirit of grace and supplication to his own children. He gives them an unusual measure of the spirit of the Divine martyr, which leads them to feel more deeply for perishing sinners, and to pray more earnestly for their salvation; and then, in answer to their prayers, he brings others into the fold of Christ. Hence it is usually the case that revivals begin at the house of God; the church must first be revived. And when this is the case, there may be seen the grace of God.

Barnabas saw the grace of God in the repentance of sinners. At the first view he saw men disposed to attend to the concerns of their souls; and when he came to inquire and examine more particularly, he not only heard them inquiring what they must do to be saved, but he also saw them repenting of their sins and forsaking their idolatries. A revival may, for a season, be confined to the church. The people of God may be very much revived, and yet no sinners be converted. But conversion will soon follow. At Antioch believers were few; the work was principally among those without, and hence it was among them that Barnabas saw the grace of God. He saw it in their repentance. This is a work of grace. If any repent, it is because God gives them repentance. Repentance is a fruit of God's Spirit—a saving grace. And did we see men around us repenting of their sins, confessing them to God and forsaking them, sorrowing for them after a godly manner, with full purpose of, and endeavour after, new obedience, who would not say, The Lord is in this place—his Spirit is at work—we see his grace in the repentance of many?

Barnabas saw the grace of God in the reception of Christ by faith in the hearts of many. Repentance must be followed by faith. When there is genuine repentance there is also faith. As Barnabas saw the repentance of

the Antiochians, in their renunciation of idolatry and vice, so did he see their faith, in the reception of Jesus Christ and his gospel. Instead of worshipping idols, they began to worship the Lord Jesus. And this, too, is the work of God's gracious Spirit. No man ever yet truly embraced Jesus Christ but by the Spirit of God. Faith is a grace of the Spirit. And when Barnabas saw multitudes forsaking their idols, making choice of the blessed Jesus as their God and portion, and confessing him before men, he could not hesitate to ascribe it to the grace of God. And if we should see the same happy results—see men giving up the world, fleeing to Jesus Christ for salvation, casting their souls on his atoning sacrifice for acceptance with God,—we too would confess that God is here, for we should then see his grace.

Barnabas saw the grace of God in a visible reformation of manners. When there is a work of grace, there is usually a great improvement in the habits of the people; they break off their sins by righteousness, and their iniquities by turning unto the Lord. Vicious practices are broken off; vain and sinful amusements forsaken; the rights of men respected; their best interests sought; the law and institution of God regarded; and the community becomes as noted for virtue as it was for vice and immorality. Such a change Barnabas saw at Antioch. Idol temples were forsaken, and the places of social Christian worship sought. And when the temples of the idols were forsaken, the abominations of heathenism were also abandoned. Honesty took the place of fraud, purity of lasciviousness, love of hatred; all heathen vices began to be corrected, and those virtues to be practised which distinguish the reign of the gospel. And were God to pour out his Spirit in the midst of us, we should soon see an improvement in the moral aspect of society. The sabbath would be regarded; intemperance no longer prevail; profanity be abandoned; the young would no longer prefer their vanities to the worship of God; the sanctuary would be thronged; prayer-meetings attended; and everything would indicate the presence of God.

Barnabas saw the grace of God in the zeal, efforts, and prayers of those who were already disciples of Christ, and of those who became converts to Christianity. The disciples who went to Antioch preaching Jesus were devoted, zealous, prayerful. They were the instruments whom God chose to employ in beginning the work of grace in that city. By their zeal and efforts the good seed was sown, and by their prayers it was watered. In their fidelity the grace of God was seen; and they who then embraced Christ doubtless imitated the worthy example set them. They too were zealous in the cause they espoused. They communicated to others the knowledge of the Saviour, and endeavoured to persuade their friends and others to flee from the wrath to come, and lay hold upon the hope set before them; and then with full hearts they sought the blessing of God upon their poor endeavours. It is so when God pours out his Spirit. The people of God are aroused from their sleep of death; new converts enter the vineyard of Christ; and the grace of God is seen in the zeal, efforts, and prayers which are put forth in the hope of bringing all around to bow at the foot of the cross.

We have considered what Barnabas saw at Antioch; we are now to consider what he did. And in the first place, he rejoiced. When he had seen the grace of God, he was glad. And why should he not be glad? How could he avoid rejoicing when he saw such evident marks of the grace of God? Is there not joy in heaven among the angels over one sinner that repenteth? and could Barnabas, a good man, restrain his joy when he saw that a great number believed and turned unto the Lord? Barnabas was willing to acknowledge the grace of God wherever he saw it; for he knew that they who are not against Christ are for him. And where he saw the grace of God he would

not only acknowledge it, but rejoice in it. He felt as Paul did, and as every good man should feel—whether in pretence or in truth, Christ is preached; and therein do I rejoice, yea, and will rejoice. Barnabas did not find fault with the brethren for what they had done; he did not censure their measures, as being too new or too old; nor did he seem disposed to introduce any peculiar measures of his own. Being a good man, and more concerned for the welfare of souls than for measures, it mattered little to him whether the measures employed were new or old, so long as the work of God went on. Nor did his joy lead him to stand still and look on, as if nothing more were to be done; but he entered heartily into the work himself. And this is just what we should expect from him, as a good man. It is no mark of goodness to stand idle at such a time; for Christ says, Go into my vineyard and work. One may stand in doubt for a time whether what is so called is really a work of God; and until he is satisfied he cannot be expected to enlist in it. This seems to have been the case with the church at Jerusalem when informed of what was going on at Antioch. So they sent Barnabas to inquire into the matter. And when he arrived there, it was not till after he had seen the grace of God, became satisfied that it was a work of grace, that he was glad and rejoiced. When satisfied as to the genuineness of the work, he was filled with joy; and what did he do next? He did not stand still; he introduced no peculiar measures; but it is observable that he went on in the same old way that was pursued before his arrival. And what was that? Why simply preaching the gospel. All the means and measures seem to have been preaching, and exhortation, and prayer; and these Barnabas continued. Thus in the 19th verse we read, “preaching the word;” and in the 20th verse, “preaching the Lord Jesus.” These means, being of God’s appointment, were abundantly successful; for the 21st verse declares, that “a great number believed.” And Barnabas seems to have thought these means sufficient; for the text declares he “was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.” And it appears that these means continued to be successful; for in the 24th verse it is written, “And much people was added unto the Lord.” Let us look, then, at the next thing which Barnabas did. First, he rejoiced; and then, secondly, he exhorted them all. He “exhorted them all that with purpose of heart they would cleave unto the Lord.”

The converts there were exposed to many trials and temptations. If faithful, they must expect to meet with opposition, and persecution might also be waged against them. And if those who have had a good moral and religious education, and are surrounded with holy and happy influences, and have nothing to fear from persecution, find it difficult to live so as in all things to adorn their profession, and are in danger of being led astray by the world, the flesh, and the devil, how much more critical and trying must have been the situation of the new converts at Antioch! Hence the propriety of this exhortation: They needed to cleave with purpose of heart unto the Lord. They must be firmly resolved to serve God. It must be the unwavering purpose of their hearts to live to the glory of their Lord. Regeneration is not a mere change of purpose. Good resolutions are not a new heart. Yet it is a great thing, and a necessary thing, to have the mind for God. The heart must be enlisted in the purpose of new obedience. It is not enough that the head be enlightened; not enough that the understanding be illuminated, and the judgment convinced: the affections must be enlisted; the will must bend; all the powers of the soul must be turned heavenward, and combine against their enemies in the walk of holiness. Without depending on our resolutions, we must, in the strength of Divine grace, resolve with Joshua, that, let others do

as they may, as for us and our houses, we will serve the Lord. We must be firmly resolved; cleave with purpose of heart unto the Lord. So Barnabas exhorted the converts at Antioch; and so must converts now be exhorted. And not only did Barnabas exhort them to be firmly resolved for God, but also to live near to God, as a means of keeping their resolutions. Our resolutions, if made in our own strength, are but a rope of sand; more easily broken than formed. It requires some effort to form a good resolution, but little or no effort to break it. Our resolutions, our firm purposes, are nothing without the grace of God. This grace is to be had in answer to prayer. Hence we must live near to God; be much engaged in prayer to him, if we would carry out the purposes of our hearts to serve him. We must cleave to the Lord—live near to him—live with him—never forsake him. So Barnabas exhorted; the same exhortation is appropriate now. All young converts should be exhorted to follow close after Christ; to go to him for grace and strength; to cleave to him in the hour of danger and difficulty, of trial and temptation.

Thus you see what Barnabas did at Antioch; what more or better could he have done? He acted the part of a wise as well as of a good man. And were God to pour out his Spirit in our midst, and many should believe on the Lord Jesus, Barnabas, were he to visit us from the abode of blessedness above, would doubtless rejoice when he saw the grace of God, and exhort all that with purpose of heart they would cleave unto the Lord. Yes, aged disciples, as your years increase, cleave still more closely to the Lord. And ye younger disciples, in the midst of the dangers which beset your path, cleave nearer and nearer to the Lord. In your necessary avocations, in all the trials and conflicts of life, ye followers of Christ, cleave to the Lord. And when the hour of death comes, and you enter the dark valley, and set your feet in the cold river, and trembling seizes you, and you shrink back with dread, then, O then, cleave unto the Lord!

Thus we have viewed Barnabas at Antioch, considered what he saw and what he did; and in view of the whole, we may remark,

1. *A revival of the work of grace is desirable.* It secures a general attention to religion—the refreshing of Christians—the repentance of sinners—the reception of Christ by faith—the reformation of manners—the zeal, efforts, and prayers of many in the cause of religion. Is not such a state of things desirable? And if desirable, should we not seek it? For,

2. *The cause of Christ depends for success upon the grace of God.* Barnabas saw the grace of God at Antioch. A revival is solely a work of grace. Means must be used, but success must come from God. It was because the hand of the Lord was with the disciples, that many believed. The cause of Christ cannot advance without the Divine blessing. We need the grace of God—the Spirit of God. Let us seek it; for he will be inquired of, and give his Spirit in answer to prayer. Again,

3. *Every good man rejoices in the success of Christ's cause.* Barnabas rejoiced, and so do all Christians now when the work of God is revived. Then we should labour and pray for its revival, and rest not till the Spirit is poured upon us from on high. Finally,

4. *Good men feel solicitude for the eternal interests of others.* They feel solicitude for *young converts*. Hence they are disposed to encourage and exhort them, and to take them by the hand and lead them on toward heaven. And they feel solicitude for the *impenitent*. Hence they warn and entreat them, and say, “Flee from the wrath to come!”

W. J. M.

CAUSES OF DECLENSION IN CHRISTIAN CHURCHES.

BEFORE entering on the subject of the present inquiry, it may be proper to state what is to be understood by a *Christian church* in the following discussion, and what is intended by the declension of such a society.

By a Christian church is intended a company of visible believers,—that is, of people giving evidence by their conduct that they have believed the truth—coming regularly together in the name of Christ, to obey his laws, and to observe all his institutions. Such, I am persuaded, with all their imperfections, were the churches collected and superintended by the apostles; and such the Lord intended his churches should be to the end of time. For such only the laws of Christ could have been, with any propriety, intended, because such only could or can obey them.

The declension of a church may be taken in a threefold point of view: 1. Departing from or adding something to the Divine atonement as the ground of acceptance with God. This was the case with the churches of Galatia; which made Paul stand in doubt of them, and say that they had fallen from grace, Gal. i. 6—10. 2. Accommodating the public institutions of the gospel to the prevailing taste and fashion of the world, by increasing or diminishing their number, or new-modelling them after the pattern of the popular profession of the age. Moses says to Israel, “Ye shall not add unto the word that I command you, neither shall ye diminish aught from it, that ye may keep the commandment of the Lord your God which I command you;” and Paul praises the Corinthians for keeping the ordinances as he delivered them, even though they had introduced some irregularities in the observance of them. Departing to the right hand or to the left, from the system of ordinances delivered by the apostles to the first churches, must be decided declension. 3. Falling off as individuals from practical godliness—from personal religion—from spirituality of mind.

The gospel is intended to renew men after the image of God, and all the institutions of the gospel are intended to carry forward the conformity of the soul to that image. When a church is profiting by the ordinances to which they are attending, there must be a growing progress in personal religion, in vital godliness among the members. When, on the other hand,

the ordinances of the gospel are not answering their end in the spiritual improvement of those who enjoy them—when they are, in the midst of all their advantages, getting cold-hearted, carnally-minded, sinking into conformity to the world in their spirit and their conduct; then the church, though, perhaps, attending regularly and scripturally to all the public institutions of the gospel, is rapidly declining. It is thus that a church may have a name among the living, and yet be in a great measure dead.

It is the causes of this first and radical species of declension, that is the principal object of the following inquiry:

SECTION I.—*A defective system, or negligent conduct in the admission of Members.*

The churches of Christ are composed of mortal men—they must all die, and slip away one after another; and the churches must die too, if they do not receive a regular supply of new members to fill the places and do the work of those that are removing. It is in this way that the Lord promises to perpetuate the kingdom of Christ in the world to the end of time: “The children of thy servants shall continue, and their seed shall be established before thee.”—“If the ordinances of Heaven depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.” Here, then, two questions of considerable importance occur:—What sort of characters ought to be admitted to fellowship with the churches? and how are they to ascertain whether applicants possess the requisite character?

If the object be to raise an interest, as it has been called,—to increase a party,—to collect a body of people together that, in number and circumstances, will make a decent and respectable appearance in the world; then it is easy to see what sort of characters will answer the end, and to obtain them is not difficult. But if the object be, to gather a Christian church, such as has been described above,—a church that will be to the Lord for a name, and a praise, and a glory,—that will show forth the praises of him that has called them out of darkness into marvellous light,—that will, as a body, shine as a light in the world, holding forth the word of life; and that will, as individuals, and as families, scattered among the neighbouring population, display the

practical influence and holy tendency of the gospel in every department of life,—a church that will, under the influence of Divine authority, yield implicit and cheerful obedience to all the laws of the Redeemer's house;—then those, and those only, who appear to be the subjects of renewing and sanctifying grace, ought to be admitted: for such only can contribute to answer these ends. All of a different description that are admitted into the fellowship of the churches, whatever their circumstances and respectability in the world, not only may fail to answer these ends, but will infallibly contribute to produce a contrary effect: even though there should be nothing materially out of order in their external conduct, yet there is a coldness, a deadness, a carnality in their religious profession, that tends to diffuse its baneful influence over the body, and to leaven the whole lump. Besides, such persons have often family connections, relations, or friends, that wish to follow them, and they use their influence to get them introduced, not from any conviction that they are the subjects of grace, but because they wish to please their friends, or, perhaps, to have them in the same connection with themselves. How rapidly these things tend to diffuse a deadening influence over the whole face of a society, and thus to produce the declension of which we are speaking, it is not difficult to see. Now, the legitimate and only effectual remedy for all these evils is to be found in being faithful in the reception of members. Neglecting this, and attempting to remedy the evil by the exercise of discipline, is just throwing open the sluices of corruption, and attempting to dam up the streams below. It is as foolish as it is unavailing.

Improper characters often get admission into churches through the culpable negligence and indifference of the members. Christians who have been active in the formation and early progress of churches, can well remember the deep interest which was felt by the whole body in the character of those that were proposed for membership, or admitted among them. Every addition to their number was viewed as an addition to the spiritual prosperity, or to the spiritual declension of the church: hence, as the interest of the whole was the interest of every individual, they could not but feel deeply concerned in the character of these additions. But without constant watchfulness and much exertion, things will not long continue in this state. Numbers

increase, and with it often a spirit of cold indifference to the spiritual prosperity of the church. In this state of things, members may attend regularly on the ordinances of the church, but they feel little interest in its affairs. In the character of those that are proposed or admitted they feel little or no concern. Though they be within the reach of correct information on the subject, they will not be at the trouble of inquiring,—though they know something unfavourable, they will not be at the trouble of objecting. In short, they scarcely consider it any concern of theirs. Now, when a spirit like this prevails to any extent in a church of Christ, it is impossible but that rapid declension will be the consequence. But, O how unseemly,—how unbecoming such a spirit in a Christian church! Is not that man counted unworthy of a place in any civil society, who would not consider that whatever would affect the interests of that society would affect his own; and would any man lay claim to a place in a Christian church, and not feel interested in *its interest*, and not be feelingly alive to everything that would affect that interest! Has the Christian nothing embarked in the cause of the church worth caring for?—nothing to gain in its prosperity?—nothing to lose in its adversity? Far be it! The prosperity of his own soul, and of those of his brethren,—the best interests of his family, and of his fellow-men around him,—the well-being of the present and of future generations, are involved in the interests of the church, and shall he feel indifferent to these interests? “If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem to my chiefest joy.”—“Pray for the peace of Jerusalem; they shall prosper that love thee. For my brethren and companions' sakes, I will now say, Peace be within thee, because of the house of the Lord our God, I will seek thy good.” These are the sentiments that become, that dignify, that ennoble the Christian mind; and these sentiments will produce corresponding conduct.

Another means by which improper characters often get into churches, is their ambition for being respectable and popular in the world.

In this country all religious parties of any respectability are large and numerous bodies. Hence, a handful of individuals, mostly poor and in the humble walks of

life, meeting together as a religious society, and observing public ordinances, is looked upon by the world with much contempt. We know this; and hence, in spite of our principles, we often feel hurt and mortified at the thought. The consequence is, an eager desire for an increase of number and respectability. Now, this desire is, in itself, perfectly reasonable and scriptural,—that the churches should increase with the increase of God,—that the Lord should add unto them daily of the saved, yea, that the Lord should make them a thousand times so many more as they are! It is very proper, and consistent with all our views of truth and duty, to desire that we may enjoy such a measure of respectability in and with the world, as will induce them to hear the word with us, and witness its ordinances observed, that thus we may in some measure answer the description of a church of Christ,—a candlestick holding forth the light of truth to the world. Yet, under the influence of this lawful and laudable desire, our depraved hearts are ready to deceive and mislead us. We are extremely apt to be secretly pursuing *our own* respectability and honour, when we think we are seeking the honour of God's ordinances, and the good of our fellow-men. Now, although even under the influence of this desire, no society worthy of the name of a church of Christ will admit those that are palpably unworthy, yet there is a great danger of receiving doubtful, undecided characters; persons who, if there be nothing bad about them, yet give very little evidence of being new creatures; worldly-minded professors settled on their lees, who, instead of doing the church any spiritual good, tend to diffuse torpor and death over the whole body, who, if they add to the respectability of a society in point of numbers, detract as much from it in point of propriety of religious conduct.

The first object, then, with every church that would maintain the fear of God and the character of a *Christian church* should be, to ascertain whether applicants for fellowship appear to be the subjects of converting grace, and to make this the turning point—an essential qualification,—the indispensable pre-requisite to membership.

These, and no doubt a variety of other causes, contribute to introduce improper characters into the churches of Christ; but by whatever means they are introduced, they, in proportion to their num-

bers, accelerate the progress of declension, and contribute to change the character of a church of Christ, and to transform it into a mere worldly society. It becomes, therefore, an object of the last importance, worthy of the most strenuous exertions of the churches, to prevent so great an evil,—an evil which has befallen so many once promising and flourishing Christian societies.

SECTION II.—*The neglect of mutual watchfulness among the Members.*

The remarks already made, if just, will show, that in a Christian church the declension of an individual becomes in its measure injurious to the whole body; hence it follows, that the members have a mutual interest in each other's spiritual prosperity; and this, in proportion as it is understood and recognized, will lead to mutual watchfulness. As in the case of infectious disorders, every man in the community is *personally* interested in those precautionary regulations of cleanliness, fumigation, &c., by which the infected are most speedily restored, and the diffusion of the infection most effectually prevented. Sin is confessedly infectious; and every Christian is, *for his own personal safety*, interested in maintaining the health and vigour of the souls of his brethren, and in the use of every means by which infected souls may be most speedily restored, and the spread of the contagion most effectually prevented.

Besides, Christians are brethren in the most exalted and endearing sense,—born and taught of the same spirit,—disciples of the same Lord,—subjects of the same kingdom,—members of the same family,—children of the same Father,—heirs of the same inheritance,—expectants of the same glory; they have, therefore, a natural claim on each other's affection and love, friendship and regard: and the result of genuine friendship and love will be, to seek the best interests of their object. What higher interest can the Christian have than the safety and prosperity of his soul? and what higher evidence can the Christian give of his friendship and love for his brethren, than his anxiety and diligence in watching over their spiritual interests? Accordingly, the New Testament supposes that in church-fellowship Christians are associated for mutual advantage, for mutual support, for mutual protection,—that in the church of Christ every man is his brother's keeper,—that it is every man's duty to watch over his brethren, and that it is

every man's privilege to be thus watched over in the spirit of the gospel. Matt. xviii. 12—23, refers evidently to the transactions of a Christian church, and proceeds on the following suppositions,—that Christians are, through the influence of remaining depravity and of external temptations, apt to go astray from God,—that it is not the will of God that backsliders should perish, but that they should repent and turn to him,—that it is his will that their brethren should use means to reclaim them, and, consequently, that it is their invaluable privilege to be, in these circumstances, connected with such brethren,—that, in their endeavours to reclaim their brethren, they are to enter into the subject with all that earnestness and concern of which the Lord so remarkably gives them the example, in the anxiety which he manifests for the return of those who depart from him,—that they are not to abandon them till, like him, they have tried every means in vain,—that when they discharge their duty with conscientious fidelity, they will enjoy the approbation of the Lord, whatever the result may be. All this, however, supposes that believers in the fellowship of the gospel have a right, as they are bound in duty, to look after one another, to watch over one another, to interfere with each other's conduct, when anything directly sinful, or decidedly dangerous, appears.

This important duty is decidedly taught by Paul, and enforced by very powerful arguments, Heb. xii. 15, "Looking diligently, lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled." The reasons by which the duty is here enforced are very important,—the trouble that the declension of members will sooner or later occasion to the church, if not checked in the bud,—the fatal influence of the example of backsliders in contaminating others; a subject of which we have already treated.

Phil. ii. 12, Paul says, "Work out your own salvation." The word here rendered *your own*, may be rendered one another's, and seems, from the context, to be the apostle's idea. In the four first verses he presses upon them that mutual interest in each other's affairs which mutual affection and love will never fail to produce,—recommends it by the example of Christ,—and then adds, "Wherefore, work out one another's salvation." And, as this duty was, of all others, most calculated to irritate the depraved passions,

and to create contention and strife, he adds, "Do all things without murmurings and disputings."

Jude says, verses 20 and 21, "Building up yourselves on your most holy faith, keep yourselves in the love of God," &c. Here, also, the word *yourselves* may in both verses be rendered *one another*, and is so rendered by Macknight, and favoured by the connexion; for in the following verses he directs them, in dealing with their offending brethren, to regulate their admonitions and their warnings according to the different degrees of guilt and danger with which they may have to deal.

As it appears, then, from Scripture to be the ordinance of God, that his people in church-fellowship should watch over each other for their preservation, so the nature of the case seems to require it. It appears next to impossible that a church living in the neglect of this institution can continue long to prosper—I mean spiritually. It may increase in numbers, in wealth, in worldly respectability; but if the members do not watch over one another, it will decline in true religion. The Lord's own people are ever ready to fall into a lifeless, carnal state of mind, to backslide from God, to neglect important duties, to fall into sins. Hypocrites and self-deceivers will, after all the attention that can be paid to admissions, occasionally make their way in; but they will soon discover that they are still "sensual, having not the Spirit." Now, in this case, what is to be done? Public teachers may "be instant in season and out of season,"—they may teach with faithfulness, and exhort with earnestness,—they may visit and exhort the members at their houses,—they may watch for their souls in every possible way,—they may "warn them night and day with tears." But have they access to observe their general conduct,—to know how they conduct themselves in the various relations in which they are placed,—whether, especially if the church be numerous, they be regularly in their places on the Lord's day? No, it is the members themselves that have the best access to be acquainted with each other's general conduct. How supremely important is it, then, that the brethren be faithful to the church, and to the souls of their fellow-members, by affectionately warning and admonishing one another, by "provoking to love and to good works;" and by striving to emulate one another in holy obedience, in

propriety of Christian conduct. Happy is the church that has its quiver full of these; it shall not be ashamed, but it shall speak with the enemies in the gate. It is thus that its purity and spirituality are to be preserved,—it is thus, that whether few or many, poor or wealthy, it becomes truly respectable and useful in the world. But what epithets are sufficiently strong to depict the cruel and cowardly conduct of those church members who permit the cause of the Lord to be injured, and the character of the church vilified and reproached, by the unchristian behaviour of any of their brethren, without deigning to take notice of it, or attempting to remove it!

It is true that when churches become numerous the members cannot all be acquainted with each other's character and conduct; but every member has his circle, less or more contracted, to which his knowledge, his influence, and even his intimacy extends. Let each, then, be watchful and diligent, faithful and affectionate within his own circle: this is all that is required, this is all that is necessary,—this, by the blessing of God, will not only prevent declension, but will tend to advance the spiritual prosperity of the church.

Before passing from this very important subject, it may be proper to notice, that very much depends on the promptitude and spirit with which the overseers of the churches enter into it. If, in teaching, they give it its due prominence among the duties of church members,—explaining its nature and extent, enforcing its obligation, and guarding it against the abuses to which, through our remaining depravity, it is liable,—if they be prompt and cheerful in taking up, and bringing forward to the church such cases as any of the brethren may propose, after having taken the previous steps in vain; they may expect that the brethren will attend to it, and that by the blessing of God good effects will follow. But if, on the other hand, they neglect it in public teaching,—if they feel indifferent, or tardy, or backward in taking up any case that may call for the public attention of the church; the brethren will be discouraged, the duty will be neglected, and the members will soon come to learn that the conduct of their brethren is no concern of theirs, and to feel as little interest in each other's souls as do the members of the most loose and popular congregations.

I am aware that there is one objection,

sufficiently serious, that lies against the duty I have been now recommending,—its tendency to foster a censorious spirit, to encourage busy bodies, and to beget contention and strife.

That the duty is liable to be misunderstood, and consequently abused, by troublesome, captious individuals, it would be foolish to deny. But the question simply comes to this, Is it a commandment of God? If it be, whether is it safer to attempt to obey, submitting to any unavoidable inconvenience that our own corruption may attach to that obedience; or, in attempting to avoid this inconvenience, to submit to all the evil consequent on the neglect of a plain and positive commandment? Besides, is there not reason to fear, that while some are in danger of becoming troublesome, others are in danger of regarding all as troublesome who would presume to interfere with their conduct, whether right or wrong. On the whole, I am under no apprehensions of any serious inconvenience arising to a Christian church from the due observance of this important institution. Infant societies, in the commencement of their obedience, setting out on what is to them a mere theory, are apt to go wrong in many things; but with the Bible in their hands, experience and practice will soon correct their mistakes, and set them right. Let us hear Dr. Owen on Hebrews, chap. xii. verse 15.

“The Lord Christ hath ordained, that the members of the same church and society, should mutually watch over one another, and the whole body over all the members to their edification. This, therefore, is here prescribed to these Hebrews; and that the practice of it is so much lost as it is, is the shame and almost ruin of Christianity.—This was their charitable episcopacy; this was the duty; this was the practice of the members of churches of old; and it is not to be admired, if many churches now come short of them in faith and holiness, seeing the very duties by which they might be promoted and preserved, are lost or despised. Whatever is pretended to the contrary, if any one should endeavour the reduction of some such known duties into the practice of churches, he would be laughed to scorn.—Spiritual evils in churches are progressive. From small imperceptible beginnings, they will grow and increase to the worst of evils, 2 Tim. ii. 17; iii. 13. And it will thence follow, that it is the duty of churches to watch against the first risings and entrances of

such evils amongst them, which is here given them in charge.—Church inspection is a blessed ordinance and duty, which is designed by Christ himself, as a means to prevent those contagious evils in churches.—And the neglect of it is that which hath covered some of them with all manner of defilements."

SECTION III.—*The decay of a spirit of mutual intercourse and social prayer among the Members.*

The first day of the week, sacred to the memory of the resurrection of the Lord of life, and the consecrated pledge of the rest that remaineth for the people of God, is, especially, the day appointed by the Redeemer for the observance of all his institutions by his disciples. But as the Lord has nowhere restricted, neither do the primitive disciples appear to have confined their religious intercourse to this day. In fact, it could not be. Man is made for society. Much of his enjoyment, improvement, and usefulness depends on it. As a solitary individual, insulated from his kind, his life is useless, his joys insipid, and his sorrows insupportable. Hence it is that he uniformly seeks the society of his fellows. And although, in the hand of depraved nature, this disposition often becomes the source of much mischief, yet, sanctified and directed by renewing grace, it becomes the source of most extensive and permanent good. Accordingly, there is sufficient evidence from the New Testament, that the primitive societies did not confine their religious intercourse to the Lord's day, but that they met often on week-days for spiritual conference and social prayer. "After men became Christians," says Dr. Paley, (a man who had thoroughly investigated the subject, and who cannot be suspected of having been over-fond of religious meetings,) "much of their time was spent in prayer and devotion, in religious meetings, in celebrating the Eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies." The primitive disciples seem to have fallen naturally and spontaneously into it. Luke says (xxiv. 53), "They were continually in the temple, praising and blessing God." Acts ii. 46, "And they continued DAILY with one accord in the temple." And again, v. 42, "And daily in the temple, and in every house, they ceased not to teach and to preach Jesus

Christ." And to this agree the words of the prophet, looking forward to the commencement of the new dispensation, Mal. iii. 16. "Then they that feared the Lord spake often one to another." Besides, the pressing calls to the churches to exhort one another, and to abound in prayer, seem to imply that they were in the habit of frequent social meetings for these purposes. "Exhort one another DAILY." "Pray without ceasing." "Praying always." "Be instant in prayer." "Watch unto prayer." "Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together." These injunctions seem to imply more than the duty of Christians as individuals; or the ordinary services of the Lord's day. They seem to imply that they were wont, as it was their duty and their interest, to embrace every seasonable opportunity of coming together to stir up one another, and to refresh and be refreshed by social intercourse and prayer. And how well calculated this social spiritual intercourse is to stir up and to strengthen, to cheer and to comfort in the ways of God, every Christian, who has had the experience of it, will bear ample testimony. Who has ever heard of any remarkable revival of religion in any part of the church of God, since the days of the Apostles, that was not attended, as one of its most remarkable features, with a spirit of social intercourse and prayer among its subjects? And is this not an evidence that this spirit is from God; and that it is congenial with the desires and inclinations of the renewed and spiritual mind?

This practice, when entered into with spirit, will be productive of numerous advantages:—For instance, it will strengthen the hands and encourage the hearts of those who are over the churches in the Lord. In proportion as they find their brethren growing in grace and heavenly-mindedness, in proportion are they encouraged to labour and to pray. "Now," say they, "we live, if ye stand fast in the Lord." Now, what better evidence can we have of a healthy, prosperous state of mind, than a thirst for mutual intercourse and social prayer? It secures, on behalf of the pastor and the church, many fervent and importunate prayers for their spiritual prosperity and success, that would otherwise never ascend to God: and surely to those who know him as the source of all Divine influence, and the hearer of prayer, this

will be deemed no trifling advantage.—It gives the brethren increasing confidence in each other's Christianity, and consequently an increasing regard for one another.—It makes them better acquainted with each other, gives them more familiarity among themselves, and thus they are better fitted for watching over one another, for exhorting, and comforting, and admonishing one another, as occasion may require.—It, by the blessing of God, contributes materially to the spiritual improvement of members as individuals, and it gives the world to see that with the people of the Lord religion is not a mere sabbath-day's work. And are not these objects worth pursuing,—advantages of the highest order to those who have associated in the fellowship of the gospel for the honour of their Redeemer, and their own mutual safety and improvement?

It will be objected, that many from necessary engagements or distance of place, cannot attend. It is admitted. It is never expected that every member of a church can regularly attend with his brethren, either on Sabbath or week-days. Yet I am persuaded that, if people were heartily entering into the spirit of the duty, and making previous arrangements with a view to it, obstacles and hindrances might be removed, which, by being too long neglected, become insurmountable. Even servants, were they always faithful and conscientious, diligent and active, might in many cases enjoy this indulgence more frequently than they do.

As to distance of place, it seldom happens that one is so circumstanced, without being within the reach of others similarly situated; why not then meet by themselves, if beyond the reach of meeting with their brethren, and keep the same specific object in view: encouraged by the gracious promise of the Redeemer, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them."

Happy the church among whose members such a spirit is predominant; it possesses within itself something calculated to counteract the native tendency of Christians and of churches to declension, it reflects credit on the profession of the gospel, it shines as a light in the corner where its lot is cast, and whatever be its external circumstances, like the church in Smyrna, "it is rich,"

SECTION IV.—*A defective mode of teaching.*

When Christ sent his Apostles to preach the gospel to every creature, he added, "Teaching them to observe all things whatsoever I have commanded you." The gospel which they were to preach, includes all the great discoveries or doctrines of Divine revelation, and the "all things" which they were to teach the disciples to observe, the whole system of gospel obedience; personal, relative, and social. These two distinct, though related subjects, are doubtless included in Paul's idea when, urging the Elders of Ephesus to follow his example, he says, "I have not shunned to declare unto you *all the counsel of God.*"

Now in this, all Christian teachers are doubtless bound to obey their Lord, and to follow the example of his inspired Apostle: and on the faithful and judicious discharge of this duty,—giving to each branch its own proper place,—its own proper degree of prominence; insisting on it in its proper connections and according to its real and relative importance, much under God of the real prosperity of the churches depends.

From the belief of the doctrine of salvation by Christ, and the enjoyment of salvation in that belief, all acceptable obedience must flow;—on this it must grow and flourish as its life-conveying root; on this it must be built and stand as its all-supporting foundation. Yet it is very possible for a public teacher, perfectly evangelical in his views, to insist on personal and relative duties in such a way, and to such a degree as, unintentionally, to give the minds of his serious hearers a legal cast; which will, sooner or later, leaven the church, and produce consequences not anticipated.

Further, we have observed already, that churches are not out of danger of making too much of the external order by which they are distinguished from other religious bodies. When this is the temper of a public teacher's mind, it is easy to guess what will form the leading theme in his public instructions. Order and ordinances will form the most prominent feature in public teaching, while other things equally important are kept, if not entirely out of view, at least in the back ground. The consequence will be, that the church will be but partially instructed in things of essential importance; and that while adepts perhaps in the science of church order, its great de-

sign will be overlooked. The observance of a system of order and ordinances will be viewed as the *great end* of Christian association, rather than as a *means* for carrying forward the conformity of their souls to the holy image and revealed will of God. Now, in such a case, with perhaps a very exact and scriptural ritual, the church will rapidly decline in point of vital godliness,—of real heart religion; and when these are gone, what is a church with all the machinery of gospel ordinances, but a mere shadow, a dead carcass; destitute of life and animation!

On the other hand, however, the opposite extreme, while much more common, is not less dangerous. If there are some teachers and churches who make too much of church order, there are others, perhaps a much greater number, who make nothing, or next to nothing at all, of the subject. A church has been formed, originally perhaps, on Scripture principles, these principles are understood and acknowledged by all the members, their system of ordinances is publicly exhibited every Lord's day; hence it would be considered as a waste of time to dwell, in public teaching, on subjects thus well enough known already. Besides the church, there is perhaps a considerable congregation, most of whom are living without God in the world; and they need to have their consciences awakened,—there are also many serious individuals in love with the gospel, and it may be with the preacher, but who cannot endure to hear of teaching the disciples to observe all things that Christ has commanded:—it would infallibly banish them from the meeting; hence public teaching in this department is almost entirely laid aside, and the more popular subjects of doctrinal discussions, and personal religion, constitute the whole of public instruction. Meantime, the original members gradually die away;—the church becomes in the course of years an entirely new body;—partially, if at all, instructed in the nature and obligation of the duties they owe to each other as fellow members, and of the ordinances to which they attend in fellowship, they can neither discharge the former, nor observe the latter in faith; they are therefore prepared, not only as individuals, but as a body, for any revolution in practice which the course of events may suggest. Now, such a state of things, while it is just what is to be expected from the defective mode of teaching above described, is a real declension

from what a church of Christ ought to be; not only discharging the duties and observing the ordinances enjoined by the Redeemer, but doing so in faith, from personal conviction of their Divine authority, and obligation, and consequent utility. It is thus only that they can “serve God acceptably,”—enjoy the consolation of upright, spiritual, conscientious obedience to their Redeemer, and withstand the torrent of popular customs, that would whirl them into the vortex of religious conformity to the world.

(To be continued.)

ON CHRISTIANS FREQUENTING PLACES OF PUBLIC AMUSEMENTS.

To one who urged him to go into society and frequent public amusements, Dr. Payson thus writes:

“Can a man walk on pitch and his feet not be defiled? Can a man take coals of fire in his bosom, and his clothes not be burned? If he can, then may he mix freely with the world and not be contaminated; but I am not the one who can do it. I cannot think it proper or expedient for a Christian to go into any company, unless necessity calls, where he may, perhaps, hear the name he loves and reverences, blasphemed, or at least profaned: where that book, which he esteems the word of God, will, if mentioned, be alluded to, only to waken laughter, or ‘adorn a tale;’ where the laws of good breeding are almost the only laws which may not be broken with impunity, and where every thing he hears or sees has a strong tendency to extinguish the glow of devotion, and entirely banish seriousness.

“I speak only for myself, others may experience no bad effects; but for myself, when I go into company, if it is pleasant and agreeable, it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them, to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship the apostle assures us, and my own experience feelingly convinces me, ‘is enmity with God.’

“I have at length obtained satisfaction respecting my doubts about society; not, however, till I was brought to give it up. After I had done so, it appeared so plain and proper, that I wondered how a doubt could ever have arisen on this subject. Now I shall hardly see a person in a week, except our own family; and I have no doubt of being much happier for it. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt in any degree the lawfulness; the second, to consider every thing as unlawful which indisposes me for prayer and interrupts communion with God; and the third is, never to go into any company, business, or situation, in which I cannot conscientiously ask or expect the Divine presence. By the help of these three rules, I settle all my doubts in a trice, and find that many things I have hitherto

Our observations on the Fathers refer principally to those of the first four centuries. To these we must give the characters of faithful, if not correct historians, surely they must be worthy of equal credence with the writers of profane history, and no one will deny but that in their pages we find facts connected with the early history of the Christian church, which must benefit and interest the reader, particularly if that reader be a Christian. From the perusal of these we may well arise and inquire, Is there no *via media*? Is the voice of Christian antiquity to be utterly rejected and despised, because some overrate it; and are we to treat with ridicule and contempt the names on so many accounts entitled to our respect;—"The venerable fathers of Christian faith—the noble martyrs to Christian truth?" However disposed we may feel to condemn the Fathers, we must recollect after all that their writings settle the canon of Scripture. However dissatisfied we may be with tradition, we are indebted to tradition for this great work. Justin alone quotes nine hundred passages, and Origen, in his "Hexapla," quotes the whole six times over; nor can it be much less interesting, although less important, for us to know how the Scriptures were expounded in the first centuries—what doctrines deduced therefrom; surely this must form one of the first and most efficient *subsidiary* aids to the right interpretation of Scripture truth; but this does not form their whole value, we shall find in them sentiments worthy of all the refinement of modern times. Let the reader judge: "The servants of old," Clement tells us, "were glorified and magnified not through themselves, or through any work of righteousness that they had wrought, but only through God's will. And thus, we also being called by his will in Christ Jesus, are not justified through ourselves, neither through our own wisdom or intelligence, or piety, or through the works we have done in any holiness of our own hearts, but through that faith by which the Almighty hath justified all from the beginning of time. It is written, 'Blessed are they whose iniquities are remitted, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin;' and this blessedness is in the elect of God through Jesus Christ our Lord, to whom be glory for ever and ever."

What clearer deduction of the doctrine of justification by faith can we

need than the foregoing; and what finer sentiments can meet our eye than the following:

"In submission to his law the heavens revolve in peace, and day and night perform their appointed course without interference; by his ordinance the sun and the moon and all the hosts of the stars roll on in harmony, without deviation from their allotted bounds; in obedience to his will the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures therein, not changing anything which was decreed by him; the ocean is restrained by the same commands, and its waves pass not their prescribed limits; spring and summer, and autumn and winter, give place peaceably to one another; the winds in their station perform their service without interruption, each in his appointed season; the perennial spring, ministering both to pleasure and to health, yields as it were their breasts for our use; nay, the smallest of living creatures maintain their intercourse in peace and concord. For God is good to all, but above measure to us, who flee to his mercy through Jesus Christ, to whom be glory and majesty for ever and ever."

To refer to another illustration from the writings of Polycarp, namely, his Epistle to the Philippians, with which he transmitted to them a collection of the Ignatian Epistles. "This writing," states a late eminent critic of our own times,* "breathes throughout the most truly evangelical spirit of holiness, gentleness, and love, just such as we might expect from the friend and pupil of the beloved disciple of our Lord; from him who had drunk the pure stream of faith so freshly from its sacred fountain head."

"Let" writes this Father, "the elders be of tender bowels, merciful to all; leading back whatever has gone astray; visiting all the infirm; never neglecting the widow, orphan, or poor, always providing what is good in the sight of God and man. Abstaining from all wrath; from all respect of persons, from all unjust judgment. Far remote from all covetousness; not hastily giving credit to evil reports; not abrupt in judgment; knowing that we all are debtors through sin, and therefore if we pray the Lord to forgive us, ought ourselves to be likewise forgiving."

In the next place we have to notice that Tradition which mostly is to be found in the works of the Fathers, although an

* The late Rev. J. J. Connybeare

important subsidiary aid, *is not of Divine authority.*

We now arrive at that portion of the Fathers history which is the less congenial to our nature—to dwell on their defects, which certainly we admit to be lamentably glaring; such indeed, as to prove that there is left an impassable chasm between the works of man and the writings of God; but, fortunately, tradition is *unnecessary* to us as a rule of faith and practice. Here the written records of Scripture are our *only guide, and they are sufficient.* “The account,” says Connybeare, “which one of the Evangelists has himself given us of his motives in composing the written Gospel, and which may well serve for all, sufficiently attests his conviction of the necessity even at this period of embodying the substance of his previous convictions in a *written* record, as the only effectual means by which they could be transmitted and preserved, with the certainty of truth. In every other case the very same anxiety dictated the original composition of the Gospels; thus when Matthew was about to withdraw from his ministry among the Hebrews, he left with them his Gospel, in order to supply by a written document the loss of his own personal instruction; a labour surely superfluous if he could have trusted to tradition.” For the same reason, Mark left a *memorial in writing* of the truths which had been delivered at Rome. Again; the design of the Apostles to leave in their compositions a sure and permanent record of these doctrines is fully expressed in a very affecting passage in the introduction of the second Epistle of Peter: “Knowing that I must shortly put off this tabernacle, even as our Lord Jesus Christ has showed me, I will endeavour by writing this Epistle, that ye may be able after my decease to have these things in your remembrance, though ye know them and be established in the present truth.” And, again, “This second Epistle, beloved, I now write unto you, &c.” Here we find it to be sufficiently evident that the Apostle considered *written memorials* as the true security for the *preservation* of genuine Apostolical traditions. But in concluding, we shall refer to the testimony of the Fathers themselves on this head:

“The Scriptures,” saith the eloquent Chrysostom, “are an epistle from God himself, and to read them is to converse with him. * * * The Apostolical writings are the very walls of the church.

Some one perhaps may ask, what then shall I do, I who cannot have a Paul to refer to? Why, if thou wilt, thou mayest still have him more entire than many even with whom he was personally present; for it was not the sight of Paul that made them what they were, but his words.”

Another contemporary of Chrysostom, Basil of Cæsarea, commonly surnamed the Great, has many passages equally strong to the same effect; we need but cite three short aphorisms:

“It behoveth that every word and every work should be accredited by the testimony of the inspired Scripture.”

“Let the inspired Scriptures ever be our umpire, and on whichever side the doctrines are found accordant to the Divine word, to that side the award of truth may with entire certainty be given.”

“It is the duty of hearers when they have been instructed in the Scriptures, to try and examine by them the things spoken by their teachers, to receive whatever is consonant with those Scriptures and to reject whatever is alien; for thus they will comply with the injunction of St. Paul, to ‘Prove all things, and hold fast that which is good.’”

And further, the errors of the Fathers must satisfy every one that their Tradition was never intended for a rule of faith and practice. What Episcopalian will ever admire Ignatius’ overstrained defence of Episcopacy? The Apostolical fathers, Clemens, Ignatius, and Polycarp, are certainly the most deserving of our attention, yet how few comparatively of their works have reached us, and in them there is no doctrine elicited but what is found in the sacred Fountain itself. Let us again descend to the Alexandrian Fathers; while we admire Justus’ works on the Prophecies concerning Christ, still we have to bewail his mistakes. Who will agree with him in the interpretation of the splendid prophecy, Isa. ix. 6, “Unto us a child is born,” &c., when he explains the clause, “the government shall be on his shoulders,” as signifying the application of his shoulders to the Cross; or when he similarly presents the words, “I have stretched forth my hands unto a disobedient and gainsaying people” to the attitude of crucifixion? In Athenagoras’s Treatise on the Resurrection, we have scriptural sentiments and opinions; but nothing could be further from the mind of the pious author, than that any in a future period should pay the same

authentic regard to these, as to the inspired writings he so liberally quoted. In the next place we shall notice Clement of Alexandria, who embraced with all the devotion of his enthusiastic temperament the tenets of the new eclectic sect which was founded chiefly on the school of Plato, "borrowed also from other sects, sundry fanciful speculations in metaphysics and theology, and incorporated them into a composite system of which the prevailing character was derived from a humanizing tint of mysticism spread over the whole." He held that all systems of religion, whether recognizing Jehovah, Jove, or Lord, were but different manifestations of one and the same source of all Divine power—accounted the Gentile philosophy as a direct revelation from God, given to the Greeks as a peculiar domestic covenant by which they were to be justified, even as the law was given for the justification of the Jews. Again, he maintains that the sacred text bore no less than four distinct meanings—the literal, moral, mystical, and prophetic. But to pass over his errors, and certainly great errors they are, we come to another great name, Origen; whatever praises are justly due to him, certainly he has no claim to infallibility. He followed Clement in the allegorical interpretation of Scripture, sought mysteries in the very gestures of our Saviour upon the Cross; embraced the Platonic doctrine of the co-eternity of the world with the Deity himself since that world is the necessary emanation of a necessary being, the body of which he was the soul, could not know the trace of a beginning, or the prospect of an end.

If we descend still further to the Fathers of the Western Church, Irenæus, Tertullian, and Cyprian, we shall find ourselves enveloped in still darker clouds. How useful soever these quotations may be in determining the canon, yet in their opinions and doctrines we shall find little to approve, and less to admire. Irenæus's Demonological hypotheses are all but instructive. Of Tertullian, whatever theological duels he might have encountered, yet his name is stamped as the fanatical advocate of Manichæism, and the strenuous defender of prayer for the dead. To descend further we have neither time, means, or inclination at present, assuring ourselves, however, that if the best and most enlightened of the Fathers have no lawful pretensions to be our directors in matters of faith, that there

are none of their successors who can make that claim, whether labouring in their studies, or congregated in councils. On the other hand, if any one wish to observe the working of Christianity amidst the corruption of a sinful world, and to trace the river of life to its source, and follow it through the various centuries down to the present day, Patristic literature is the only means to enable him to obtain his object. Ecclesiastical history may carry him partly towards it, so as to give him a *distant view* of the country through which it flows, to enable him to distinguish its mountains, but the verdure and foliage, and I must add, many a barren and briery field shall lie undiscovered in the distance. X. Y. Z.

EVILS IN CHURCHES.

To the Editor of the Christian Witness.

SIR,—Your correspondent, J. V., has performed an important and necessary service for our churches. The evils he specifies have been long prevalent, and are, I am apprehensive, fearfully increasing. It is hoped that his letter will be most extensively read, from the professor's chair down to the rustic bench, and that some measures will be speedily adopted to prevent their recurrence. Friends pity us; enemies ridicule us; and the cause of God bleeds.

Happily, Sir, there are many deacons and others in our churches not more distinguished by wealth and liberality in contributing to meet the necessary expenditure of Divine worship, &c., than by Christian meekness and urbanity—graciously honourable men, in whom the pastor and congregation enjoy invaluable friends; but, alas! there are, and it is with grief I write it, numbers who are mournfully the reverse; precisely those your worthy correspondent had in view.

To the unhappy conduct of such we trace the much-to-be-lamented fact that there are many "*ejected ministers*" of our denomination; men who preached the truth as it is in Christ, and had grace to exemplify it—men upon whose labours the Divine blessing rested—who were esteemed very highly and extensively for their character, work, and Master's sake—men whose crime at home was affectionate fidelity. Some of the ejected have laboured in word and doctrine, through a very protracted period, and hoped that, having obtained help of God, they should be still favoured and con-

tinue to occupy until their Lord came; but no! however uninterrupted their capability and desire to serve in the gospel, as each had incurred the displeasure of one or more in office or out of office, the resolution to annoy and eventually to drive from the pulpit became evident. The ministerial opponent or opponents were at no loss for helpers; "the master having made known his opinion," some furnished the echo, and went forth with a zeal worthy a better cause. One who had been in the habit of commending now only censures, yet with much apparent tenderness: "Mr. — is a good man, but a poor preacher." Another says, "We must either part with our minister or with Mr. —, and we cannot afford to lose Mr. — and his family; our finances require their help." A third, a fourth says—but I will not multiply specimens, nor will I detail the means adopted to annoy the minister and diminish the congregation, that he may feel compelled to withdraw, and his opponents, delighted with the shadow of truth, may be able to say, "He withdrew from the pulpit." Calumniated as a preacher, interrupted in his sacred and beloved employ, deprived of what was necessary for his support or comfort, and driven from an affectionate people, who would have continued his services, he may go anywhere, or be anything, for aught that the clique care; and this, Sir, has not unfrequently happened at a period of life when few churches would be likely to engage the minister, even if he had the commendation of the half-dozen from whose unhappy conduct he suffers.

By some such course many a pulpit has been rendered vacant, the churches rent, the congregations scattered; whilst numbers have withdrawn from our denomination to return no more. These pulpits by no means allure the eminently pious and judicious student or minister. "I should be truly sorry," writes one, "to wound the feelings of an aged minister, by going into a pulpit in which he had preached for many years, without his entire and hearty concurrence;" and, Sir, there can be no doubt but the gentleman who wrote thus would be equally delicate and prudent even where years and long acceptable services did not claim the respect due to both. Still, however, ministers are easily procurable. A candidate is heard three or four times, when those who joined hand in hand to drive away the late minister unite to give "a cordial invitation" *to the object of*

their choice; an ordination is hastened, and the county ministers, who know too much of the past, are not engaged; but brethren whose distance precludes the likelihood of their being desirably acquainted with the facts of the case, are engaged to officiate, and are the subjects of misconception, until it is too late to retract. On such occasions there has been usually a neglect of what many of our community regard as desirable, if not necessary, parts of an ordination service: no indication is given of the circumstances which rendered the church destitute; none of an invitation to the pastorate; consequently there is not any acknowledgment of an invitation. These omissions are by no means creditable to our body.

I believe, Sir, that the evils specified are the clear indications and practical results of a low state of piety amongst us, and that a greater measure of the power of godliness would effect their cure. It has been remarked, that the Voluntary system was well suited for millennial times; but these happy days are not arrived. Under present circumstances may we not adopt some measures to hold our favourite Voluntary principle under better control, and so prevent its reproachful and destructive abuse? Would it not favour the much needed improvement, if our County Associations should decline to recognize any pastors or churches who would not engage, in the event of an offence arising respecting the pastorate, that they would ask the counsel of at least four neighbouring ministers and churches? My great wish is to prevent the continuance of evils which have been our just reproach, and with which several of our churches are deeply afflicted.

I am, Sir,

Yours respectfully,

B. A.

A CHAPTER OF VARIETIES.

LITERATURE.—A Yorkshire clergyman thus writes:—"From the commencement of your *CHRISTIAN WITNESS* I have been a regular reader; and though I cannot agree with your ecclesiastical views, I have been instructed and refreshed by the truths contained in your work. Feeling a sincere love to all that belong to Christ, and particularly desirous of the advancement of the poor of Christ's flock in spiritual knowledge, I venture to write to you respecting the last volume of

Nelson's Puritan Divines—Adams' works. That the volume of Adams' works contains much important truth, many important moral instructions, striking figures, &c., I am prepared to admit. But whilst prepared to admit the general truth of the volume, I am astonished that any Tutor of a Dissenting College can recommend for wide distribution a work containing much that may and will be turned against Dissent. In the present day of spreading Puseyism, it certainly must appear strange that such a work, containing remarks against schismatics—respecting sacred fonts, and so little to inspire true spirituality of mind and close walking with God, should be sent forth, particularly under a Puritan name. As a sincere lover of truth, I more than question the propriety of sending forth such works as those of Jeremy Taylor, and a few others. I am not insensible to their excellencies; but the present day requires for the poor of Christ's flock, and for the church generally, plain full gospel. Be assured that all attempts to catch the world and Churchmen by such works as Adams' will utterly fail. We want the plain pure truths contained in the works of Sibbs, Heywood, Charnock, &c., &c. To publish cheap, for the poor of Christ's flock, is most admirable. It will do *immense good*. Do, then, exert your powerful influence, and let 'the simple folk' have the plain simple gospel at the cheapest rate possible. As the Puseyites are publishing even cheaper than Nelson, I hope, for the good of Zion, a good full *shilling* volume of such good old divinity as that of Byfield, Jacob, &c."

JUSTICE TO MINISTERS.—A correspondent writes as follows:—"I think that each minister should be supported according to the means of the church and congregation which he serves. I do not see why his family should be totally unprovided for, which in many, I think I may say in most instances, is the case. How often have I been pained at reading the appeals to the public on behalf of the widow and family of a deceased minister, which might have been rendered unnecessary by a small sum paid annually by the church on a life insurance for their minister. Men in business have many ways of making some provision for their families; but a minister's income is generally a stated limited one, and, if he invest a few pounds in railway shares or any other speculation, he is censured as acting inconsistently with his holy calling. Far

be it from me to justify such a step; there is great danger, when a minister of the gospel begins to speculate or to trade, that his own personal piety, and consequently the prosperity of the church over which he presides, will suffer by it; but let us take a calm and sober view of the case. I refer not now so much to the poorer churches as to those in large towns, where there are to be found many respectable tradesmen and even wealthy members. Their minister's salary may be somewhere from £250 to £500 per annum; but with this sum what numerous demands he has to meet! He is expected to live in a respectable house, and to make a genteel appearance with his wife and family; his children must be educated as well as clothed; and if his pulpit services are to be acceptable to an intelligent and educated people, he must possess a well-furnished library, to which frequent additions must be made. Then he is expected to give liberally to various religious societies, especially to those connected with his own place of worship, and this he would desire to do as far as possible. Then there are various incidental travelling expenses to be met, and his own health, at times, apart from that of other members of his family, may require some relaxation and change of air, which involves expense he can often but ill bear. With all these and numberless other demands upon his income, how can he spare anything to provide for the future support of his family? Truly it is often as much as he can do to make all ends meet and keep clear of debt. Then how often does it happen that in the midst of his labours he is called to his rest, and after having faithfully ministered to a people for ten, twelve, fifteen, or more years, he leaves a widow and young family without any adequate provision for their support. Surely 'these things ought not so to be.' Let the churches consider, if they do not owe it to their pastors, who serve them faithfully, and whom they profess to love and value, to relieve their minds of that anxiety which every kind husband and father must at times feel on this subject? Can they do better than begin with the new year?"

CASE OF CONSCIENCE.—In a very affecting letter the following questions are put:—"Can a Christian find in God's word, our rule of faith and practice, a warrant to sanction him in adulterating, and vending as genuine, any adulterated articles?"

"Can a Christian servant, who may by a *Christian* master be required to *assist* in the same traffic, consistently yield obedience? or is it not rather his duty to suffer than to *dishonour God*?"

Such cases, we should hope, are rare; but our correspondent states that they are numerous. Where it is so, the path of duty is plain.

COMIC LITERATURE.—We have been gratified to find that our strictures on this subject have given much satisfaction to godly men. As an example, we give the words of a devoted Christian minister:—"My tribute of admiration and praise is of little worth, but that fact in no degree diminishes the pleasure I have in paying it. It is heartily rendered now for the strictures in your December Number of the WITNESS on 'Punch,' in connection with the 'Comic History of England.' My *natural* predilections would be entirely on the side of such publications, while my spiritual perceptions fully concur in your own views, as declared in the critique alluded to. It will be found detrimental in the highest degree, I feel persuaded, to foster in our youth a taste for the 'ludicrous,' as, if indulged, it will surely be carried into the house of God, and prove, it is to be feared, a successful barrier to the saving reception of Divine truth; for the peculiarities of the preacher in tone, gesture, and expression, will receive a much larger share of attention than the solemn themes on which he discourses concerning the kingdom of God. This is not the first stroke of the 'censor's' pen that 'Punch' has received at your hands, and I trust that your plain-spoken opinions of that popular periodical may not be lost upon its professedly pious readers and the members of their families."

These light writers have only a single virtue—they are honest in avowing their intentions, which avowals, among people of sense, ought to serve as a beacon. Take an example: "Our *mission* is to amuse; to edify the spirit of mirth, and to comfort and advance the risible faculties of the human soul. We shall take up the rarer and better sort of new books, occasionally visiting the old ones, and pick out all the more elegant jocosities, the quips, the quirks, the anecdotes, the finished foolery, and even the most solemn and arid productions, in some degree certain. By this analysis, Dr. South, who has usually been seen in wig and gown, will appear in cap and bells.

Locke; opened by this key, shall read as mirthful as a Housatonic trout cuts red. We shall distil drollery from dictionaries, and twist sermons into squibs."—*Englishmen, are you prepared to patronize such abomination? If not, away with "Punch" and his pestilent progeny.*

THE DEACON'S OFFICE.—"A Young Deacon" writes, "Will you have the kindness to inform me whether there be *scriptural authority* for the permanency of the office of the deacon? Also, the best book written upon the duties connected with that office?"

The Scriptures are open to our correspondent as well as to us, and he must see they are silent. The deaconship is, of course, governed by the same law as the ministry. There is nothing in the thing itself involving "permanency" in spite of circumstances. The tie was a mutual act, and its continuance must depend upon mutual satisfaction. "A Treatise on the Office of Deacon," by Rev. J. G. Lorimer, of the Free Church, is the last, and a good work, notwithstanding its Presbyterian bearings. Dr. King, however, on "The Ruling Eldership," which, among Presbyterians, has much in common with our deaconship, is the book for our correspondent. This is a very valuable production, which, in its turn, will be brought more fully before our readers. The Annual Address also on the office, by our own Union, deserves especial notice.

LIFE INSURANCE.—A Sunday-school Teacher writes, "Believing you deem provident institutions commendable, I have ventured to hope the following will not be foreign to the pages of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE, both of which are read extensively. Is it not to be regretted that some institution, which shall provide for dependent relations and friends after death, has not been established among church members and Sunday-school teachers (the former almost including the latter)? Their principles ensure lives of an order which would guarantee the success of such an undertaking, if it were but begun in the right quarter."

We quite concur in these views, and the establishment of Congregational Benefit Societies will, in all respects, meet the case.

CHEAP EDITIONS.—The response to the statement in a former Number has been

loud and general. We give a few sentences from some of our correspondents: "I most sincerely hope that you will succeed in accomplishing this very desirable object. I promise to do all I can in obtaining purchasers or in forwarding the object in any possible way. I believe that many of our ministers, village preachers, sabbath-school teachers, and poorer lay-members, will thus obtain a rich treat in the means of self-improvement which the Congregational Lectures afford. At the same time the usefulness of those eminent and honoured ministers who delivered the lectures will be greatly extended, and thousands will bless God for the Congregational Library."

Another writer says, "Until a recent period I was acquainted with the Congregational Lectures only in name; their price precluding the purchase of any of them. The remarks of a friend relative to their value induced me to borrow the third volume of the series, ('The Atonement,' by Rev. J. Gilbert,) which I read with attention and great advantage. Having thus myself received good from it, I recommended it to a relative living at a distance from here, for whom I thought it adapted. He succeeded in obtaining the loan of that volume, and to him it has proved almost invaluable, enabling him to hold fast the profession of his faith, and to give a reason of his hope to those who sought to turn him aside from the truth as it is in Jesus. Impressed with a sense of the great value of these works, I cannot help thinking that it is to be much regretted that their price bars them from the people. Reduced to 6s. a volume, they will yet be shut up from the mass of young people who read. Looking at the price of some other publications, I beg to ask, Is it impracticable to produce them at half the proposed price? I fear it is not sufficiently pondered by those who conduct these publications, and who wish to do good by them, that the *price* determines who shall read and who shall not. Without farther occupying your time, I beg to subjoin the following as an illustration of what I mean. I myself would gladly take twenty copies of the above if published at 3s. 6d., or thirty if published at 3s.; whereas, though I am so interested in their distribution as to be ready to make any effort to recommend them, I do not know but a *very few* individuals indeed (perhaps not four) in my circle of acquaintance who could be induced to take a copy at 6s. 6d. Can anything be done?"

"Can anything be done?"—Done! Yes; with only a thousand such men as our correspondent, *anything* could be done!

AN EXAMPLE TO MASTERS.—A gentleman in the north of England thus writes: "I am much gratified in reading your excellent appeal on behalf of the CHRISTIAN'S PENNY MAGAZINE, and do earnestly hope your anticipations will be realized. I think much more might be done, especially if employers would introduce it to their work-people. As an instance, I would say that the firm with which I stand connected employ about thirty men, and last year, having presented each man with a copy, I solicited their names as subscribers, and succeeded in obtaining twenty, and we now stand at twenty-five. Besides this, it has created a taste for reading; and this year it is my determination to work with redoubled vigour, and hope to be able to report equal success with the WITNESS. I would also suggest the propriety of superintendents in sabbath-schools introducing the matter to the notice of the scholars: by that means a greater circulation might be insured. The school with which I have the privilege of being connected take about fifty or fifty-five, and is gradually increasing."

Were all employers to imitate this worthy example, we should unquestionably realize our wishes, and gentlemen would find their own account in the end. Such cases are full of encouragement.

FICTION.—From a well-written letter we extract the following: "As you are at all times ready to bear 'witness' against the evil tendency of prevailing customs and usages of the present day, permit me to say that I think you are not sufficiently aware of the prevailing evil and fearful extent of *Novel reading*. I am aware that on one occasion, in the WITNESS for 1845, page 254, you have spoken Christian-like on the subject; but, Sir, in this town I understand that fictitious works are regularly read by members of Christian churches, and, as I have said before, I cannot believe you are aware of its fearful extent; if you were, you would sound the WITNESS again and again, until the cry should have reached the ears and hearts of those *called Christians*.

"I attended a few nights since a *Society for Mutual Instruction*, instituted by members of a Christian church for the benefit of the young, whose object was to impart to their tender minds all knowledge that

was good and consistent with the Christian character. At this meeting it was proposed that a certain number of books should be bought for the use of the members; among others were two or three works of fiction. These were very properly opposed by some of its members, and I could have wished that they had been by all; but, to the utter astonishment of many, were advocated and strenuously urged to be read by those persons that are really teachers of the gospel. Now, Sir, what must be the effects of such proceedings on the thinking and youthful mind?"

To our correspondent's question we reply, the effect cannot be other than injurious; and we are fortified by the following passage of Dr. E. Mason, of the United States, who in an able discourse on the influence of light reading, proceeds to sketch the proper qualities and objects of reading: "It should strengthen and develop the mind, furnish it with practical knowledge, and also improve the heart. Tried by this test, what must be said of the great mass of novel reading? At best it amounts to nothing, and in most cases is worse than nothing. It does not improve the mind; it does not foster the imagination, for the novel reader revels in the imagination of another, rather than uses his own. It does not strengthen the judgment, nor furnish any real practical knowledge. Its effects are to dissipate the mental powers, give false views of life, and to disturb the proper balance between the faculties of the mind. As to its influence upon the moral nature, novel reading is evil, and only evil. It blunts the sensibilities, depraves the taste, hardens the heart, and creates a distaste for all that is real, practical, and useful. The hardest heart to be found is one indurated by a process of light reading; and if the secret thread of any gambler's or villain's history could be traced, very few would be found who have not had an intimacy with the novelist or the dramatist. Sir Walter Scott himself has said that at best novels could only be read for amusement, without the least hope of instruction; and the experience of any reader will sustain the justice of the opinion. Yet of all amusements it is the worst."

Reader! this witness is true. Awake, then, to the voice of wisdom, and eschew novels! The times which are passing over us demand a race of pure-hearted, iron-minded men, not a brood of feeble, polluted, sentimental drivellers!

DEFERRED ANNUITY FUND FOR AGED MINISTERS.

To the Editor of the Christian Witness.

SIR,—I have just received the enclosed from a devoted and honoured brother in North Wales, and feel very desirous that it should appear, if possible, in the February Number of the CHRISTIAN WITNESS. I am particularly anxious that this highly-important measure should be much more fully discussed in your pages before the Annual Meeting.

The luminous, powerful, and spirit-stirring appeal of the excellent Treasurer and Secretary in the January Number has greatly delighted me; still I fear it will not prove successful to the extent of their wishes, because the scheme as there proposed does *virtually* exclude all but young ministers from participating in its benefits. For ministers at or under thirty years of age, the proposed aid will be admitted on all hands to be generous and ample; but inasmuch as *virtually* nothing is to be done for poor ministers who have reached say forty or fifty years, I very much fear the appeal will not meet with that ready and liberal response which it would do if the scheme proposed could more fully meet the cases of such.

It is true indeed the proposed plan does offer to such £6 per annum; yet the sum to be furnished by themselves is *so large* as to amount to a *virtual* prohibition. I fear, therefore, it will be felt that something very like injustice will be done to the present race of devoted and self-denying ministers, if an equal chance, so to speak, be not given them of endeavouring to subscribe for an annuity. I am deeply sensible of the very many and serious difficulties which surround the question, and how almost impossible it would be, on a general scale, so to aid ministers who have reached forty or fifty years as to enable them to secure so large an annuity as £50 on arriving at sixty. But if after all it should be found necessary to adhere to the principle of a uniform sum, I would suggest whether ministers beyond thirty-five or forty might not be allowed to subscribe for a *less* annuity than £50? To many a self-denying brother who has had to support a family on £50 or £60 per annum, a retirement of even £30 would be deemed anything but a contemptible sum. But if it be determined that the *utmost* aid afforded shall be £6 per annum, and the lowest annuity subscribed for shall be £50, then it is pretty clear that almost all ministers at or above forty years of age must *virtually* be excluded.

Then as to the matter of raising a fund of £20,000, it does appear to me to involve a serious reflection on our denomination to entertain a suspicion that it would be at all difficult. *Twenty thousand pounds, and for such an object!* To keep from absolute penury, in their old age, some of our most honoured, most devoted, most self-denying, and most inadequately-remunerated ministers! Ministers who have spent their life and their labours in poor rural districts, where Protestant Nonconformity has been persecuted and oppressed in almost every possible way; in spheres of great usefulness, where brethren of more brilliant talents and more cultivated minds would not have laboured, and to which perhaps they would not have been adapted,—not to raise £20,000 for such an object! "Oh! tell it not

in Gath, whisper it not even in the streets of Askelon." Why, Sir, I cannot help thinking when the thing becomes properly known and understood, there may be found among us *One Hundred* affluent men who will most cheerfully follow the noble example of two of our honoured brethren, and make an investment in perpetuity of £200 each, and thus furnish at once the proposed amount! And then even should more be required to make this thing *efficient*, there might be numbers found who would be willing to give smaller sums. To the affluent, then, of our denomination is this appeal made. "Who is on the Lord's side?" Who amongst you is willing to consecrate a little of his superfluous wealth to the Lord, in the persons of his poor, faithful, devoted servants, in such a case as the present? It is a grand comprehensive scheme, which *once* established and put in operation, will go on self-sustained in perpetuity. The present generation and all coming generations will bless you. You will have the satisfaction of feeling that being, by Divine mercy, "*strong*, you have been endeavouring to sustain the *weak*," who *could not* sustain themselves; and then you may hope, through rich grace, to hear from the applauding lips of your Divine Master the animating declaration, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Still looking to you, Sir, to aid by your powerful pen this great and noble scheme, I remain,

Yours truly,

RICHARD HARRIS.

Westbury, Wilts, Jan. 9, 1847.

REV. AND DEAR SIR,—In looking over the proceedings of the Union on this important subject with eager and anxious thoughts, I find the plan proposed will be utterly out of my reach. Being just now entering my fifty-fourth year, it would be necessary for me, it seems, to pay about £50 per annum, in order to receive an annuity of £50, beginning at the age of sixty.

Now, a donation of £6 per annum from the profit of the Magazines would do much for young ministers; but how could I pay in addition the sum of £44 for six or seven years? All my income can hardly be called £50 per annum; about £20 from my people, which is very precarious, as well as the other sums of our income. My poor flock, though they are most affectionate and faithful, valuing my ministry as much, perhaps, as those rich churches who are able to give their ministers £300 a-year, are but poor miners. Many of them do not earn more than 5s. per week, and as they are now without potatoes, they do not get enough of dry dark barley bread, but are in actual need of the common necessities of life! I know that prisoners in England fare much better! We cannot expect them to contribute for religious purposes, although of the best Christian character.

Having been called to preach, and then to enter a college, nearly thirty years ago, by a numerous and respectable church, when in good business,—and I saved a little money, which I cheerfully spent in the college; and I may humbly add that my feeble labours have been owned of the Lord; I have received to church fellowship above 300; six of them are useful preachers,—I labour very hard indeed, as I have *three* small chapels under my care, at some distance. I am engaged every evening through the week, except Saturday evening. Should the Lord spare my life, I cannot be efficient for my hard duties much after coming to sixty years of age. But how can I live? It is very gloomy before me and mine. Could the Union assist me to secure an annuity of £40, or even £30 per annum, I should feel more happy. I apprehend that there are *many, many* similarly situated, if not much worse off.

Hoping your honoured Committee may make some provision for such cases, I remain,

Yours most affectionately,

Rev. R. Harris.

Biography.

MEMOIR OF MRS. ANN MITCHELL, OF KEIGHLEY.

This lady, who was of good family—one of the most respectable in Keighley—was born in 1772, and slept in Christ in 1846, was a widow, and of more than ordinary attainments in piety; distinguished alike for the urbanity of her manners, the kindness of her disposition, the depth of her devotion, and the vigour of her faith.

It is not my intention to enter into the particulars of her life, more at least than is sufficient to illustrate her Christian character. Indeed, for the purposes of a mere sketch, it would be impossible to detail the events of a long and useful life, as it would be utterly needless. A dry

account would be uninteresting, and a full one would render its insertion, in a periodical like the *WITNESS*, out of the question. Besides, I cannot speak, from my own knowledge of her history, for more than some twelve or thirteen years; and, as it is my design to say only what I know, or think I know—knowledge arising from personal observation and frequent intercourse—I shall entirely pass by her history preceding the year 1834, the time of my intimate acquaintance with her, except by saying that she was admitted a member of the Independent church at Keighley in the year 1823; and that, before that time, she had been a greatly afflicted lady.

Without attempting to illustrate all the

points of her Christian character, one or two must suffice; and perhaps it may be permitted me to say, that if some one or two prominent features of the characters of the persons who are noticed in this department of your valuable periodical were selected, and sustained by reference to a few facts in their history, memoirs of this kind would prove much more interesting and useful.

The prominent features of Mrs. Mitchell's character were, fortitude, resignation, and patience; features, it will be seen, all belonging to the same class, and springing from the same causes. She possessed considerable intelligence, and had naturally a strong mind, which would doubtless have fitted her to sustain much opposition, and endure great affliction, if her nature had not been changed, and her life sanctified, by the grace of God. But yielding herself to the controlling influence of unfeigned, undefiled religion; submitting, as she did, to the precepts of God's law, the power of the Divine Spirit, and the claims of God's house; we need not wonder that the natural abilities with which she was endowed should be brought out into distention and remarkable prominence: nature sanctified by grace will always become ennobled. And when a vigorous intellect is put under the guidance and control of genuine Christian principle, its bright points will universally develop themselves under superior aspects.

Mrs. Mitchell, when I first knew her, had lost her husband, who had been a widower with several children. And in the rather trying situation of a stepmother she conducted herself with consummate prudence; at once winning the affections of the children, and securing the entire confidence of their father. During the whole period of their union, the most entire unity subsisted in the family; and the surviving children always felt the greatest attachment to their stepmother.

But her Christianity was tried much more severely. She had not only trials, arising from the affliction and death of her husband, whom she appears to have tenderly loved; she had, besides, to endure a "great fight of afflictions" in her own person. She was a greatly afflicted person. To indicate them will be sufficient. When she was quite a young woman she was attacked with spitting and vomiting of blood, and that too with so much violence as to render her life very doubtful. She had repeated attacks of inflammation in the lungs, and

also in the bowels; both of severe character: besides this, she had a cancer in her breast, and suffered two or three paralytic strokes, which took away the use of her speech for a time, and rendered one side all but useless. Indeed, I may say, for many years past, that she has not known what health meant; affliction after affliction came upon her almost unrelentingly. Yet she bore them all with the most meek and unrepining resignation. She never complained of the hardness of her lot; never blamed the dispensations of Divine Providence, either by look, or word, or deed; never expressed a doubt that all these things worked together for her good; never mourned that she was deprived of the advantages and enjoyments apparently allotted to others; never murmured that she had to endure so much pain; never suffered her spirit to be depressed, so as to seem a cheerless sufferer, or so as to deprive herself of the small amount of pleasure—Christian, innocent pleasure—within her reach.

On the contrary, she made the best of everything; always saying she believed it would be for the best in the end. She ever seemed much more solicitous that her afflictions should be sanctified, than that they should be removed or averted. Truly, "tribulation" in her "worked patience; and patience, experience; and experience, hope." Much suffering, especially personal suffering, often produces sourness and irascibility; a temper querulous and waspish. But, under the sanctifying influence of religion, in her case it had no such effects. Cheerful and resigned, amid the deepest "waters," and animated by the prospect of a better world, where there are no sufferings and no sorrows, she would speak in the kindest and sweetest accents of her Divine Master, and tell of his "wondrous faithfulness."

She, however, was not one of those very confident believers, who seem as if they would claim heaven as a right, which would not, and could not, be denied them. On the contrary, looking upon salvation, the salvation of lost, ruined sinners, as a very serious, very important affair—an affair which involves the greatest of all acts of kindness, and is based upon the most stupendous of all facts—she spoke of her salvation always in the language of hope. I hope "I know that my Redeemer liveth," she would say. And when she was reminded that "He who had begun the good work would continue it unto the day of Christ," "Yes," she

would say, "I believe it; and I do hope he has begun this good work in me." When it was stated that he had said, "I will never leave thee nor forsake thee," "Oh! no," she would exclaim, "I hope he will not forsake me." Thus the language of hope was ever on her lips. But it was always cheerful hope; as much removed from despondence, as it was far from overweening confidence.

Her last affliction was a long one; it was likewise a painful one. To attempt a description of her experience, through the months of pain and sorrow, of the afflictions which terminated in her death, is impossible in this short notice. One thing only must be pointed out: her growing love to Christ. This was the subject on which she ever delighted to dwell; and nothing was more interesting to her, than to tell of her Divine Redeemer. She would listen attentively to this, when every other thing, and every other theme, ceased to interest her spirit. The last words almost she said to me were:

"Join all the names of love and power,
That ever men or angels bore;
All are too mean to speak his worth,
Or set Immanuel's glory forth."

She uttered these words of Watts with considerable collectedness, and then asked me if she had repeated them correctly. "For," said she, "my memory fails much, I cannot think as I used to do; my memory is almost gone." She was then in a state of great weakness; I should say, perhaps, literally dying, though she lived, by breathing, some time after, but spoke but little. In consequence of extreme weakness, she was liable to wander at times. Often has she said to me, when I asked her how she was: "I think I am lost, I feel so sometimes." But it is not a little remarkable,

—and by the way, no small proof of her deep love to Christ, and her strong feelings of religion,—that however much she might be forgetful of this world, and the things and persons in it, she was always collected and right the moment one spoke to her of Christ and the prospects of heaven. She could instantly speak rationally, and experimentally too; indeed, it was the very best theme to still her wandering, and compose her spirit. The dominant thought of her heart was as strong in death as it had been in life. It was the ruling power evidently of her soul; and maintained its authority, when every other had ceased to influence.

She died in peace. Religion and heaven triumphed. Often has she said to me, "What a glorious thing it would be if I were to awake in heaven. I often think," she continued, "when I go to sleep at night, that I should like to awake in heaven. I have no fear of death; death has lost its sting. How happy the saints in heaven are! what a glorious thing to be in heaven!" Thus died Mrs. Ann Mitchell, in the seventy-fourth year of her age, on the 13th of September, 1846.

She was a thorough Independent; an Independent from principle; one of the mainstays of the Independent interest in Keighley. By her influence, her attendance on the means of grace, as long as she could—and, when she could not walk, would be brought in her carriage—and by her property, she did much. But it was her firm principle that awakened admiration. Giving the right hand of fellowship to Christians of all denominations, she never shrank from maintaining the superiority of her own. She thought it the best, and she used her influence to extend it. Would that all Congregationalists were like her!

J. T.

Ecclesiastical Affairs.

CONSTITUTION, CHARACTER, AND WORKING OF THE CHURCH OF ENGLAND.

BY JOHN FOSTER.

IN the spring of 1830, Mr. Foster and Mr. Cottle had a conversation on the subject of the Established Church; in which the views of the Essayist gave much pain, if not offence, to his friend, who shortly after relieved and consoled

himself by a letter of remonstrance, in which he says, "I am no advocate for frippery and *poppish* decorations, and ordinances; immense revenues to dronish bishops. * * Pluralities also, I am willing to allow, are carried to an unjustifiable extent, to the great prejudice of meritorious curates." He also disapproves the burial service, the doctrine of baptismal regeneration; and Apostolical succession; "but all this, and more," says he, "may be admitted

without *invective*, in which there is no argument." * * * "You seem to consider the Establishment as combined with unmitigated evil. I, on the contrary, regard it, with all its faults, as productive of a great preponderance of good; nor, on the whole, do I ever desire to see the day when there shall be no Establishment." * * * "With these views, it is always painful to hear harsh and indiscriminate reflections passed on the Establishment." After giving the philosopher a lesson on Christian charity, Mr. Cottle closes by the following appeal:—"I am sure you must admit that every vicinity offers abundant scope for energies a thousand times more potent than any we can command, in discountenancing vice, and fostering all the channels of benevolence; why therefore should Christianity dissipate those energies in detracting from each other, which should be reserved for more legitimate objects?" Mr. Cottle may be considered a fair representative of his class, while Foster will be generally accepted by the Dissenters of England as an advocate worthy of their cause. The letter of Mr. Cottle called forth the following reply; and never, perhaps, was a mind, of all but boundless power, so thoroughly aroused by an emanation of twaddling imbecility. To have elicited such a development of the evils of the English Church, and such a defence of pure Dissent, is a deed of merit sufficient to atone for the logical blunders of a life-time, and to entitle Mr. Cottle to the thanks of the whole Nonconformist world. The letter, which is as follows, will be found in Ryland's *Life of Foster*, vol. ii., pp. 165.—EDITOR.

TO JOSEPH COTTLE, ESQ.

My dear Sir,—Allow me to beg you, first to accept my most sincere thanks for the kind spirit and intention of your letter; and next, to take in perfect good part, a few sentences, which respect for my excellent friend, and (perhaps I may think) justice to myself, may seem to require of me. I remember the conversation to which you refer, and remember too, that I was stimulated to a certain something like vehemence, which I soon afterwards became sensible was considerably out of place, for that I had been under the influence of an essential mistake. I was assuming (having never been apprised of the contrary) that my friend was really a Dissenter on principle, . . . and therefore I was struck with what appeared to me, a very great *inconsistency* in hearing your language respecting the Established Church. I was not fully made aware of my error till

near the end of the dialogue, when you avowed your wish for the permanence of that establishment.

Now I mean no disrespect to that class of the community (many among them excellent Christians) who are Dissenters only as a matter of habit, from the accidents of association, locality, preference for a certain mode of preaching, &c., &c. I mean no disrespect when I say that this is not at all what has been always understood by dissent, as a *matter of systematic principle*. Dissent, as argued and practised by the whole school of our most venerated teachers and examples, has been founded on the plain principle, that making religion a part of the state, is anti-christian in theory, and noxious in practice. With consenting voice they would have denied any one to be a Dissenter who did not hold this doctrine, and desire, in obvious consistency, the abolition of all secular religious establishments. Latterly, all this seems to have been forgotten,—very much from the want of instruction, and consequent want of thought, about the real nature and reason of Dissent. But I am of the old school,—at the same time, not caring very much how little the people understand the theory of the matter, *provided religion and practical Dissent be making progress*.

The fundamental principle of Dissent is, that the religion of Christ ought to be left to make its way among mankind in the greatest possible simplicity, by its own truth and excellence; and through the labours of sincere and pious advocates, under the presiding care of its great Author; and that it cannot, without fatal injury to that pure simplicity, that character of being a "kingdom not of this world," be taken into the schemes and political arrangements of monarchs and statesmen, and implicated inseparably with all the secular interests, intrigues, and passions. It is self-evident it must thus become a sharer in State-corruptions, an engine of state acted on, and in its turn acting with, every bad influence belonging so almost universally to courts, governments, and ambitious parties of worldly men. It might beforehand be pronounced infallibly, that this unhallowed combination must result in the debasement of religion, and in mischief to the best interests of mankind. But, from this presumption *a priori*, turn to the matter of fact, as exhibited through the long course of the Christian era. I have latterly been looking a little into

ecclesiastical history, at different periods; and should, from what I have seen there, have acquired, had it been possible, an augmented intensity of detestation of hierarchies and secular establishments of religion. There is the whole vast and direful plague of the *popish hierarchy*. But placing that out of view, look at *our own Protestant establishment*. What was its spirit and influence during the long period of the sufferings of the Puritans? What was its spirit even in the time of Queen Anne? Then follow it down through a subsequent century. *What did it do for the people of England?* There was one wide settled Egyptian darkness; the blind leading the blind, all but *universally*; an utter estrangement from genuine Christianity; 10,000 Christian ministers misleading the people in respect to religious notions, and a *vast* proportion of them setting them a bad practical example. When at length something of the true light began to dawn,—when Whitefield and Wesley came forth,—who were their most virulent opposers, even instigating and abetting the miserable people to riot, fury, and violence against them? *The established clergy*. At a later time, who were the most constant systematic opposers of an improved education of the common people? *The established clergy*. Who frustrated so lately, Brougham's national plan for this object? *The clergy*, who insisted that *they* should have a monopoly of the power in its management? Who formed the main mass of the opposition to the Bible Society for so many years? *Did one single Dissenter so act?* No; *the clergy*. Who, lately, did all they could, by open opposition or low intrigue, to frustrate the valuable project for education in our own city? *The clergy*. Who were the most *generally* hostile to the Catholic emancipation, undeterred by the prospect of prolonged tumult, and ultimate civil war, ravage, and desolation in Ireland? *The clergy*. What is, at this very hour, the most fatal and withering blight on the interests and hopes of the Protestant religion in that country? *The Established Church*.*

* "It is in vain to deny, that the Church of England clergy have politically been a party in the country, from Elizabeth's time downwards, and a party opposed to the cause which, in the main, has been the cause of improvement. There have been at all times noble individual exceptions; in the reign of George the Second, and in the early part of George the Third's reign, for instance, the spirit of the body has been temperate and conciliatory; but in Charles the First and Second's reign, and in the period following the revolution, they deserved so ill of their country, that the Dissenters have at no

In our own less unfortunate country, there are, it is computed, not much less than 15,000 clergymen of the Establishment. Now what proportion of this number do you think it probable are men of sincere, serious piety? That it is vastly a *minority* would be acknowledged by such a man as Wilberforce. But from what one has heard and seen in very many places in England, I think *one in four* would be an *ultra* charitable conjecture; indeed a quite improbable conjecture. What is the *staple* doctrine received by the people from three-fourths (probably more) of their spiritual guides (of the church?) It is that *good works*, and a very limited sort and proportion of them, will secure their future happiness. How many thousands of these teachers are denouncing as fanaticism and delusion, the very principles which you and I account of the *very essence* of the religion of Christ! Two of the latest informants I have met with respecting the state of the church, in two widely asunder places, describe, that in one of those places the clergy are almost constantly declaiming from the pulpit against *Methodism*; that in the other, the clergy (including several Justices of the Peace) are remonstrating against a too precise regard to the sabbath, one of them (at a place which I know) encouraging the boys and young fellows to play at various games just in front of his house, on the Sunday. And yet this clergyman-justice is a respectable, moral man. This slight series of notices afford but a faint and meagre hint of the large and awful indictment against the Established Church. And that indictment is, by the whole school of the able advocates of *Dissent on principle*, charged in this form; namely, that such are the *natural effects* of a *secular Church Establishment*,—*not accidental evils of an institution fundamentally good*. And this should, I think, be as evident as any possible instance of cause and effect. Consider, what is the *patronage* of the church? For one large portion, it is in the hands of the *State*, of the ministry—men most commonly ignorant and careless of religion, and only consulting secular and political interests. It is in the private hands of great lords, and great squires, of colleges and corporations. No small proportion

time deserved worse; and therefore it will not do for the church party to identify themselves with the nation, which they are not, nor with the constitution, which they did their best to hinder from ever coming into existence."—DR. ARNOLD, *Life and Correspondence*, vol. i., p. 418, 3rd edit.

of it is a matter of direct traffic in the market, like farms or any other commodity. So many thousand pounds for a "*cure of souls!*" Consider, again, that young men (a vast majority of those who enter the church) enter as on a profession or trade, and a thing which places them on a genteel footing in society. The church is the grand receptacle, too, for secondary branches of the upper sort of families. Many latterly are from the army and navy. Consider, that personal piety is not, nor by the nature of the institution can be, any indispensable prerequisite. Who or what is there to require any such thing, or to judge of any such thing? The candidate passes through a few formalities, and it is done. And if the parishioners receive a man who is most evidently destitute of any such qualification—receive him as their instructor, consoler, and example—they have no remedy. They must be content; they cannot remove him; and the church, and *even the evangelical clergy*, censure them if they presume to go to hear instead, a pious and sensible preacher in a meeting-house in their neighbourhood. We affirm, then, that this fearful mass and variety of evils consistently, and for the main part necessarily, result from the very nature of an Established Church; and are not accidental and separable; and that therefore the thing is radically and fundamentally bad, and pernicious to religion. If one hears talk of *correcting* it, making it a good thing by "*reform*"—one instantly says, *How* correct it? Can you make kings, ministers of state, lord-chancellors, to become pious and evangelical men? Can you *convert* the whole set of patrons—lords, baronets, squires, corporations? Can you work such a miracle in Oxford and Cambridge, that they shall fit out no young gents for the church, but such as give proofs of personal piety; or make the bishops such overseers that they shall allow none to go into the fold but such as bear the evident qualifications for shepherds of the flock? Can you secure that, when advowsons are advertised for sale, none but religious men shall buy or bid for them? Even if all this were not essentially and flagrantly impossible,—if it *might* be brought about *sometime*,—I would say, How long, meanwhile, are the people, myriads and millions of them, to be left to be misled in the most momentous of their interests by multitudes of authorized teachers, who teach them not the gospel? How many of these

multitudes and myriads can we contentedly resign to live and die under the delusion, that a little middling morality, (honesty chiefly,) with the aid of the Christianizing sprinkle of water, the confirmation, and the talismanic sacrament at last, will carry them to heaven? There is, besides, something strange, and rather ludicrous, in the notion of *correcting*, what is itself appointed to be, and assumes to be, the *grand corrector*. There is a class of persons highly authorized, ordained, and officially appointed, to instruct, illuminate, and reform the community; the community, wiser than their teachers, are to pity them, instruct them, get them reformed, and *then go to them* for "*instruction and correction in righteousness!*" A curious round-about process, even if it were practicable.

Now, my dear sir, all this being so, (and how feeble a representation of the state of the case!) it is, I confess, with amazement that I hear you say, while still professing yourself a Dissenter—that you desire the permanence of our Church Establishment, so that if its standing or falling depended on your will, you would fix it to stand. What! pronounce for the permanence of an institution, which is at this very day, by an *immense majority* of its ministers, teaching the people (the little that it *does* teach) such doctrine as, if you were to hear it at Broadmead, you would earnestly protest against, as contrary to the New Testament, and fatally pernicious to the souls of the hearers, if they believed it! What! pronounce for the continuance of a most awful mischief to the best interests, on the calculation that perhaps in some future age (when? when? when?) there may be a reversal of those causes which render the institution what it is; when statesmen shall be pious Christians, and colleges, wealthy patrons, and bishops, shall acquire the spirit of Christ and his Apostles!

But it will be alleged, there is a very material reformation already; there are many evangelical, and in all respects, excellent ministers in the church. This is true; at the same time, a place like Bristol is no fair specimen of the whole state of the church, through the nation; in many grand portions of which, such clergymen are scattered few and rare. There are *some* religious patrons, and latterly a few truly religious ecclesiastics have attained the bench;—as the brothers —, in consequence of one of them having been highly approved as tutor in the family of —, and —,

from the accident of having a brother in the ministry; which brother——as I heard Hughes tell, had a violent contest with his colleagues for the point, and threatened to desert them if they did not yield it.

But now, these genuine Christian ministers in the church;—I dare, in the first place, put the case respecting them in a much stronger shape than I shall, or need, abide by. In speaking of other kinds of institutions, if it were shown that though there is a considerable measure of good in it, yet there is, and in all reasonable probability is likely to be for an indefinite time to come, *more harm than good*, we should not hesitate to say it had better be abolished, even at the cost of losing that good. Now, this is the case of the church. While a considerable number are teaching the doctrines, and in the true spirit of the doctrines, which you yourself regard as the very vitality of the Christian religion, an immensely greater number are teaching in a way that *disavows those doctrines*—teaching a doctrine which in very many cases *expressly* contradicts and explodes them, and in others, does virtually and in effect the same thing; satisfying the minds of the believing hearers with what is much more accordant to the corrupt mind, and betrays to a fatal consequence. It is a melancholy thing to be striking a balance upon; but have we not here a plain case of more evil than good? The inference is obvious, according to any rules we think it rational to judge by in other cases. As to any pleading that though the *ministers* do not teach the evangelical truth, the *prayers* do, I am sure the allegation is utterly futile. From a vast number of observations, and the statements of numerous deponents who have had much larger experience, I am certain the form of prayer is utterly unavailing to impart, even in the faintest degree, the evangelical sentiments, the mere notions, I mean, when the ministry is of a contrary tenor. Even *H. More* once owned this to *Lowell*, and professed to wonder at it. But there is no need to put the case thus. I revert to what I said in the debate with you; that is, “*Would the downfall of the Establishment be the loss, the silencing, of the truly religious ministers?*” What! would they not take the trouble to preach to the people, if the Church, as a mere national and government institution, were abolished? Is that all they care about religion and the people’s welfare

after all? If it be, they are enjoying vastly more credit than they deserve. As to their support, not a few of them are men of property; and for the rest, the much greater number of course—how are the *Dissenting* ministers supported? The church property, besides, being in the supposed case applied to the national service, would greatly alleviate, on the general scale, the difficulties of support. If it were alleged that, in their capacity of *ministers* of the *National Establishment* they have a certain character of *authority* in the people’s apprehension, which contributes to add weight to their ministrations, beyond what they would have as mere *Christian* ministers, I should answer, that this is a true but unlucky argument; for that this circumstance *equally* gives weight and authority with the people to those who are *not* teaching genuine Christianity—who are the far greater number.

Well then, supposing the Church as a secular establishment to be suddenly prostrate in ruins, what is the consequence? First, we have all the truly evangelical, pious, and zealous ministers *still preaching*, and many of them much more widely and frequently than at present they *can or dare do*; and next, we have the instant relinquishment and silence of the many thousands of clergymen who care nothing about the ministry, but as a profession or trade. Now, my dear sir, do answer it to yourself, with unprejudiced simplicity, whether this would not be a most important advantage gained to the cause of religion. Answer this in honest candour.

It is true, there would at first be a strange confusion, in consequence of the vacating of so many ill-occupied pulpits. But this would fast abate. If the people really cared about attendance at church, they would be sure to have the Scriptures and prayers read (the only good thing they had before,) and any respectable reader could do this. For another thing, the truly valuable ex-ministers could and would very greatly extend, and multiply, and diversify their labours. A number of the *most respectable* of the *non-evangelical* clergymen would be disposed to continue their services till gradually replaced by something better. And there would be a great and rapid increase of the number of that secondary and uncanonical kind of preachers, who are already doing such ample good over the country.

You plead hard for liberal and bro-

therly union with the good men in the church. Is it possible you are unaware that nine in ten, perhaps a much greater proportion, of the evangelical clergymen would do anything sooner than second your motion? Is it not a matter of the most common observation and notoriety that they, in general, affect an *ultra* high-churchism, (from a most cowardly motive) and recoil from any friendly contact with Dissenters? The Bible Society is almost the only thing in which they have been willing to come into anything like temporary amicable communication; and that has very generally been done in a manner to imply *condescension*; and for doing so, they have received from Dissenters a sad quantity of fulsome and sycophantic adulation. . . .

It is a valuable circumstance of alteration that there is so considerable a number of serious ministers latterly, in the church. My idea is, that the Divine Being is determined that a corrupt institution shall be compelled, spite of itself, to do some good before its fall. That it is in no slow progress towards its fall, I take to be a matter of obvious calculation. If the progress of (*practical*) Dissent shall continue in the same *ratio* as during the last twenty years, the Church will, in no very long course of years, be left in such a minority of numbers, and therefore weight and importance, in the community, that the *State* will begin to think how far it may be worth supporting. That it is coming in peril is sounded from *both* sides of the hierarchy. The zealous evangelical clergyman, *Acaster*, in the recent publication which has made considerable noise, in earnestly urging a grand reform, has asserted, that unless the Church shall be *very greatly* changed from its present inefficiency and corruption, it will in twenty years more be annihilated. And who is to reform it? Such men as the Duke of Wellington and the Archbishops? That it is mended in the degree we have lived to see, is virtually owing to the Dissenters. That it has been compelled to abate its persecuting spirit and policy, is owing to the vastly improved intelligence of the age,—an effect, which from the same cause, has taken place in some parts of the *popish* world—as in France.

But, my dear sir, I shall long since have utterly tired you. I am sorry to have so occupied your time and my own. But you have put me on my defence.

•
The Dissenters' system, as far as they

can have anything that can be so named, is simply to teach and preach religion to such as choose to be taught, forming voluntary societies, and in all ways and senses supporting themselves, in point of expenses and everything else. . . . It is the very manner in which Christianity was originally propagated in the world. How else should or can it be propagated? It is an *immensely* different thing to have a secular establishment, shaped, richly endowed, and supported by the State—a profane and profligate king acknowledged as Head of this church, a power in the government (often a most irreligious set of men) to decree the doctrines and observances of religion—a set of wealthy and lordly archbishops and bishops—the institution constantly made an engine of State—furnished with a clergy to whom personal religion is no prerequisite, and many of them signing articles which they do not believe—constituted in a way to produce ambition, sycophancy to power, and arrogance towards the people—to say not a word of the vast and horrid history of persecution, the *principle* of which is *inherent* in such an invention, and which has made the hierarchy about the blackest spectacle in the retrospect of the Christian era. How easily we can set out of view this *inherent tendency* of an established hierarchy, when we live in times and in a country where knowledge, and the theory and spirit of freedom, (together with the absolute *necessity* imposed on the church of being moderate towards so very large a division of the community,) have wearied this persecuting spirit into abeyance and comparative quietness!

Allow me to observe, that, *in the company of Church-people*, I avoid, in mere civility, such expressions as you have criticised: in your friendly society, there can rarely occur any particular occasion for using them. But in the little companies of *absolute* Dissenters that one now and then falls into, one should feel it very strange to be under a law inhibiting the very strongest expressions to be applied to an institution from which—*what do we dissent for*, but *because* we judge it anti-christian, unscriptural, and corrupt?—I remain, my dear sir, yours, with the most cordial and friendly regard,

JOHN FOSTER.

P.S. It is a remarkable sentence which has been recently quoted in more than one publication, from that determined supporter of Church-bigotry and State

despotism, Lord Clarendon, "That of all classes of men he had ever had to do with, the *clergy* were the most narrow-minded in their mode of judging of affairs."

We can testify, that up to this hour they are, as a body, (unless perhaps the *lawyers* may be their rivals in this quality,) of all classes of men the most obstinately averse to every sort of public improvement, when anything that they can call *innovation* is the condition of it. It is probable that all the argument and eloquence in the nation would not avail to persuade the predominant portion of our clergy to consent to an omission or alteration of here and there a palpably exceptionable expression in the liturgy; as for instance, that which affirms over the graves of the most wicked men the certainty of a *happy resurrection*: or that, by which the Almighty is informed (what he could not otherwise know) that George the IVth is a "*most religious king*:" not to mention that which precisely and unequivocally declares that an infant, under the act of throwing a few drops of water in its face, is *made a Christian*. As to this last, what wretched

and dishonest quibbling there has been (by Biddulph, and many others of the evangelical clergy,) to form some other meaning to expressions of which the sense is as clear as day-light!*

* "I . . . would appeal to any man of common understanding, from the most unlettered peasant to the ablest in the land; or to any jury of twelve honest men, be they Dissenters or be they Romanists; or the first twelve one might meet in the streets of London, and submit to their judgment, whether it is possible for a doctrine to be couched in plainer or more positive words; whether there can be the shadow of a doubt that the Church of England holds the doctrine of baptismal regeneration; whether the denial of baptismal regeneration be not as clearly contrary to the doctrine of the Church of England as the maintenance of transubstantiation, or the Pope's supremacy; and whether it is not one of the most astounding facts in religious controversy, that ministers of the Church of England should, Sunday after Sunday, use this service, should baptize infants brought to them, and then call on the congregation to join with them in thanking God, for that it hath pleased him to regenerate each child, and yet hold the opinion, either that the child has not been regenerated at all, or that his regeneration is hypothetical!!—If the maintenance of baptismal regeneration be orthodox, the denier must be heretical, or at least the setter forth of erroneous and strange doctrines. The question is come to a direct issue; the Church cannot contain both doctrines, the advocates of one or other must give way." *The real Danger of the Church of England*. By the Rev. W. GRESLEY, M.A., *Prebendary of Lichfield*, London, 1846, pp. 19, 27.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

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N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, FEBRUARY 1, 1847.

WE have great pleasure in calling attention to the subject of the WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON, FOR PROVIDING A CLASSICAL, MATHEMATICAL, COMMERCIAL, AND RELIGIOUS EDUCATION.

The Proprietary of the institution is to consist of the holders of shares of £10 each, while the number of shares will not exceed eight hundred. The amount of each share to be paid by instalments, when called for by the Directors. Deposit £1 per share. Shareholders not to be

liable for any sum beyond the amount of their respective shares.

The Directors at no time to be allowed to declare a dividend beyond five per cent. per annum, to the shareholders, in respect to the amount paid up of each share. No proprietor to hold more than ten shares.

The Head Master, Tutors, and Ushers, with the Trustees, Directors, and other officers of the institution, to belong to the Independent denomination of Protestant Dissenters.

The course of study to include, Classical and

Mathematical instruction—comprising Ancient and Modern Languages, and the various branches of Mathematics; Commercial Training—including Writing, Arithmetic, Book-keeping, Land-surveying, Geography, and Navigation; Theological Studies—embracing Hebrew, the Greek Testament, Scripture and Church History, especial reference being had to the moral and religious training of the pupils.

The project is excellent, and its success, we should think, certain. We are gratified to learn that upwards of 250 shares are already taken.

SUNDAY TRADING.

THE parochial authorities of the principal Metropolitan parishes having been repeatedly called upon, in their official capacities, to enforce the laws against Sunday trading; and, finding that a large majority of tradesmen throughout the metropolis are anxious to be relieved from its continuance, have felt it their duty to represent the extent of the evil, and the inefficiency of the present laws, to Her Majesty's late and present Government; and were recommended to prepare a moderate Bill, the introduction of which was kindly undertaken by B. Hawes, Esq., M.P., and the Hon. W. Cowper, M.P.; but, in consequence of their acceptance of office, has subsequently devolved upon Messrs. Hindley and Turner. The several deputations who waited on the Right Hon. Secretaries of State on these occasions, consisted of the Churchwardens out of those parishes in which the evil most prevails, accompanied by many tradesmen who are engaged in Sunday trading, all of whom bore testimony to the insufficiency of the existing laws, (by reason of the small amount of the penalties and the difficulty of recovery,) and concurred in urging the necessity of some new enactment. In applying themselves to this subject, the authorities most wisely abstain from all reference to the general question of sabbath legislation, and confine themselves entirely to *Sunday marketing, and removing the numerous obstructions and disorders which now exist in various parts of the Metropolis*, consequent upon the public exposure for sale of all kinds of goods, up to late hours of the sabbath-day—a practice which cannot be too strongly deprecated, and which they properly view as a great public scandal, and outrage upon the ordinary rules of civil society.

This movement is one of great merit, and will most probably succeed. Its promoters have strong claims on the friends of religion,

and their support, in whatever way it may be deemed most efficient, may doubtless be relied on.

POPULAR HISTORY.

WITH our views, and after all our appeals, it would, to say the least, be ungenerous to look coldly upon a movement which proposes to further our great object of popular illumination; and, hence, we call our readers' notice to "The History of the Revival and Progress of Independency in England, since the period of the Reformation; with an introduction, containing an account of the development of Independency in the age of Christ and his Apostles, and of the gradual departure of the church into anti-christian error, until the time of the reformation: by the Rev. JOSEPH FLETCHER, Editor of the 'Select Works and Memoirs of the late Dr. Fletcher,' Author of 'Six Views of Infidelity,' &c. This work will be complete in four volumes foolscap 8vo, containing upwards of 300 pages each, for *eighteenpence* a volume; to be issued to subscribers *once a quarter*, namely, on the 1st of March, June, September, and December of this year."

Dissenters of England! in your behalf we have been calling long and loudly for all sorts of literature, equal in point of quantity, quality, and cost, to that which is issuing from Scotland. Here, then, is an emphatic response from one of your own writers, and one of your own publishers,—neither of them unknown to fame,—be it yours to meet it in a manner worthy of your principles, your ancestry, and yourselves!

PREPARATION OF PREACHERS.

WE have received the Second Report of the Baptist Theological Education Society, which deserves and is receiving considerable support. The object of this institution is, to meet the case of those candidates for the sacred ministry to whom a college education is not altogether adapted, or who, having had a good general education, wish that their term of study should be devoted more especially to immediate preparation for their great work of preaching the gospel, and labouring for the good of souls. It is here proposed to meet this requirement by placing young men with suitable Tutors, the Pastors of Baptist Churches, who shall be able to direct their studies, and by every possible way endeavour to train them up to be useful preachers, faithful and laborious pastors. The

Society has six students, and begins the year with upwards of £600 in hand. We hope our excellent friend, Mr. Legge, of Fakenham, can report as favourably in money matters, for in other respects his excellent institution is everything that can be desired.

REVIVAL OF RELIGION.

THE special attention of our readers is directed to the article in our present Number, on Spiritual Declension, written some thirty years ago, by the late Mr. Kerr, of Cambuslang, Scotland, one of the most amiable, devout, spiritually enlightened men we ever knew. Humble and timid, he was but little fitted to make way in this rough world, and finished his course of holy and zealous labour in the Isles of the North. He published several pieces of a spiritual character, of which by far the most important was the invaluable piece on Declension, which, nevertheless, fell almost dead-born from the press. We give it, slightly condensed, and feel that we could hardly make our readers a more valuable present. If the whole could be read at special church meetings, throughout the entire country, we should anticipate from the counsels of our departed friend a very substantial benefit. In support of the Essay on Declension, we have also given "Encouragements to Prayer," written by the celebrated Rev. John Ryland, in the Northampton Church Book, which may also be read and expounded with great advantage at Meetings for Prayer.

THE ALMANACS, &c.

"THE Bible Almanac and Protestant Reformer's Calendar," by Ingram Cobbin, M.A., will be very welcome in Christian families. "The Christian Almanac," of the *Tract Society*, is, as usual, rich in excellent matter. "The Sunday-School Teachers' Class Register and Diary," for 1847, had it been *stitched on bands*, we should have pronounced the most perfect thing of its kind. We recommend it to every teacher. "The Evangelical Text-Book," intended to assist in the retention of Texts and Sermons preached throughout the year, &c., and stitched on bands, which give it lasting durability, is really a *book for all*—preachers, teachers, and people. The plan is most excellent.

CHURCH BOOKS, &c.

MR. ROBERTSON, of Glasgow, has prepared and

published what he denominates his "*Forms*," "Communicants' Roll-Book," demy folio, with nine columns at each opening, for name, residence, profession, &c., &c. This is a beautiful book, and may be had of any thickness. "The Baptismal Register" is of the same size, and alike complete. Of the same size, too, is the "Seat-Letting Book," which is nicely prepared. All these are equally adapted to Presbyterians and Independents, while the "Presbytery Minute Book," "Session Minute Book," are only adapted to that community. Last, not least, is the "Clergyman's Visiting Book," which we strongly commend to all pastors.

PRIMITIVE METHODISM.

FROM a minister of the Primitive Connexion we have received the following statement, which corrects a very prevalent mistake:—"The Primitive Methodist Connexion is *not* a 'secession' from the Wesleyans. Mr. H. Bourne, who is regarded as the first of its founders, was not converted to God through Methodist agency; nor was he a member of that community when he employed a missionary at his own expense to preach the gospel to the benighted peasantry among the hills of Staffordshire. In this laudable effort the object was purely to convert sinners to God, and then to advise them to unite with such existing churches as might best comport with the individual views of the new converts. Neither the missionary nor his employer had the most distant idea of ever forming a separate section. To say that no members have left the Wesleyans and joined the Primitives in their onward march would be untrue, and quite as false to say that the Wesleyans have not received as much numerical strength from the labours of the Primitives. In point of its members the latter community is quite as original as the former. Has any 'secession' been known to take place without agitation? because agitation was not employed by the Primitives to obtain the removal of any real or supposed grievances, or to gain adherents before or after their formation into a separate section. My object is not to cite the points wherein the origin of the Primitives differs from the other three Methodist sections with which *Aleph* has linked them, (for comparisons, however well intended, are often looked on as invidious,) but simply to show that it is not a *secession*, and that when it received individuality it did not split from the old body upwards of 20,000, 5000, nor 1000 members, but sprung into being as above related."

Temperance.

THE WORLD'S CONVENTION.

IN our last dissertation on this subject, we testified to the thoroughly evangelical spirit of the movement, as most fully demonstrated at the Convention. In so far as the British churches are concerned, this was a point of primary importance, for were the Temperance movement to be considered not as a pioneer but a rival of the gospel, the question of duty in relation to it might very speedily be settled. It only now remains to speak to the general merits of the measure, and of the results which are likely to flow from it. The whole subject may be comprised under four points, the time—the place—the things done—and the things left undone. Now it strikes us that, on several high grounds, the time was excellently selected. On the subject of place, Mr. Beggs, Secretary to the National Temperance Society, has expressed himself with such vigour and felicity that we have pleasure in substituting his language instead of our own :

“There was an auspicious propriety in the place fixed upon for the Convention. It was the heart of English civilization, the metropolis of the world, and of the world's intemperance. It had come to be the centre of the social system of humanity, toward which all the societies for the promotion of civilization and Christianity seem to gravitate. Physically it had become the heart of the world ; and it was capable of sustaining the same moral relation. Through the veins of its commercial communication, it could reach the extremest members of the human family. Here the whole race might be reached by associated philanthropy. It was the point of rest for the Archimedean lever of moral power ; and to this centre, the men who had lifted up a standard against intemperance, at its flood-tide, had come. From beyond the seas they came ; from the frontiers, centre, and sea-board of young America. Men, grey-headed, and full of years, and of the experience of years of doing and enduring in the ministry of temperance, crossed the ocean, with all its stormy peril, to give in their testimony before the earnest and true-hearted. Men, of all professions, came up from the people—the representatives of fifty millions scattered over the earth, speaking the same language, and united by

the same sympathies : ministers of the gospel, physicians, lawyers, editors, merchants, mechanics, and farmers—men, of all religious denominations, and political parties, met in that Convention, in a unity of spirit, and an earnest singleness of purpose, which the cause of temperance must feel throughout the world. Witnesses were they all, of the Galilean order, of moral courage ; not statesmen, nor mighty, nor noble by the stale virtue of genealogy ; nor the orators or aspirants of the political forum. They were the earnest men of the times, of that energetic philanthropy which is abroad, in this hopeful day, searching the lowest aisles and avenues of human wretchedness with lighted candles ; letting the sunlight of salvation and human sympathy into the windowless hovels of sick poverty ; men, of great hearts and lowly minds, who ride—if ride they may—on the beast of the good Samaritan, with his oil and anodynes at their saddle-bows, and lift up the retching victim of his own appetite, however deep and murky the ditch of degradation in which he lies. They were witnesses assembled, as it were, from the four quarters of the globe, to arraign a vice, entrenched in the strongest habits of human nature and society ; to indict the great prime minister of sin and death on earth, to which, as unto the beast in the apocalypse, everything honoured of men had given its power and honour ; to which religion had bowed, and the best graces of civilization and refinement, of poetry, and the prose of common hospitality. If any person lack demonstration of the faith of these men, and of the courage which braced up their hearts for the stoutest doings of benevolence, let him count the gin and beer-shops in any thoroughfare of London, of one mile in length ; or let him go into the high places of power, fashion, or religion, and thence descend into the lowest lane and life of London poverty and crime :—let him do this, or, if it be too long a walk, let him but go and look into the crater of one of the huge beer breweries, which deluge, in brain-soddening death, more Englishmen, in ten years, than Vesuvius ever destroyed, with its red lava, since its subterranean fires were first kindled. Let him go to either of these points of evidence, and he will understand the exi-

gency of this high court of errors, convened in London, by the social necessities of humanity. He will appreciate the energetic, ever-hoping faith of the witnesses and advocates at that moral tribunal, in their attempt to arraign and convict, at the bar of the world's conscience, the world's ruling passion—a custom of immemorial antiquity and universal prevalence; a custom claiming even divinity of extraction and patronage, and fellowship with the sacred rites of religion!

* * * Such was the custom, arraigned in its own citadel, by the men of whom we have spoken. The evidence and the argument were weighty and powerful, and they plead, 'like angels trumpet-tongued' against the usurper. Heaven, earth, and sea, and the annals of universal suffering, crime, and poverty, gave in their evidence,—bitter revelations, facts of awful consequence! From the most distant regions of the race; from islands of the far ocean; from the four winds of heaven; from tribes of different tongues and zones; from the deep mysteries of the human system; from garrets, hovels, and the homes of new-made widows; from shipboard; from river and the mountain, there came a tide of evidence, like the voice of many waters, against the GREAT CURSE OF THE ENGLISH RACE."

Is it asked, What has been done? The reply is, Much, in various ways. In so far as the Temperance multitudes are concerned, the philosophy of human nature teaches that great objects have been achieved. The elements of moral strength have been vastly invigorated. The mere convention of so great a body of such men to spend a lengthened season in each other's company, had this been all, was far from a small matter. Visibility was thus given to names, many of them great and honoured; minds mingled as well as persons; interest was deeply excited, and highly gratified; honourable and gratifying friendships were formed, animated by mutual respect, and accompanied with sincere esteem. That man is but little read in history who considers this a light thing among the leaders of either physical or of moral conflicts. When to confidence in a cause, is added confidence in companions in labour, what is not gained? No reflecting man, we believe, left that Convention without a large addition to those moral qualities which, instrumentally, conduct to triumph and conquest. But the happy influence was

not confined to them; it extended to multitudes throughout England and Wales, Scotland and Ireland, and even in foreign lands, communicating impulse and inspiring hope.

Again, among that portion of society who are not connected with the Temperance Movement, who can estimate the influence of the Convention? Who will deny that here it has done much to silence opposition, and there to dispel doubt, and yonder to command respect, and in places to conciliate regard? Let us assure ourselves that such sermons and such speeches as the bulk of those delivered, could not be heard in vain; and thousands upon thousands will feel their ultimate effects whose ears were not permitted to listen to them. Moral influence is but slightly allied to electricity; time is required to bring on great moral harvests, and time will verify the truth of our allegations. Of the statistics supplied during the Convention much might be said did our space permit, but we must refer our readers to the *Proceedings of the Convention*—a publication of great value, and which may be had at a trifling cost. We earnestly recommend its diffusion.

With respect to the things which were left undone, were it necessary, much might be said; divers schemes, some of them splendid and imposing, were rejected, as, however desirable, for the present, at least, impracticable. Time has only added to our conviction that the course preferred was the wise one.

We cannot close without a word on the general subject. No week passes without the revelation of the stupendous mischief resulting from the use of strong drink. We point with special emphasis to the following extracts from the Report of the Select Committee of the House of Commons:

"That the number of ships and vessels belonging to the United Kingdom which have been wrecked and lost during six years past amounts to 2905. That, taking the number of vessels wrecked and lost at the assumed value, £5000 for each ship and cargo, the loss of property occasioned by these wrecks would amount to £14,525,000, being an average of £2,420,833 per annum. Number of vessels of which the entire crews were drowned during the six years, 130. Number of persons drowned in addition to the foregoing, which are distinctly known by the same return from Lloyd's books, during the six years, 3414. Among the principal causes of shipwreck

the Committee state drunkenness and the use of spirits. That drunkenness is a frequent cause of ships being wrecked, leading often to improper and even contradictory orders on the part of officers, sleeping on the look-out or at the helm among the men, occasioning the ships to run foul of each other at night, to be taken aback and overpowered by sudden squalls, sinking, upsetting, or getting dismasted for want of vigilance in preparing for the danger, or in steering wrong courses, so as to run upon dangers which might otherwise have been avoided. That the practice of taking large quantities of ardent spirits as part of the stores of ships, and the habitual use of such spirits in what is ordinarily considered the moderate quantity served to each man at sea, is itself a very frequent cause of the loss of ships and crews, ships frequently taking fire from the drawing off of spirits, which are always kept in the hold, crews getting access to the spirit-casks, and becoming intoxicated; hence insubordination, insolence, disobedience of orders, and refusal to do duty, as well as confinements and punishments as correctives, both which must for the time greatly lessen the efficiency of the crews."

"*Experiments in American vessels.*—That the happiest effects have resulted from the experiments tried in the American navy and merchant-service, to do

without spirituous liquors as an article of daily use; there being more than 1000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by either officers or crew, and being in consequence of this change in so much greater state of efficiency and safety than other vessels, that the public insurance companies in America make a return of 5 per cent. of the premium of insurance on vessels completing their voyages without the use of spirits, while the example of British ships sailing from Liverpool on the same plan has been productive of the greatest benefit to the ship-owners, under-writers, merchants, officers, and crews."

These are facts which, in so far as the sea is concerned, ought at once to settle the question. Yes, laugh or sneer who may at the Temperance movement, the loss of fourteen and a half millions of money, and of some four or five thousand men, in the space of six years, mainly through drink, is no matter for sneering and laughter. For this mountainous mass of calamity we offer our remedy, which is proved to be effectual; and, in the name of those who are beggared by the loss of those millions, and of the crowds of widows and orphans of those drowned men, we call upon the scorner to offer his, with proofs of its superior efficiency, or henceforth to hold his peace!

Education.

THE Letters of Mr. Baines, and the Letters and Article of Dr. Vaughan, are now before the public, and are, we trust, in the way of obtaining a very extensive circulation. No means should be left untried to fill the land with them. We are much gratified to learn that a fund has been opened for defraying the expense of a cheap circulation and free distribution of Mr. Baines's Letters. The Committee appointed for this purpose by a Conference of the friends of Voluntary Education, held in London, hope to secure the sale of the work at the very low price of *One Shilling*; and as this will involve a heavy expense, they hope that the decided friends of Voluntary Education will liberally sustain the effort. We hope so too, and shall be glad to share in the matter, while equally ready to do the same for Dr. Vaughan, that the world may have both before them.

The Rev. Mr. Parsons, of Ebley, author of a most excellent work, entitled, "*Education the Birthright of every Human Being*," recently published, has just issued a pamphlet in two letters addressed to Dr. Vaughan, in support of the position that "the people can educate them-

selves." This piece is strongly marked by the author's well-known attributes—intelligence, argument, fervour, and power—and certain other qualities which might be advantageously dispensed with—dogmatism, vituperation, and harshness at times amounting almost to violence; in fact many parts of the volume are distinguished by a spirit which might, by those who know not the peculiar character of the excellent writer, be thought to savour of personal animosity. With this drawback, which we cannot but lament—we might say, deprecate and denounce, in a man of so much sterling merit—the letters possess great claims to public attention.

The *West Kent Educational Association* has rendered good service by publishing a body of statistics for West Kent, which go a great way to support Mr. Baines's argumentation. The Report says, "The following abstract gives 11.55 per cent., or 1 in $9\frac{1}{2}$ as the proportion actually in course of instruction, and exhibits a deficiency (according to the previous calculations) amounting to 2.45 per cent., or 1 in 41, that is, 8743 children. This deficiency, however, is not in the means of education, but in the

number in attendance at school—a fact that must not be lost sight of, as the existing schools are capable of receiving on the average one-sixth more than they at present contain. The addition of this one-sixth reduces the deficiency to 1.25 per cent., or to accommodation for 4461 children. But deduction should be made even from this number, on the ground of schools, to the number of five or six, being in course of erection during the collection of these statistics. The opening of these new schools would further reduce the deficiency to about 4000."

The following works on our table may be briefly characterized:

Remarks on National Education. By GEORGE COMBE. 8vo, pp. 83.—Vigorously written, but strongly pervaded by a spirit of *undisguised infidelity*. Mr. Combe contends that "Government has a right even to compel its subjects to receive such secular instruction as is necessary to qualify them for the discharge of their social duties." But this is not the only discovery Mr. Combe has made. Hear the Phrenological sage: "Another reason why these views may merit some consideration is, that the theology which is based exclusively on Scripture, and rejects the alliance of nature, is actually falling before the progress of science. I have travelled in the United States of North America, in Germany and Italy, and held converse with men of cultivated minds in these countries, as well as in the three divisions of the United Kingdom, and I venture to say that the popular theology, however vigorous, powerful, and triumphant it may appear externally, is in the course of its decline and fall, as no longer suited to an enlightened age." If these things be so, Dr. Thomson, Mr. Spottiswoode, and the Bible Printers, had better mind what they are about, lest they be found engaged in a losing enterprise.

The Prussian System of Popular and National Education; its History, Character, and Prospects. By Rev. JAMES ADAM, of the Free Church. 18mo, pp. 70.—A luminous analysis of a remarkable system, closing with some interesting prophetic and philosophical speculations. The following fact is curious: "A change for the better in the education of Prussia was first experienced in the higher orders of society. The reason of this is obvious, and will soon appear. Not much less than a century ago a law was enacted, and though at first evaded by many, it was afterwards pretty generally enforced, forbidding that any young man educated for the Church should obtain a living unless he had previously been, for some years, a teacher in a public school. Such an engagement became a necessary pre-requisite to ecclesiastical preferment. Henceforth none but those who had been teachers could lay any claim, or have any title, to a living in the Church. All candidates for the ministry, therefore, were under the necessity of spending some portion of their time in the capacity of public teachers, previous to their settlement as clergymen. The natural consequence of this was, that many of these gentlemen became enamoured of their new occupation, relinquished all expectation of preferment in the Church, and devoted themselves entirely to the noble, the Christian, the philanthropic work of educating the young. By this means, as

might have been anticipated, the science and the art of education were alike wonderfully improved."

The Essential Connection between Education and Religion. By A. REED, B.A., Norwich.—Generous, manly, noble, breathing throughout the spirit of Christian patriotism. The following are specimens:—"Education, to be worth the name, should cultivate a profound regard for what ought and what ought not to be—a warm relish for the good, and a steady hatred of the evil—a pleasure in regularity—a fervent love of justice, and an ardent indignation against wrong—a modest self-diffidence, disgusted at conceit—a self-denying generosity, and detestation of meanness—a glow of satisfaction in pleasing others, and a keen sympathy in their distress—a honest regard to principle, and an aversion to crooked courses—an admiration for all things 'lovely and of good report'—an unbending truthfulness, and a transparent simplicity—a dislike of the artificial pretences of society. The scope of education is to nurse and ripen every moral disposition proper to personal, domestic, and public life; and to produce the pure and contented cottager, and the patriot citizen.

"How can this be done without religion? The teacher will soon find human nature opposed, at every point, to his efforts. Religion alone can effect the change. Let us try to analyze its influence. A sense of unworthiness before God is the basis of religion. Now this tends to deepen humility and meekness. Faith in the provision of a Saviour for the forgiveness of sin is a second great point. It elicits a prudent respect to future consequences—a firm self-denial—a lofty and spiritual aim—a familiarity with the sublime—and it touches the heart with a sense of generous gratitude and obligation. Again, the purity and authority of the divine law begets a tender conscience and a habit of close self-inspection. The belief in immortal existence heightens our regard to human character, quickens mental effort, and reveals ample scope for boundless progress. The promise of divine aid and reward gives superhuman courage, and bears up the soul above the cares of life, of mortality, and of eternity.

"Now let these truths be brought to bear on education by a teacher whose soul is imbued with them—let the children be taught to address God in worship, and to hear him in scriptural instruction—let them feel that something divine is in their midst—that the teacher owns its presence,—and they will soon imbibe his feelings. God himself has promised to crown such faith with spiritual life and conversion. Under such influences the stubborn would become facile—the angry, meek—the fearful, bold—the mean, high-souled—the dull and slow would be roused to intellectual energy—the thoughtless would become serious—the lazy, industrious—the unsteady would grow up to unwonted application—the lusts of the body would be kept under—the object of life raised—and the divine grace realized."

"Schools of all classes, conducted in this spirit—every association to promote letters, charity, and religion—every well-chosen library and reading-room—all periodicals and newspapers—the pulpit, the bar, the lecture-desk, and the press—all these, if under a truly religious influ-

ence, availing themselves of the vast facilities which cheapen and expedite the transmission of intelligence by books, letters, or friendly converse, supplying wings to knowledge—all these agencies winnow the healthful influence of intelligent piety over the homes and works of man—guide and quicken his laborious industry and ingenious art—solace the rest of wearied diligence—supply with thoughts the vacuity of suspended action—instruct the leisure of wealthy luxury—detect the artifices of political intrigue—confound the schemes of profligate ambition—preserve the fatherland from the decline of nations, and raise it to the summit of righteous prosperity—animate the patriot's hopes, and nerve the hero's arm."

"Is not education in this light a noble object? To rescue immortal souls before the enemy has hardened and enslaved them; to begin at the fountain-head of all Christian enterprise; to leave a legacy of righteousness to our posterity; to arrest the evil of the coming world while it is yet in faint and feeble progress,—has such a work no inspiration? Here are the future agitators and troublers of society, the daring infidels, the hardy libertines, the vicious criminals that society may produce—now all in our power, with hearts soft, ductile, and convertible under the power of the gospel and the blessing of God.

Our national curses may in this way be turned to blessings, and those who will be little better than heathen, if abandoned now, may here become the most philanthropic and influential Christians."

Equity without Compromise; or, Hints for the Construction of a Just System of National Education. With Remarks on Dr. Hook's Pamphlet, and the Letters of Edward Baines, Jun., Esq., to Lord John Russell. By EDWARD SWAINE, Member of the Congregational Board of Education. Second Edition. Snow.—Concise written, severely reasoned, and containing much from which all parties may derive profit. We should like to publish it entire; but it may be had for a shilling.

The Advantages of General Education amongst the Youth of the Higher Ranks. Addressed to Parents, Preceptors, and Pupils. By F. B. RIBBANS, F.S.A. 8vo, pp. 40. Whittaker.—A very business-like production, full of common sense and experimental doctrine.

Observations on Sunday-school Instruction. By JOHN GREGG, A.B. 18mo, pp. 83. Longman.—Judicious and valuable; may be read by teachers with much advantage.

Review and Criticism.

A Memoir of the Life and Character of Thomas Wilson, Esq., Treasurer of Highbury College. By his SON. 8vo, pp. 584. Snow.

THIS is one of a class of books which possess a special interest—a class of which, unhappily, we have but too few; not from the want of authors, but of subjects. This is real biography—a history of things done—a record of facts. Here the excellent man will continue to speak for God and truth for ages to come. "Rich men," says his Son, "will be most successfully taught their duties, and most effectually persuaded to practise them, by the example of persons in the same circumstances, who exhibited in their conduct a practical illustration of the true value and legitimate uses of wealth." This witness is true, and hence the pre-eminent value of this work, which will long remain an impressive lesson to opulent Dissenters. Altogether the volume is one of great worth, and forms a most important addition to our Religious Biography. It is so multifarious as to defy analysis; it must be read, and it will be read very extensively throughout the Christian church, and by all competent persons be judged a precious record of Christian excellence, which, while it does

the highest credit to the talents and discretion of the filial biographer, cannot fail to prove a source of deep interest to the multitude of Mr. Wilson's personal friends. We reserve interesting extracts for future opportunities.

Sermons by the late Dr. Welsh. With a Memoir by A. DUNLOP, Esq., Advocate. 8vo, pp. 379. Hamilton.

THE Memoir deserves particular notice, as a model of compact, classical biography, which well merits separate publication. As to the Sermons, the mere name of Dr. Welsh cannot fail to carry them over the world in triumph. They are, as may be anticipated, thoroughly Scotch—solid, intellectual, but somewhat heavy and rather cold. In the north they will be considered good sermons; in the south, masterly dissertations, admirable reading for educated men, but too profound and elaborate for popular assemblies.

Discourses by James Peddie, D.D. With a Memoir by his Son, Dr. WILLIAM PEDDIE. 8vo, pp. 486. Oliphant and Sons.

THIS volume cannot fail to prove a very general favourite with the churches of

Christ. We have gone through the Memoir with unusual satisfaction, and, as in the case of that of Dr. Welsh, we hope it will be published apart, in order to more extensive circulation. The sermons—twenty in number—were nearly all preached on communion occasions, and in a few instances have been appended to them the addresses delivered at the Lord's table. Full of truth and unction, they are greatly adapted to promote edification.

The Evangelical Alliance: its Origin and Development. Containing Personal Notices of its Distinguished Friends in Europe and America. By Dr. MASSIE. Post 8vo, pp. 466. Snow.

The Evangelical Alliance: can Churchmen and Dissenters unite in it? By W. THORN, Winchester. 8vo, pp. 36. Jackson and Walford.

The Evangelical Alliance: what it is, and what it ought to be. 8vo, pp. 24. Aylott and Jones.

A Brief Practical View of the Evangelical Alliance. By E. BICKERSTETH, Rector of Watton.

Our views of the Evangelical Alliance having been already fully declared, we cannot return to the subject; and therefore we cannot enter into the merits of these publications further than to pronounce on their general characteristics. Dr. Massie's volume will now be read extensively with interest and spiritual profit. His task was delicate, but he has proved equal to it; he has been just to all, generous to many, and to some bountiful. The historian has drunk very deeply into the spirit of his subject. Considering the rapidity with which so large a volume has been produced, it is a fresh and striking illustration of the inexhaustible resources and extraordinary energy of the author. The book is excellently written and well got up.—Mr. Thorn's name is sufficient guarantee for truth and the talents necessary to its vigorous and popular exhibition.—Of the author of the next tractate we know nothing, but it bears throughout strong marks of a sound judgment, a devout spirit, first-rate ability, and a very intimate acquaintance with human nature.—Is it needful to say a word of Mr. Bickersteth? We think not. His name is but another for Christian excellence. The spirit of the pamphlet is worthy of the man. Would we could say as much for its subject!

The German Reformation of the Nineteenth Century; or, a Sketch of the Rise, Progress, and Present Position of the recent Seceders from the Church of Rome. With a short Notice of the State of Protestantism in Prussia, Austria, Bavaria, &c. By the German Correspondent of the Continental Echo. Post 8vo, pp. 469. London: Snow.

It is difficult in a few words to give an adequate notion of this very interesting and instructive volume. The thinking is vigorous; the style always vivacious, and sometimes brilliant; the matter is most diversified, comprising exciting pieces and patches of history, biography, civil and ecclesiastical polity. Having once begun the volume, readers of intelligence and sensibility will find great difficulty in laying it down till they have finished. The appearance of the work is remarkably opportune, and it is probable that for years to come no publication will appear more calculated to promote the interests of evangelical Protestantism.

Patristic Evenings. By JOHN BIRT, Author of "The Principles of Popery," &c. 8vo, pp. 337. London: Snow.

This is a volume for all: a rich storehouse of general knowledge—the result of immense reading and not a little reflection. We know very few books of the day more calculated to create and foster a love of study; and as such, we could wish to see it circulating in countless numbers amongst our young men. But our readers may ask, "What is it about?" The answer is, "About everything and many people." Get the book and judge for yourselves.

Lectures on the Acts of the Apostles.

With an Appendix in continuation of the Inspired History, by a Sketch of the Revelation. By JAMES BENNETT, D.D. 8vo, pp. 473. London: James Gladding.

In common, we doubt not, with very many, we rejoice in the appearance of these popular prelections. The Author's Lectures in two volumes on the "History," and in one volume on the "Preaching of Christ," only required the present work to complete the vast undertaking. It will be enough, we apprehend, simply to announce the publication. The churches know what they have to expect, and we assure them that they will not be disappointed. The volume is one of no ordi-

nary value, comprising the results of a long life of learned labour, by a mind equally distinguished for acuteness and comprehension, candour and independence. Wealthy Christians! an opportunity is now furnished you of presenting these four volumes to poor ministers and home missionaries, to whom they would be a valuable storehouse of the soundest theology.

Orissa: its Geography, Statistics, History, Religion, &c. By A. STERLING, Esq., late Persian Secretary to the Bengal Government. With the History of the General Baptist Mission. By JAMES PEGGS, late Missionary at Orissa. 8vo, pp. 416. London: Snow.

THIS volume forms a valuable addition to our missionary literature. The Persian Secretary and the Baptist Missionary walk together in harmony; the one discussing the secular, and the other the sacred aspect of the subject. We recommend it as a very readable and instructive publication.

Village Sermons. By ARTHUR ROBERTS, M.A., Rector of Woodrising, Norfolk. In Six Volumes. London: Hamilton.

IT is almost too late in the day to give an opinion recommendatory of these volumes, which have attained a very extensive circulation, with little or no assistance from the public press. In point of simplicity they are not unworthy of Legh Richmond: thoroughly evangelical, varied in structure, and diversified in character; pathetic, pungent, and practical, direct and colloquial, according to the nature of the theme. Apart from his Churchmanship—which, however, seldom obtrudes itself—the sermons, as a whole, may be pronounced models of popular preaching. We believe the volumes might be read, or rather studied, with great advantage by some first-rate men in their own walk, but who have utterly miscalculated the spiritual wants and mental stature of the multitude.

Additional Remains; comprising Sermons and Lectures by Rev. Robert Murray M'Cheyne. Post 8vo, pp. 532. London: Johnstone.

HERE we have sixty-four outlines of sermons, and seventeen of lectures, which will be read with pleasure and profit by the common people, who, in the days of

his brief but brilliant career, always "heard him gladly." They are, nevertheless, merely sketches for pulpit use, and their publication we cannot but consider an act of doubtful prudence. The admirable volumes of Mr. Bonar were sufficient for every legitimate purpose.

The Church in the Navy and Army, including original Auto-biographies of Officers in both Services. Royal 18mo, pp. 349. London: Hamilton and Co. New Series.

THE physical power of savage tribes is proverbial, and the cause is obvious, for nothing is more certain than that only children of sound health and inherent vigour can survive the hardships of barbarous life. On the same principle, we are to account for the singular decision, freshness and force of Naval and Military piety. Camps and ships are not the place for plants of sickly growth. The volume before us, with its predecessor, supplies a number of very striking and instructive examples. It presents the work of God in the heart of man in new and varied aspects, and may be read with much advantage by all classes, of what is termed the religious world. To men under convictions of sin, its examples are invaluable, and to those who are seeking the salvation of men under circumstances of a discouraging character, it will supply abundant encouragement to persevere in prayer and labour, showing, as it does, so clearly, that nothing is too hard for the Lord. Correct statement of gospel truth in such matters is, of course, a thing of the first moment, and in this respect the work may be safely relied on. The well-known name of the much venerated William Innes, one of the most honoured patriarchs of Congregational Dissent, is guarantee for accuracy of doctrine, as well as experience, inasmuch as few living men better understand the truth as it is in Jesus, and few have through a longer period more uniformly and beautifully adorned it. We greatly commend the work.

The Evidences of Grace; or, The Christian Character Delineated. By W. LEASK. 18mo, pp. 110. Snow.

MR. LEASK is already advantageously known as a poet, by his "Hall of Vision," "Our Era," &c., and also by his prose pieces.

This small piece is calculated to be useful. It ranges over six points.—Repentance—Faith—Gratitude—Hope—Prayer and Profession, under most of which the truth is clearly set forth. The chief defect is found where defect is most to be regretted—in the section on Faith, not that here there is error, but that there wanted more truth—more of faith itself, more of its object, more of it as the means of justification. The publication is otherwise excellent.

A Journey over the region of Unfulfilled Prophecy. By J. A. WYLIE. 18mo. Groombridge.

THE "Journey" is imaginary, but the matter is fact. The book abounds with instruction.

Poetry.

CLINGING TO EARTH.

BY FANNY FORESTER.

O do not let me die! the earth is bright,
And I am earthly, so I love it well;
Though heaven is holier, all replete with light,
Yet I am frail, and with frail things would dwell.

I cannot die! the flowers of earthly love
Shed their rich fragrance on a kindred heart;
There may be purer, brighter flowers above,
Yet with these ones 'twould be too hard to part.

I dream of heaven, and well I love those dreams,
They scatter sunlight on my varying way;
But 'mid the clouds of earth are priceless gleams
Of brightness, and on earth O let me stay.

It is not that my lot is void of gloom,
That sadness never circles round my heart;
Nor that I fear the darkness of the tomb,
That I would never from the earth depart.

'Tis that I love the world, its cares, its sorrows,
Its bounding hopes, its feelings fresh and warm,
Each cloud it wears, and every light it borrows,
Loves, wishes, fears, the sunshine and the storm.

I love them all: but closer still the loving
Twine with my being's cords and make my life;
And while within this sunlight I am moving,
I well can bide the storms of worldly strife.

Then do not let me die! for earth is bright,
And I am earthly, so I love it well—
Heaven is a land of holiness and light,
But I am frail, and with the frail would dwell.

ASPIRING TO HEAVEN.

BY FANNY FORESTER.

Yes, let me die! Am I of spirit-birth,
And shall I linger here where spirits fell,
Loving the stain they cast on all of earth?
O make me pure, with pure ones e'er to dwell.

'Tis sweet to die! The flowers of earthly love,
(Fair, frail, spring blossoms) early droop and die;
But all their fragrance is exhaled above,
Upon our spirits evermore to lie.

Life is a dream, a bright but fleeting dream,
I can but love; but then my soul awakes,
And from the mist of earthliness a gleam
Of heavenly light, of truth immortal, breaks.

I shrink not from the shadows sorrow flings
Across my pathway; nor from cares that rise
In every foot-print; for each shadow brings
Sunshine and rainbow as it glooms and flies.

But heaven is dearer. There I have my treasure;
 There angels fold in love their snowy wings;
 There sainted lips chant in celestial measure,
 And spirit fingers stray o'er heav'n-wrought strings.

There loving eyes are to the portals straying;
 There arms extend, a wanderer to fold;
 There waits a dearer, holier One, arraying
His own in spotless robes and crowns of gold.

Then let me die. My spirit longs for heaven,
 In that pure bosom evermore to rest;
 But if to labour longer here be given,
 "Father, thy will be done!" and I am blest.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS.

A VOICE FROM A FAR LAND IN FAVOUR OF BRITISH MISSIONS.

THE writer of the following letter will, it is hoped, pardon its unauthorised insertion in our pages. But it pleads so powerfully a cause which never more than now needed such advocacy, that delicacy yields to duty, and it is published as an appeal to the wealthy of our churches at home, and, indeed, to all our churches and their pastors, to act a willing and united part in supporting that great cause, "British Missions." Distance often enables beholders to gain a more complete and correct view of objects than is possible to those whose view is near. Congregationalists at Cape Town and in Madras look on from afar and observe the affairs of their brethren in the parent land, and, by liberal contributions, give practical testimony of their judgment concerning the Congregational Union and its British Missions:—

"*Madras, 12th November, 1846.*

"MY DEAR SIR,—Although a stranger to you, and a resident in this far eastern land, yet feeling a lively interest in the extension of Christ's kingdom on earth, I am happy of an opportunity to contribute to the promotion of this great cause in the world.

"I have been deeply interested in the accounts that have from time to time appeared in the *CHRISTIAN WITNESS* regarding the three Societies for British Missions connected with the Congregational body in England, and I have observed with much regret, that the support afforded to these objects is not equal to the claims they have on the British churches, and especially from that denomination under whose auspices they act.

"Belonging myself to the Congregational order in Madras, and esteeming it a privilege to promote the usefulness and efficiency of all such societies, especially when they stand in connection with us, I have resolved, notwith-

standing the claims of British India to my support and sympathy, to send you a contribution in aid of the funds of the three societies referred to, and trust it will in some measure meet the expected deficiency in your ways and means for the future. I am, however, not without hope that your appeal to the Congregational churches of Great Britain will be so cheerfully responded to, as to make your collections of the 26th October last, liberal and large, and enable you to take courage and go forward!

"I inclose the undermentioned bill on my agents in London, and which I request may be appropriated as follows:

To the Home Missionary Society . .	£50
To the Irish Evangelical Society . .	£50
To the Colonial Missionary Society .	£50

and with my fervent prayers that the God of all grace and consolation will so establish, strengthen, and settle these three Missions, as that his own glory and the salvation of thousands may be thereby secured and promoted.

"I remain, my dear sir,

"Yours very sincerely,

"*To the Rev. Algernon Wells.*

HOME MISSIONARY SOCIETY.

THE "Executive Committee" having completed their survey of the stations, both missionary and grantee, have presented their Report to the Directors, which, upon the whole, is of a highly satisfactory character. The agents are labouring with great diligence, and in many cases with considerable success. Many towns and villages are now blessed with the means of evangelical instruction, which, but for the efforts of this Society, might still have been the scenes of rioting and vice, or characterized by the worldliness and total indifference to religious truth, which so unhappily prevail in many parts of our beloved country. Everything brought under the attention of the Executive Committee has illustrated the value and importance of the Home Missionary Society, and its adaptation to the spiritual necessities of the people. If our churches did but rouse themselves to greater efforts, and show themselves more in earnest in

seeking the salvation of souls, an impulse might be given, the advantages of which would be felt for ages to come. Happy would the Directors be could they convey to others the deep sense they entertain of the value of the labours of the agents. Their journals record an amount of self-denying effort, which, by the blessing of God, cannot fail to be attended with the happiest results. Amidst scenes of poverty and want, which are to be found in our agricultural districts especially, they are making known the consolations of the gospel, which alone can sustain the poor under their sufferings, which, perhaps, were never greater than at the present time. It is a season in which our churches should feel themselves called upon for greater humiliation before God, more fervent prayer, and more abundant liberality, than at any former period. This being the deep conviction on the minds of the Directors, it is with unaffected sorrow they have to state to their subscribers and friends, that the funds of the Institution are in a condition to excite the most serious alarm. Since the last annual meeting they have been under the necessity of appropriating no less a sum than £2,500 of their funded property to meet the liabilities of the last two quarters of the year. Nor have they any prospect of being able before the next anniversary of replacing any portion of that amount. Unless, therefore, there is a considerable augmentation of the regular income of the Society, it will require but another year entirely to exhaust the funds bequeathed for the purposes of the Institution by their deceased friends. Should this fear be realized, some of the agents must be withdrawn, and the stations, however promising, must be abandoned. Will our churches allow this? Will the wealthy members of our body hear of this without encouraging the Directors by contributions worthy of themselves and of the cause? Surely not! Patriotism, humanity, and, in an especial manner, our common Christianity, forbid it. No enterprise in business, no worldly speculation, needs funds enough to conduct it. Shall the cause of God, the extension of the church, the salvation of souls, be the only objects that appeal in vain for adequate support?

To show that whatever may be the ground for apprehension on financial matters, there is abundant reason for encouragement in the operations of the Society, the following extract from the journal of one of the agents is submitted to the attention of the readers of the *WIRNESS* :—

Important Revival Meetings.

“In presenting another journal of information respecting this station, it is with pleasure that I can state that we are cheered with what we witness of a religious nature among the villagers.

“Seasons of joy we require as well as times of sorrow; and with the former we trust we are favoured at the present time. Since my last report to the Society we have been holding extra meetings for the purpose of reviving the cause of God among us, and we hope to continue them for some time. We commenced by devoting one week to special prayer for the outpouring of the Holy Spirit on our labours in general, and on these extra efforts in particular. The prayer-meetings were well attended, and a lively

interest appeared to be excited. After these meetings for prayer, we conducted a course of preaching services for one month. These services we have held at H— and P— O—. The number of persons attending was most interesting, and the solemnity which pervaded the congregations was gratifying to every Christian present. This was the more pleasing as we had no stranger to preach to them. The whole of the services were conducted by your agent, assisted by the deacons of the church, who occasionally preach in the villages. Within four weeks we held sixty preaching services, forty prayer meetings, and six inquirers' meetings; and during the same period your agent visited a great number of families with tracts, and prayed with the sick and dying. It would be premature as yet to write of genuine results: to state these, the future will be the best time. Great anxiety, however, was manifested among many about their soul's salvation; while some few were led to rejoice in God, through our Lord Jesus Christ.

“Our sabbath-schools, I am happy to say, are in a prosperous state. Of late the number of scholars has increased in three of the schools out of the four on this station.

“Last Thursday we gave the children at O— their annual treat of cake and tea, which they appeared greatly to enjoy. About seventy friends and teachers took tea in the school-room the same evening. After tea addresses were delivered, on the benefits of Sunday-school instruction, to a numerous and an attentive audience.

“But while we have presented some pleasing prospects, we have at the same time a dark side to grieve over and to pray for. Hundreds in the neighbourhood live wholly unconcerned about eternal things. They show every symptom of direful hardihood in their sin, and, to appearance, would as soon endure the horrors of hell as enjoy the bliss of heaven. We, however, will not despair; we will labour and pray for the all-effectual operation of the Holy Ghost that ‘these dry bones might live.’”

IRISH EVANGELICAL SOCIETY.

THE attention of the Committee has of late been almost exclusively directed to the appalling destitution and misery which universally prevail in our ill-fated sister kingdom. By Divine Providence alone has the wide-spread calamity been permitted. The people universally regard it as a visitation from God. Multitudes are lingering on the borders of death; and thousands will ere long be prostrate in the grave. Although, in some few instances, impelled by hunger, acts of plunder have been perpetrated, yet in general the sufferers are so paralyzed by their misery that no violence is manifested. The Rev. Mr. Gayer, of Dingle, in a letter, says the people there are dying by inches; that he wonders they are so patient as to lie down and die without breaking open the Government stores; and that two-thirds of the population will perish if food be not cheapened there. The Agents of the Society, too, bear the same testimony to the patient endurance by the people of their truly awful distress. The following extracts from letters just received by the Committee, are given as a specimen of the

communications received almost daily by the Secretary.

From the County of Mayo.

"Want and misery which cannot be described universally prevail, and the emaciated countenances of many tell in language that cannot be misunderstood, that they are the victims of ruthless poverty. These creatures strive to get some subsistence from the few small diseased potatoes which remain in the ground, and in many cases they are glad to get a little cabbage, dressed with salt, to stifle the demands of hunger; and if they occasionally procure a few quarts of 'yellow meal,' they consider it a great relief. The eating of these rotten potatoes for months has, in many instances, destroyed the constitutions of those who have striven to subsist upon them, and at this time the effects are clearly seen. For the last month, or six weeks, there has been an alarming number of deaths from want of food announced in the local papers. Many of these were very sudden, and, after a *post mortem* examination, were pronounced as the result of starvation. Sickness, the natural attendant of want, is spreading to a frightful extent both in town and country. The inhabitants of a village in a mountainous district, about two miles from this place, have done very little for the last fortnight but attend wakes and funerals, for there has been one or more dead in the village every day, and, to increase the suffering, the already high price of provisions is advancing every week. It is the opinion of most here, that great as the distress has been, since last August, it is trifling to what has yet to be expected. Every resource which the poor had is gone. The rotten potatoes are used, so that this miserable dependence is exhausted. Every article of clothing which could be spared, and more than could be spared, upon which sixpence could be raised, is pawned. What then will become of a starving people? The public work is not adequate to meet the wants of the one-twentieth part of them. What will become of them, God only knows! Much of what is above described came under my own observation, and it is but a faint picture of the distress of this wretched country, the most ignorant, the most superstitious, and the most miserable I have ever seen. Judge what must be the feelings of your Agents who visit these places, and are hearing tales of distress every day, and whether in or out of their house the poor are calling upon them, and soliciting relief. There is more expected from them than some are able to give, and while such give more than they can afford, yet they must let many distressed creatures go without any assistance whatever. In the midst of so much gloom, there is one cheering hope, that the religious instruction communicated to many of the poor, in this their time of need, may be blessed by God to the salvation of their souls."

From Maryborough, Queen's County.

"I am not an unconcerned spectator of the destitution and actual want which too extensively abound. I, like others, am placed in the midst of scenes of indescribable wretchedness. Often is my heart rent with grief as I listen to sad tales of want and suffering; often are my spirits burdened with sorrow, as I look upon the

starving and emaciated creatures by whom such tales are told, and often does the desire arise, that I possessed the means sufficient to enable me to feed the hungry, and to relieve the sufferings by which I am surrounded. I could give many, alas! too many instances, which have come under my own observation of individuals having been hurried from time into eternity, whose death cannot be attributed to any natural cause, but exclusively to the want of the necessaries of life; and I could tell of others, who unless relief be speedily administered may be expected soon to be laid, with their former companions, in the dark and silent grave. One or two may at present suffice. A few weeks ago, a poor man who lived a short distance from where I reside, was taken ill, and after a brief sickness was numbered with the dead. A coroner's inquest was held, and, from the evidence given, want and wretchedness were brought to light almost inconceivable. The jury returned a verdict of 'Died of starvation.' A circumstance somewhat similar occurred lately at one of my stations. The man to whom I now refer, had obtained employment upon the relief works, at which he earned a shilling a day. With this he had to purchase provisions, which are selling here at famine prices, for himself, his wife, and six children. You will not be surprised when I tell you, that the powers of nature soon gave way, and that the body which toiled for a miserable sustenance for those depending upon him, eventually became a lifeless corpse. Yesterday, a poor woman, a regular attendant upon my ministry, and to whose soul my preaching has I trust been made useful, came to me for relief, and while telling me her circumstances, (and this was the first time she had done so,) she assured me that during the whole of the previous day, and up to the time she was speaking to me, which was six o'clock, she had not tasted food of any description. Upon these simple and awful facts, it is not necessary I should make any comment, nor do I think it is required that upon them I should found an appeal. I am sure they will plead more powerfully than I could possibly do, and induce you to enable me, with part of the funds supplied by English generosity, to relieve those who are looking to me for help in their bitter suffering, and save some of my fellow countrymen from being hurried prematurely, and may be unpreparedly, to the judgment-seat."

The Committee feel devoutly thankful that their appeal for assistance has been sustained. From benevolent individuals, and from many churches, they have received up to this time, (January 14th,) about £1700; and they would most earnestly intreat all who have not yet contributed, to do so with a promptitude and liberality such as the occasion so loudly demands. Delay is death! It is a duty to which God is calling us, with a voice that enters the soul. "Hear ye the rod, and him who hath appointed it." By the time these lines are read, a deputation from the Committee will be in the midst of these scenes of misery and suffering. The object of such visitation will be to superintend on the spot the application of the churches' bounty—to express English and Protestant sympathy with the sufferings of Ireland—to preach the gospel, as well as to administer to temporal succour. *This proceeding will bring no charge on either the relief funds, or those of the*

Society. The Committee would ask the prayers of their friends, that the visit of these brethren may be eminently blessed, not only by relieving the bodily sufferings of the people, but especially in directing them to the only source from whence consolation, hope, and salvation can be derived.

The Committee have great satisfaction in expressing their hope, founded on the communications received from the Agents, that this most heart-rending visitation will prepare the minds of the people to receive the instructions which the ministers of the gospel are prepared to afford. Under these circumstances, the Committee announce with great satisfaction, that the noble offer of the benevolent lady, of £200 on condition that the like sum could be raised, has been met by liberal promises by other persons. Immediately the money is received, and as soon as suitable individuals can be found, the number of Agents employed in the Connaught Mission will be augmented. And such is the favour with which the brethren already there are now regarded, that the Committee entertain the confident expectation that ere long many will be brought to abandon the superstitions of Popery, and receive the gospel in its fulness and simplicity. Let this terrible dispensation which now afflicts the country, be diligently employed as a means to direct the attention of the people to the great truths of pure and undefiled religion, and, by the blessing of God, that which is now so dread and awful an evil may be converted into a great and lasting good.

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

MONTREAL.—Especial attention is invited to the following account of this important city, and of the erection and opening of the new church, in which the Rev. H. Wilkes and his people are henceforth to worship. It is of the utmost moment that correct information respecting the colonies, and the position and prospects of our body there, should be diffused as widely as possible amongst the churches of the parent land.

MONTREAL, CANADA.

Three centuries and more have passed away since Jacques Cartier, a celebrated French navigator, sailing on "a goodly great gulf full of islands, passages, and entrances towards what wind soever you pleased to bend," gave to it the name of "St. Lawrence." It was the 10th of August, the festival of St. Lawrence in the Romish church, and it was in the year 1535. The enterprising sailor was a man of taste. The grandeur of the scenery as he ascended the majestic stream, "the Great River of Canada," filled him with enthusiasm; so that he was not satisfied with casting anchor before Stadacona, (now Quebec,) amid one of the most glorious of nature's panoramas, but he must visit a place which was represented to him as of much greater importance, ninety leagues higher up the river. Greatly admiring the beauty of the scenery, and gladly welcomed by the natives as he ascended the river, he at length landed with his party

about six miles below this place, the name of which was Hochelaga. Here they were met by more than a thousand of the natives, who received them with every demonstration of joy and hospitality. Cartier charmed their unsophisticated tastes with presents of beads and trinkets, and, led by them, entered the Indian village. The path to it lay through fields of maize, or Indian corn. Its outline was circular; and it was encompassed by three separate rows of palisades, or rather picket fences, one within the other, well secured and put together. It contained about fifty lodges, in the form of a tunnel, each fifty feet in length, by fifteen in breadth, having several chambers in each lodge. The number of the inhabitants is not recorded; they were of the Huron tribe. Having seen all that he deemed worthy of notice in the village, Cartier proceeded to examine the mountain immediately in its rear. It was tilled around its base, and was remarkable for fertility and beauty. He ascended to the summit of its eastern promontory; and so splendid a panorama of "thirty leagues" radius burst upon his view, that, in honour of the king his master, he gave to the elevation the name of "Mont Royal." This name, with a singular change in its orthography, but with a very slight one as pronounced by the French, has extended to the modern city, and to the whole of the island and district in which it is situated. An English reader would naturally pronounce its present name *Montréal*, whereas the correct pronunciation is *Montre-àll*, manifestly a corruption of Mont Royal.

Imagine, reader, a river fully two miles wide, whose waters have come from inland seas thousands of miles, and which have recently rolled down the Lachine rapids with never-ceasing roar. Below you is a lovely wooded island, called St. Helen's, while before you is a tract of undulating land on the elevated bank, extending back about one and a-half mile, and terminating at the base of "Mont Royal," a magnificent, wooded eminence, consisting of a series of natural terraces, one rising above the other, to the summit, being in length about three miles. You exclaim, "What an admirable site for a city!" So thought our Indians; hence they constructed their "fenced city" of Hochelaga upon a small portion of it. These children of nature had an eye for her manifold beauties. But your notion of our locality is still imperfect. Said mountain and site are in the front centre of an island thirty miles long and ten wide. The Ottawa falls into the St. Lawrence fifteen miles above it, and a branch from that river runs behind, and falls into the St. Lawrence at an equal distance below. The fertile land encompassed by these great waters is the island of Montreal.

The simple and hospitable Indians were left by the French undisturbed in the possession of their village and its surrounding fields. Of their history for several generations there is no record. Probably intestine war thinned their numbers, and they gradually dwindled away until Hochelaga became a deserted spot. A century after, a company of one hundred partners, chartered by the French monarch, undertook the extension of the fur trade in Canada, and also the introduction of the Romish faith amongst its people. One of their stations was on the site of the former village of Hochelaga.

On the 17th of May, 1642, the spot destined for the city was consecrated by the superior of the Jesuits, who also dedicated a small chapel, hastily constructed, in which he deposited the host. This ceremony had been preceded three months before by a similar one in Paris, where all the associates of "the Company" went together to the church of Notre Dame; those of them who were priests officiated, and all of them supplicated the "Queen of Angels" to take the island under her protection. The few houses built close together on the site of the deserted Indian village was the commencement of the city of Montreal, or, as it was first named, "Ville Marie."

In the year 1644, the whole of this beautiful domain became the property of the St. Sulpicians, at Paris, who engaged to establish missions among the Indians, and provide for the spiritual wants of the rising city and island. It was afterwards transferred to the branch of their order established in the city, who are its present seigniors. In the course of some years, the fur trade, which had become important to the colony, centred almost entirely in Montreal, to which place the Indian tribes carried skins, for the purpose of obtaining for them various articles of European merchandise. The monopoly of the company of one hundred partners, like most monopolies, was unfavourable to the improvement of the land they governed. Mismanagement created discontent, and at length Louis XIV. resumed his rights, and erected Canada into a royal government, with civil authority and jurisdiction, according to the laws and usages of the mother country. This change from a semi-ecclesiastical mission to a competent civil government was productive of great advantage to the country generally, as also to Montreal, in its agriculture and commerce.

But alas! increasing prosperity and strength, both on the part of the French colonies in Canada, and the English colonies in New England, introduced jealousies, and ultimately war. It would be a tedious as well as a melancholy task to narrate the various skirmishes and battles, treacheries and cruelties, which make up the most noticeable features of their history for nearly a century. At length Wolfe took Quebec, and to General Amherst the Marquis of Vaudreuil, the governor, ceded Montreal. On the 9th Sept., 1760, this capitulation took effect, and the authority of George II. was proclaimed and established. Their religion, laws, and language were guaranteed to the French inhabitants, and their condition under equitable British rule was greatly improved. The cession of the whole of Canada was now obtained, and in three years afterwards was formally confirmed by treaty.

Both the city and island of Montreal partook of the benefits to which a return of peace and improved institutions were directly favourable, yet not without some checks and interruptions. In 1765 a fire destroyed 108 houses, and reduced 215 families to the greatest distress. The estimated pecuniary loss was \$7,580*l.* sterling. The population at this time was about 7,000. Another fire, three years afterwards, consumed 90 houses and 2 churches. The American revolutionary war and the last American war of course affected it temporarily, but its progress and prosperity were scarcely checked. In the year 1825 it contained a population of 22,357. Its

port was visited by a few vessels annually. The bank of the river in front of the city was in its natural state, and cargoes were landed upon and shipped from the gravel and mud of the native beach. Wharves were unknown; yet a very large amount of business was done, and much wealth was accumulated. In the year 1831, only six years subsequently, the population was 27,297; and there were in progress of construction some of the finest wharves on the continent of America. The amount of shipping had greatly increased; while numerous steamers were plying on the river in connection with the port. In the year 1844 the population was 44,098; and it is estimated at the present time, the close of 1846, at 50,000.

During the past seven or eight years, the improvement of the city in its streets, buildings, and commercial facilities, has not been paralleled by any city in America. It is literally transformed, and is now as noted for its cleanliness and order as it was once noted for their opposites. Some idea may be formed of its present extent of commerce by the fact, that during the recent shipping season just closed 218 vessels have visited the port, worked by 2,542 men, and being of 55,766 tonnage. Another short paper, if admissible, shall contain some notices of its moral and religious state, and of the statistics of the several religious denominations. It is of considerable moment that British Christians should have clear apprehensions of the importance of the colonial dependencies of the empire, that they may understand better than they have done the weight of their responsibility in relation to their spiritual well-being.

Montreal, Nov. 26, 1846.

W.

ZION CHAPEL, MONTREAL, was opened by appropriate dedicatory services on the 8th Nov. It was quite filled morning and afternoon, and crowded to excess in the evening. The pastor, Rev. H. Wilkes, A.M., officiated in the forenoon. The devotional services in the afternoon were conducted by Rev. J. Girdwood, pastor of the Baptist church; and a sermon was delivered by the Rev. Robert McGill, of St. Paul's Scotch Kirk. The evening devotional services were conducted by the Rev. C. Strong, A.M., of the American Presbyterian church; and the Rev. Matthew Reebe, A.M., of the Wesleyan church, delivered the discourse. The entire services were deeply interesting: collections, 55*l.* Annexed is a brief description of the church, which is one of the ornaments of that remarkably improving city:—"The building is in the Anglo-Italian style; with a tower in front. The principal entrance is under the tower, with two other entrances, one on each side of the tower. The length of the building is 89 ft., and the width 65 ft. The height of the tower from the pavement opposite the church to the bottom of the vane is 155 ft. The tower above the roof is octagonal, and has the lower part ornamented with eight Doric columns. The church will seat 628 adults below, and 338 in the galleries; making a total of 1,016 adults. In the basement story under the church are a school-room and a lecture room, each 34 ft. by 29 ft., capable of being used as one room by means of sliding doors; also, an infant class, vestry, and keepers' rooms. The whole is lighted with gas; the church by a chandelier, with three Bude burners.

Theology and Biblical Illustration.

ABIDING IN CHRIST.

WE regard with peculiar interest the dying sayings of the wise, the good, the beloved. The last injunctions of those dear to us are not easily forgotten or neglected. The dying sayings of Jesus should be pre-eminently sacred in our estimation. In him unite infinite wisdom and infinite love, and he is "a friend that sticketh closer than a brother."

Many of his dying sayings have been recorded. Among these, few are more pregnant with meaning than the simple command and promise recorded in John xv. 4, "Abide in me, and I in you." Beautiful is the illustration employed. Look at yonder vine, with its wide-spreading branches. Whence is it those branches derive their vitality? Is it from any inherent, independent source they produce those graceful leaves, those heavy clusters of blooming fruit? No; it is the sap from the trunk which feeds them, and only while they abide in it, and that sap abides in them, do they live. So the Christian lives only as he abides in Jesus, and Jesus abides in him.

I. "*Abide in me.*" The reason of this command is to be found in our utter helplessness out of Christ. We are as a branch dead, a branch cut off. We are so as regards our *condition*. We are guilty—condemned. "Whose end is to be burned." "Cursed is every one who continueth not in all things written in the book of the law to do them." It is only by the atoning merits of Jesus that we obtain pardon and eternal life. Apart from him we cannot be accepted by God, nor will any of our actions be favourably regarded by him. What we esteem our *good* works even, have in his eyes the nature of sin, as being wrought by those who are under condemnation—rebels unreconciled. We are strangers to all true peace and joy, and eternity is clothed in blackness and gloom, if, as a cut off branch, we do not abide in the vine!

We are dead as regards our *character*. There is no vital exercise of holiness. The Christless soul is a lifeless soul. "The carnal mind is enmity against God." It has no more heavenly life in it than a withered stick. There is no delight in holiness—no love to God. We cannot give it to ourselves. "Can these dry bones live?" Can this withered branch give itself life? Will leaves flourish and grapes grow upon it when severed from the root?

This utter helplessness apart from Christ must be *felt*. It is the first lesson in the school of piety. And we ever need to learn the lesson again and again. They are the richest in Christian attainment who are the poorest in self-estimation. "Not that we are sufficient of ourselves to *think* anything as of ourselves: our sufficiency is of God." "I can do *all* things through Christ who strengtheneth me;" but "without me ye can do *nothing*." On which declaration of the Saviour St. Augustine saith, "Our Lord does not say, 'Without me ye cannot do much,' nor 'You will find great *difficulty* in doing anything,' nor 'Ye cannot *perfect* anything,' but 'Without me ye can do *nothing*!'" No! we are nothing without Christ! Sinner! you are lost without Christ! Professor! you are merely a professor without Christ! All our own resolutions and efforts are vain without Christ! "He worketh in us to will and to do." How could the planets shine with no sun to illuminate them? How can fire burn with no fuel to sustain it? How can a river flow if you cut off the streams that feed it? How can a branch bear fruit if there be no sap in it? How can a human body walk and speak and act, if there be no life in it? How can a sinful soul produce the fruits of righteousness without Christ in it? Without him we can do nothing!

But *how* are we to abide in Christ? By *reliance, communion, love, and obedience.*

By *reliance.* Accepting him as our only, our all-sufficient Saviour—casting away all dependence on any fancied merit of our own—confiding in his atoning blood and his prevalent intercession; and having thus obtained “peace with God,” still confiding in him in all temptations, conflicts, woes—relying on his faithful promises, his tender care, his brotherly sympathy, his unchangeable, exhaustless, ever-enduring love. “Complete in him!”

By *communion.* Maintaining a habit of intercourse with him—our public devotions being true *converse of the soul*—our closet exercises being regarded the chief business as well as chief privilege of the day, which nothing else is to supersede, but for which all things else are to give way—when privilege does not *draw* us, never failing to let duty *drive* us, (and then how often will the duty turn to delight!) and not only in stated seasons of prayer calling on him, but cherishing a habit of mental intercourse at *all* times and places—the thoughts *dwelling* on him—realizing him as *close at hand*—resorting to him on all occasions as to a dear friend—carrying to him all our wants and woes, and hopes and fears and anxieties—having him always at hand, and so living in the spirit of constant prayer, that when some great exigency arises we *shall not feel that we have a long way to go in order to find him!*

By *love* towards him. Faith and communion will engender love. We should endeavour to inflame it by thinking of *his* love, by reflecting on his perfections, and by earnest prayer to that Holy Spirit who “takes of the things of Jesus and shows them unto us,” and by whom alone “the love of God is shed abroad in the heart.”

By *obedience* to his commands. Love will prompt it. “The love of Christ constraineth us to live not to ourselves, but to Him who died for us.” To abide in Christ is to keep near to him—so near as to hear not merely the thunder of his loud spoken commands, but the gentle whispers of his love; it is to resemble him—to please him—to adorn his gospel in all things—coming out from the world—being *decided* in our discipleship, so that men may take knowledge of us that we have been with Jesus—testing all we do by this: Would *Jesus* approve? Would *Jesus* accompany me here? Would *Jesus* commend me in this pursuit? &c. If we thus abide in him we shall be *diligent* in the use of ordinances, spiritually-minded, separate from the world, zealous for his glory, and diligent in spreading his gospel!

“*Abide in me.*”—There must be a vital union with Christ. Alas! there is many a professing Christian who is a stranger to this. Certain doctrines are embraced and some church is joined, but the heart is lifeless and cold. The New Testament speaks much of *oneness* with Jesus. His people are compared to a *house*—built on him—each part connected—and being firm only as directly resting on the foundation. How many are only like separate stones, having the same shape, and being similarly tooled, but not builded in, lying apart! Christ and his people are *one body*—he the head, and all the parts *vitally* conjoined—feeling and acting by virtue of that connection—throbbing only by an influence imparted from him—the same life blood circulating in every part. Does Christ’s life beat in us? Are we *living* members? Is it true of us, “For me to live is Christ;” “I live, yet not I, but Christ liveth in me?” In like manner the same union is here illustrated by a tree. As the branch we must *abide* in Him, the root.

“*Abide in me.*”—There must be *persevering* piety. Some are satisfied with first impressions. Their “goodness is as the early dew.” There must be “patient continuance in well-doing.” “Give *diligence* to make your calling and election *sure*.” “*Grow* in grace.” Where there is true Christianity there will be an *abiding, advancing, growing* Christianity. “As we have

received Christ Jesus the Lord, so let us *walk* in him, *rooted and built up* in him." O the blessed consequences of such abiding! "So shall ye bring forth much fruit." "Herein is my Father glorified." "If ye abide in me, ye shall ask what ye will, and it shall be done unto you," ver. 7. "Our joy shall be full," ver. 11. And Jesus will abide in us.

II. "*And I in you.*"—It is a blessed promise. If we are willing to abide in Jesus, he will graciously abide in us! What condescension! Jesus, the Son of God, Creator, Sovereign, Ruler, will abide in *us*, worms of earth. "I will come unto him, and make my abode with him." Jesus, the Holy One, separate from sinners, will abide in us, the sinful, polluted children of Adam! "I dwell in the high and holy place, yet with that man will I dwell who is of an humble and contrite heart." What a privilege to entertain such a guest! Who could abide with us so adapted to our necessities? What a guardian—counsellor—comforter to have always at home with us, *in us*!

We abide in him as branches; he in us as the sap. In him all fulness dwells—fulness of the vital principle. The sap will not be exhausted. It depends on no accidental showers or dews. The tree of life is fed by no external spring. He himself is "the fountain of life." He will be "in us a well of water springing up unto everlasting life." By his Spirit he is really present to our spirit, suggesting holy thoughts, exciting holy feelings, prompting holy conduct, diffusing holy joy.

O to have Jesus ever abiding in us! When trouble assails, to have him a "very present help!" When Satan threatens, to invoke his succour! When the world allures, to gaze on his superior loveliness! When prosperity dazzles, to listen to his kind warnings! When doubts and fears gather round us, to feel "Christ in us, the hope of glory!"

If he is with us through this year, what a devout year it will be! what a holy year! what an active year! what a happy year! And he is a guest who will not leave us. He will *abide*. "I will *never* leave you nor forsake you." At death he will continue with us, unlike the earthly friends from whom then we sever. In eternity he will be still nearer to us. We shall be perfected, because we shall perfectly abide in him, and he will perfectly abide in us.

Are we thus in Christ? Or are we his by *profession* only? "Every branch in me that beareth not fruit he taketh away." We may be in him as a dead branch of a tree, or as a branch *tied* on. Are we only *painted* branches? If, on the contrary, we are *living* branches, how ought we to adore him! *He* grafted us in. Let our lives praise him. And let us expect trials. "Every branch that beareth fruit he purgeth, that it may bring forth more fruit." Welcome affliction, if it unite us more closely to him! Welcome the pruning-knife, if only we are made more fruitful! "And now, little children, abide in him, that when he shall appear we may be like him, and not be ashamed before him at his coming."

Hull.

N.

BLESSED BE THY NAME.

BLESSED be thy name for ever,
Thou of life the guard and giver;
Thou canst guard the creatures sleeping,
Heal the heart long broke with weeping:
God of stillness and of motion,
Of the desert and the ocean,
Of the mountain, rock, and river,
Blessed be thy name for ever.

Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea,
Like breathings of eternity;
God of life! that fade shall never,
Blessed be thy name for ever.

CHRIST'S APPEARANCES BEFORE AND AFTER HIS RESURRECTION.

WE find, in his interviews with his disciples, no trace of that easy familiarity of intercourse which obtained between them before his death, when he condescended to lead his whole life in their society, as a man living with his equals. Had the history of his previous life been as mysteriously obscure as that of the forty days between the resurrection and ascension is in many circumstances, had his previous habits been as studiously reserved, proof would indeed have been wanting that he had ever sustained the condition of a mortal man, and the error of the Docete, who taught that he was a man in appearance only, might have been universal. But the truth is, that the scheme of redemption required that before the passion the form of the servant should be predominant in the Redeemer's appearance; that after his resurrection the form of God should be conspicuous.

Accordingly, throughout his previous life his manners were grave but unreserved, serious rather than severe; his deportment highly dignified, but unassuming; and the whole course and method of his life was unconcealed, and it appears to have been the life of a man in every circumstance. He had a home at Capernaum, where he lived with his mother and her family, except when the stated festivals called him to Jerusalem, or the business of his ministry induced him to visit other towns. When he travelled about the country to propagate his doctrine and to heal those that were vexed of the devil, the evangelical history, for the most part, informs us whence he set out and whither he went; and with as much accuracy as can be expected in such compendious commentaries as the gospels are, we are informed of the time of his departure from one place and of his arrival at another. We can, for the most part, trace the road by which he passed; we can mark the towns and villages which he touched in his way; and in many instances we are told that in such a place he was entertained at the house of such a person. Upon these journeys he was attended by the twelve and other disciples, and except upon one or two very extraordinary occasions, he travelled along with them, and just as they did. Upon some occasions his own body was the subject of his miraculous power. In its natural constitution, however, it was plainly the mortal body of a man. It suffered from inanition, from

fatigue and external violence, and needed the refectory of food, of rest, and sleep. It was confined by its gravity to the earth's surface. It was translated from one place to another by a successive motion through the intermediate space. And if in a few instances, and upon some very extraordinary occasions, it was exempted from the action of mechanical powers, and divested of its physical qualities and relations—as when, to escape from the malice of a rabble, he made himself invisible, and when he walked upon a stormy sea; these were the only instances of our Lord's miraculous powers in his own person, which no more indicate a preternatural constitution of his body than his other miracles indicate a preternatural constitution of the bodies on which they were performed. That he walked upon the sea is no more a sign of an uncommon constitution of his own body, which sunk not, than of the water which sustained it. In every circumstance, therefore, of his life, before his passion, the blessed Jesus appears a mortal man. An example of virtue he indeed exhibited which never other man attained. But the example was of human virtues; of piety, of temperance, of benevolence, and of whatever in the life of man is laudable. Before his resurrection it was in power only, and in knowledge, that he showed himself Divine.

After his resurrection the change is wonderful: insomuch that, except in certain actions which were done to give his disciples proof that they saw in him their crucified Lord arisen from the grave, he seems to have done nothing like a common man. Whatever was natural to him before seems now miraculous; what was before miraculous is now natural.

The change first appears in the manner of his resurrection. It is evident that he had left the sepulchre before it was opened. An angel, indeed, was sent to roll away the stone, but this was not to let the Lord out, but to let the women in. For no sooner was the thing done than the angel said to the women, "He is not here, he is risen; come and see the place where the Lord lay." St. Matthew's women saw the whole process of the opening of the sepulchre, for they were there before it was opened. They felt the earthquake; they saw the angel of the Lord descend from heaven; they saw him roll away the vast stone which stopped the mouth of the sepulchre, and,

with a threatening aspect, seat himself upon it; they saw the sentinels fall down petrified with fear. Had the Lord been waiting within the tomb for the removal of the stone, whence was it that they saw him not walk out? If he had a body to be confined, he had a body to be actually visible; and it is not to be supposed that with or without the heavenly guard which now attended him, he was in fear of being taken by the sentinels and put a second time to death, that for his security he should render himself invisible. But he was already gone. The huge stone, which would have barred their entrance, had been no bar to his escape.

With the manner of leaving the sepulchre, his appearances, first to the women, afterwards to the apostles, correspond. They were for the most part unforeseen and sudden; nor less suddenly he disappeared. He was found in company without coming in; he was missing again without going away. He joined, indeed, the two disciples on the road to Emmaus, like a traveller passing the same way; and he walked along with them, in order to prepare them by his conversation for the evidence which they were to receive of his resurrection. But no sooner was the discovery made, by a peculiar attitude which he assumed in the breaking of bread, than he disappeared instantaneously. The same evening he presented himself to the apostles at a late hour, assembled in a room with the doors shut; that is, made fast with bolts and bars, for fear of a visit from the unbelieving Jews, their persecutors. To him who had departed from the unopened sepulchre it was no difficulty to enter the barricaded chamber. From all these circumstances it is evident that his body had undergone its change. The corruptible had put on incorruption. It was no longer the body of a man in its mortal state; it was the body of a man raised to life and immortality, which was now mysteriously united to Divinity. And as it was by miracle that, before his death, he walked upon the sea, it was now by miracle that, for the conviction of the apostles, he showed in his person the marks of his sufferings.

Consonant with this exaltation of his human nature was the change in the manner of his life. He was repeatedly seen by the disciples after his resurrection; and so seen as to give them many infallible proofs that he was the very Jesus who had suffered on the cross. But he lived not with them in familiar

habits. His time, for the forty days preceding his ascension, was not spent in their society. They knew not his goings out and comings in. Where he lodged on the evening of his resurrection, after his visit to the apostles, we read not; nor were the apostles themselves better informed than we. To Thomas, who was absent when our Lord appeared, the report of the rest was in these words, "*We have seen the Lord.*" That was all they had to say: they had seen him, and he was gone. They pretend not to direct Thomas to any place where he might find him and enjoy the same sight. None of them could now say to Thomas as Philip once said to Nathaniel, "Come and see." On the journey from Jerusalem to Galilee he was not their companion; he went before them. How he went we are not informed. The way is not described; the places are not mentioned through which he passed; their names are not recorded who accompanied him on the road, or who entertained him. The disciples were commanded to repair to Galilee. They were not told to seek him at Capernaum, his former residence, or to inquire for him at his mother's house. They were to assemble at a certain hill. Thither they repaired; they met him there; and there they worshipped him. The place of his abode for any single night of all the forty days is nowhere mentioned; nor, from the most diligent examination of the story, is any place of his abode on earth to be assigned. The conclusion seems to be, that on earth he had no longer any local residence, his body requiring neither food for its subsistence, nor a lodging for its shelter and repose. He was become the inhabitant of another region, from which he came occasionally to converse with his disciples; his visible ascension, at the expiration of the forty days, being not the necessary means of his removal, but a token to the disciples that this was his last visit—an evidence to them that the heavens had now received him, and that he was to be seen no more on earth with the corporeal eye till the restitution of all things.—*Horsey.*

PROSPERITY AND ADVERSITY.

BY HERMAN HOOKER.

IT is a common remark that riches contract the heart, and the poor are too apt to think so, not considering the many and nameless advantages they receive

directly or indirectly from the rich. If the heart be right, the more we acquire the more freely shall we give. The disposition which would hoard millions, would also hoard pennies, and doat on them as treasures. A liberal heart will have a liberal hand, be it full or empty. The most beautiful examples of charitable living are found alike among the rich and the poor. None are so low or so destitute but that they may equal the princes of the earth in charity. Their mites may even outstrip, in their beauty and reward, the largest bestowings of the wealthy. If riches make us proud and forgetful of our ill-deservings, they will harden the heart, but if they be received as the largesses of heaven, and our unworthiness be deeply tasted in them, we shall delight to use them for the good of others. This principle is equally applicable to all the changes of our condition. Things harm us, not that there is any harm in them, but that we abuse them. As we acquire importance of any kind we are prone to think more of ourselves, and thus lose the virtues which solaced our former state, and enable us to rise above it. Both the ill and the good effects of an improved condition are often seen.

An Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to certain poor children, when increased in worldly goods, began to complain of the service, and said to his wife, he could not afford to give it any longer for nothing,—who replied: “O! James, don’t say the like o’ that—don’t; a poor scholar never came into the house that I didn’t feel *as if he brought fresh air from heaven with him*—never miss the bit I gave them—my heart warms to the soft, homely sound of their bare feet on the floor, and the door almost opens of itself to let them in.”

A sentiment so beautiful could not fail to express itself beautifully. The prosperity which contracted his heart enlarged hers. Her love was moved and beautified by it; it turned her serving into joy:

“As the great sun, when he his influence
Sheds on the frost-bound waters, the glad
stream
Flows to the ray, and warbles as it flows.”

In her gentle reproving and her gentler spirit, well does she answer the description,—

“A perfect woman, nobly plann’d,
To warn, to comfort, and command;
And yet a spirit, still, and bright,
With something of an angel light.”

Nothing seems so to welcome the duties of life as humility, and nothing seems so to ennoble, as nothing so befits the human spirit.

“The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing
Sings in the shade when all things rest;
In lark and nightingale we see
What honour hath humility.”

A pious lady who had lost her husband was for a time inconsolable. She could not think, scarcely could she speak of anything but him. Nothing seemed to take her attention but the three promising children he had left her, imaging to her his presence, his look, his love. But soon these were all taken ill and died within a few days of each other, and now the childless mother was calmed even by the greatness of the stroke. The hand of God was thus made visible to her. She could see nothing but his work in the dispensation. Thus was the passion of her grief allayed. Her indisposition to speak of her loss, her solemn repose, was the admiration of all beholders. The Lord had not slain her; he had slain, what to some mothers is more than life, that in which the sweets of life were treasured up, that which she would give life to redeem, and yet could she say, “I will trust in him.” As the lead that goes quickly down to the ocean’s depth ruffles its surface less than lighter things, so the blow which was strongest did not so much disturb her calm of mind, but drove her to its proper trust.

We had a friend loved and lovely. He had genius and learning. He had all qualities, great and small, blending in a most attractive whole—a character as much to be loved as admired, as truly gentle as it was great, and so combining opposite excellencies that each was beautified by the other. Between him and her who survives him there was a reciprocity of taste and sympathy—a living in each other, so that her thoughts seemed but the pictures of his—her mind but a glass that showed the very beauty that looked into it, or rather became itself that beauty. Dying in his dying, she did not all die. Her love, the heart’s animation, lifted her up; her sense of loss was merged for a while in her love and confidence of his good estate. In strong and trusting thoughts of him as a happy spirit, and of God as his and her portion, she rested as in a cloud. A falling from this elevation, was truly a coming to one’s self from God—a leaving of heaven for earth. Let her tell the rest

in words as beautiful as they are true to nature. "My desolating loss I realize more and more. For many weeks his peaceful and triumphant departure left such an elevating influence on my mind, that I could only think of him as a pure and happy spirit. But now my feelings have become more selfish, and I long for the period to arrive, when I may lie down by his side and be re-united in a nobler and more enduring union than *even that* which was ours here."

Thus does the mind when it ceases to look upward fall from its elevation. Thus is the low note of sadness heard running through all the music of life, when ourselves are the instruments we play upon. The sorrow that deepens not love, and runs not off with it, must ever flood the spirit and bear it down. Our best and sweetest life, that which we live in the good of others, is richly stocked with charities. The life which we live in ourselves, that which depends on our stores, is master only of chaff and smoke, when they are taken away, and destitute of that last relieving accommodation, a resigned spirit.

SALVATION FOR INFANTS.

BY G. W. BETHUNE.

HEATHENISM, cruel to all, is especially cruel toward infants. The apostle (Rom. i. 31) characterizes the nations who have departed from the true God, as "without natural affection;" and in nothing is this more clearly seen than their unnatural treatment of their helpless offspring. The Old Testament Scriptures often allude to the custom of sacrificing young children, prevalent among the eastern idolaters. Heathenism, like all superstitions, is a spirit of fear; and the parent offered the life of his child, as the most acceptable proof he could give of devotion to the demon he worshipped. Thus the prophet Micah makes Balaam say to Balak, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah vi. 7. Nor was it confined to the Syrian abominations, but can be traced as accompanying idolatry, more or less, everywhere; in Africa, Asia, and Europe to the farthest north, throughout Polynesia, and among different races on the American continent.

Infanticide was, and is, yet more prevalent. Even among the most polished nations of antiquity, the exposure of new-born infants, for various reasons, was so

common, that an historian of the second century after Christ (Ælian) praises the Thebans as singular in having a law against it. The rules of several States sternly insisted upon the destruction of such babes as did not promise, from their physical structure, good service to a warlike people. Philosophers in high repute to this day, as masters of various sciences, embodied the horrid expedient with their political theories, and advocated the murder of unborn infants as a check upon population. The massacre of the newborn male Israelites by their Egyptian masters was in perfect accordance with national policy at the time, revolting as it appears to us. Some of the Pacific Islands were nearly depopulated by such inhuman practices, before the arrival of Christian teachers among them. Throughout India, where superstition makes the slaughter of a brute impiety, human offspring are doomed without pity; and the Hindoo woman counts it mercy to save, by immediate assassination, her female child from her mother's misery. The Chinese, wonderful as their civilization is in many respects, scruple not at a wholesale destruction of children they deem superfluous; the crime is never punished; the government connive at it, and the police in some cities assist in it. Mohammed condemned it as existing among the more ancient Arabs; but the sun-brightened waters of the Bosphorus, and the fruitful Nile, engulf very many victims, whom no law defends from parental cruelty.

No classic philosophy could discover blessing for infants after death; nor was it consistent with any, even the best, of their theories. If, indeed, the spirit of the babe survived, there was no alternative to the belief, that its immortality would be the same state of undeveloped faculties in which it left the world. Hence they say nothing of the infant's future being beyond this life; or suppose it to be a scarcely conscious existence among the sombre shadows of an eternal twilight.

Revelation alone defends the life of the little one by making it sacred to God; under the Old Testament in the promise of a Messiah, under the New in the blessing of Christ; and the same grace, which guards its cradle-helplessness from the unnatural hands of enemies here, promises the full redemption of its innocent spirit from the malice of its great enemy hereafter. Bless God, ye affectionate parents, whether your children are in your arms or in a Christ-con-

secrated grave, that we live not in the regions of the shadow of death, but under the peaceful, holy, hope-giving sunlight of the gospel; which came in the person of a nursing babe, on the bosom of an humble, pious mother, whom no popish folly shall keep us from calling, after angelic example and according to prophetic command, the "blessed" Virgin!

If we in any degree relax our hold on the doctrine of free grace, we lose the strength of this precious comfort. The infant has no promise of salvation, but through the gracious tenderness of Jesus.

Thus, however edifying the commanded Christian rite of baptism is, if we confound it, as many have done, with spiritual regeneration, and make the outward washing the necessary medium of the inward, renewing grace, a babe dying before it can ask the holy washing by its own faith is rendered dependent for its preparation to enter heaven upon the fidelity of others; and so the greater part of our mortal race are, by no fault of their own, shut out of salvation. For this reason, the Roman Catholics generally, if not universally, deny heaven to unbaptized infants,* (except those slain as martyrs,) and assign to them, on the confines of purgatory, a separate *limbus*, or place of their own, scarcely more lightened by Divine love than that the heathen dreamed of. Hence, also, the eagerness of that people to confer baptism upon all whom they can by any means reach. But theirs is at best, as Bishop Hall says, "the hard sentence of a bloody religion;" and part of that system, the policy of which is to claim the prerogative of dispensing heavenly gifts to make earthly gain of them. It is difficult, nay, impossible, for others, who teach the same doctrine of sacramental regeneration, to avoid the same distressing conclusion;† the supposition of uncovenanted mercy will not avail them, for there is no such mercy written of in the Scriptures; and if it be necessary, to enter heaven, that we be personally and visibly united to an outward church on earth, the infant, dying unbaptized, must have some other destiny than eternal life in the presence of God.

A like difficulty clings about the doctrines of justification by good works, and of election because of foreseen good

works. Such saving conditions cannot be predicated of dying little ones. They have neither present nor anticipated merit of their own. They must be elected if saved, and saved if elected, only by free sovereign grace.

Nor (as was said in the beginning of this treatise) should our hope for them be based upon their innocence. The Scriptures warrant no such expectation; but, on the contrary, declare the whole race of Adam involved by the consequences of his fall, and, as a visible proof of this, death has passed upon all alike. It is in Christ alone, Christ the second Adam, Christ the Almighty Saviour, Christ the only Mediator between God and man, that they can be saved; but in him there is plenteous redemption, and he has claimed them for his kingdom; nor shall any be able to pluck them out of his hand.

Blessed be thy name, O Lord Jesus Christ, for our knowledge of thy full salvation, free as it is full, which embraces as securely the souls of babes and sucklings, as thine arms did embrace fondly their little forms, when unbelieving men would have kept them from thee! Their hosannas were grateful to thine ear, when thy glory was hidden from the wise and prudent; how surpassingly sweet must they be to thee now, as thou dost look from thy cross-bought throne upon the countless throng in sinless, immortal beauty, for ever safe from sin, and sorrow, and shame, through thine abounding love!

DOMESTIC DUTIES.

CHRISTIANITY is a perfect system; nothing is wanting either as to doctrine or morals. Our apostle, therefore, is not content with stripping the old man of his heathen vices, and adorning the new with the contrary graces and virtues; nor does he stop in directing the Colossians to "let the word of Christ dwell in them richly," so that they might "do all things in the name of the Lord Jesus;" but he goes on to give some particular rules for the new man in his conduct in domestic life. In doing this he takes the three classes of persons which divide the private circle, and amongst whom the closest mutual obligations exist: husbands and wives, parents and children, masters and servants. This constitutes the fourth portion of the means of our rising more and more with Christ.

The glory of Christianity, as to its morals, consists in the purity and happi-

* "Infants, unless they be regenerated by God through the grace of baptism, are begotten by their parents, believers or unbelievers, to everlasting misery and perdition."—*Council of Trent*.

† It is the doctrine of the Oxford Tracts, that no unbaptized person can enter heaven. See *Pusey on Baptism*.

ness of its domestic life; as the misery and confusion of heathenism and Mahomedanism arise from the loss of the original law of marriage. All is slavery, pollution, jealousy, divorce, uncertainty as to the descent of property, contests in royal houses, murder of rivals, neglect of children, disobedience, distraction, envy and hatred, where polygamy prevails. But where Christianity rules all is peace, love, purity, steadfast affection, religious education of children, safe transmission of property, contentment, repose, union.

Such is the effect of the pure doctrine of the gospel as believed by our apostle. How lovely, how beneficent is Christianity! Were she diffused over the world in her true character, how unspeakable would be the blessing, temporal as well as eternal! With this code of family morals expounding the ten commandments, which we are about to consider, who could avoid acknowledging the beauty of the gospel? This is the fruit of the tree of life. Whereas any material corruption of the doctrine of Christ deprives the morals which flow from it of their force.

What have the merits of works, and philosophy, and the worship of angels, ever done to sanctify men? What traditions and human commandments, in things "which perish with using," to purify the heart? What has a mean, degrading, superstitious religion ever done in honouring and promoting the institution of marriage, the religious education of children, and the due relations of masters and servants?

Alas! we have seen for many centuries how Rome sapped the foundation of Christian morals by discouraging God's institution of holy matrimony, by imposing celibacy on the priesthood, by magnifying the merit of virginity, by representing the married state as inconsistent with high attainments in holiness, and instituting a multitude of monasteries and nunneries; and yet at the same time exalting matrimony, without a shadow of scriptural authority, into a sacrament of like dignity with the divinely-instituted

ones of baptism and the supper of the Lord.

Such are the fruits of human inventions in religion; and it is one of the broadest features of their tendency towards Popery in the divines whose errors have still left some roots in the earth around us, that they imitate that corrupt church, as in every other, so in this instance also.

It is to be observed that the apostle in the subsequent directions begins with the inferior relation in each class—the wife, the child, the servant; because the difficulty of obedience is greater; because in contentions it is the duty of the humbler party to submit, and also because the discharge of duty by that party is the surest method of securing it in the other.

It is to be noted, also, that in all the three divisions of persons the highest motives of the gospel are intimately connected with the right performance of their mutual duties. The wife is to aim to "win over the husband to Christ," if an unbeliever, "without the word, by her chaste conversation." The husband is to "love the wife, as Christ loved the church," and to walk with her in the ways of piety, "as being heirs of the grace of life," that their "prayers be not hindered." The parent is to bring up the child "in the nurture and admonition of the Lord;" and the child to "obey his parent, as it is fit in the Lord." The master is to remember "he has a Master in heaven;" and the servant or slave is to "adorn the doctrine of God his Saviour in all things." Thus evangelical doctrine leads to and terminates in relative duties, as its natural and proper fruit.

It is further to be remembered that the apostles, in three or four places, repeat the self-same directions and cautions as in the verses before us, with the like encouragements to the three classes—a proof of the importance they attached to domestic Christian morals, and of the danger the converts were in of being turned aside by false teachers, and stopping short in knowledge and approbation of duty, without carrying it out into practice.

Lessons by the Way; or, Things to Think On.

RURAL RECREATION.

You know I love a country life, and here we have it in perfection. I am roused in the morning with the chirping of sparrows, the cooing of

pigeons, the lowing of kine, the bleating of sheep, and, to complete the concert, the grunting of swine and the neighing of horses. We have a mighty pleasant garden and orchard, and a fine arbour under some tall shady limes, that

form a kind of lofty dome, of which, as a native of the great city, you may perhaps catch a glimmering idea, if I name the cupola of St. Paul's. And then, on the other side of the house, there is a large space which we call a wilderness, and which, I fancy, would please you extremely. The ground is a dainty green sward; a brook runs sparkling through the middle, and there are two large fish-ponds at one end; both the ponds and the brook are surrounded with willows; and there are several shady walks under the trees, besides little knots of young willows interspersed at convenient distances. This is the nursery of our lambs and calves, with whom I have the honour to be intimately acquainted. Here I generally spend the evening, and pay my respects to the setting sun, when the variety and the beauty of the prospect inspire a pleasure that I know not how to express. I am sometimes so transported with these inanimate beauties, that I fancy I am like Adam in Paradise; and it is my only misfortune that I want an Eve, and have none but the birds of the air and the beasts of the field for my companions.—*Doddridge*.

OBSERVANCE OF THE SABBATH IN BAXTER'S YOUTH.

I CANNOT forget that in my youth, in those late times, when we lost the labours of some of our conformable godly teachers, for not reading publicly the Book of Sports and dancing on the Lord's day, one of my father's own tenants was the town-piper, hired by the year, (for many years together,) and the place of the dancing assembly was not a hundred yards from our door. We could not, on the Lord's day, either read a chapter, or pray, or sing a psalm, or catechise, or instruct a servant, but with the noise of the pipe and tabor, and the shoutings in the street, continually in our ears. Even among a tractable people, we were the common scorn of all the rabble in the streets, and called puritans, precisians, and hypocrites, because we rather chose to read the Scriptures than to do as they did, though there was no savour of Nonconformity in our family. And when the people by the book were allowed to play and dance out of public service-time, they could so hardly break off their sports that many a time the reader was fain to stay till the piper and players would give over. Sometimes the morris-dancers would come into the church in all their linen, and scarfs, and antic-dresses, with morris-bells jingling at their legs; and as soon as common prayer was read, did haste out presently to their play again.—*Baxter*.

THE FISH OF GOLD.

THEOCRITUS tells of a fisherman that dreamed he had taken "a fish of gold," on which, being overjoyed, he made a vow that he would never fish more; but when he waked he soon declared his vow to be null, because he found his golden fish was escaped away through the holes of his eyes when he first opened them. Just so we do in the purposes of religion. Sometimes, in a good mood, we seem to see heaven opened, and all the streets of the heavenly Jerusalem paved with gold and precious stones, and we are ravished with spiritual apprehensions, and resolve never to return to the low affections of the

world and the impure adherences of sin; but when this flash of lightning is gone, and we converse again with the inclinations and habitual desires of our false hearts, those other desires and fine considerations disband, and the resolutions taken in that pious fit melt into indifference and old customs. Those religious thoughts which are sent into us to condemn and disrepute the thoughts of sin and vanity are esteemed only dreams; and so all those instruments which the grace of God hath invented for the destruction of impiety are rendered ineffectual, either by our direct opposing them, or by our want of consideration.—*Jeremy Taylor*.

SUBMISSION TO THE DIVINE WILL.

I KNOW no duty in religion more generally agreed on, nor more justly required by God Almighty, than a perfect submission to his will in all things; nor do I think any disposition of mind can either please him more, or becomes us better, than that of being satisfied with all he gives and contented with all he takes away. None, I am sure, can be of more honour to God, nor of more ease to ourselves. For if we consider him as our Maker, we cannot contend with him; if as our Father, we ought not to distrust him; so that we may be confident whatever he does is intended for good, and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save anything by resisting.—*Sir William Temple*.

INTELLECTUAL PLEASURE.

INTELLECTUAL pleasure is as much more noble than that of sense as an immortal spirit is more noble than a clod of earth. The pleasure of sense is drossy, feculent; the pleasure of the mind refined and pure; that is faint and languid, this lively and vigorous; that scant and limited, this ample and enlarged; that temporary and fading, this durable and permanent; that flashy, superficial, this solid and intense; that raving and distracted, this calm and composed.—*Howe*.

THE CARNAL MIND.

THE carnal mind, which is enmity, fortifies the soul against God as with bars and doors; averts it from him; carries with it a horrid, guilty consciousness, which fills it with eternal despair and rage; and enwraps it in the blackness of darkness for ever.—*Ibid*.

THE GIANT ON THE ARK.

THE rabbins make the giant Gog or Magog contemporary with Noah and convinced by his preaching, so that he was disposed to take the benefit of the ark. But here lay the distress: it by no means suited his dimensions. Therefore, as he could not enter in, he contented himself to ride upon it astride; and though you must suppose that in stormy weather he was more than half boots over, he kept his seat, and dismounted safely when the ark landed on Mount Ararat. Imagine now to yourself this illustrious cavalier mounted on his hackney, and see if it does not bring before you the church bestrid by some lumpish minister of state, who turns and winds it at his pleasure. The only difference is that Gog believed the preacher of righteousness and religion.—*Bishop Warburton*.

THE USE OF A TRIFLE.

I REMEMBER some years ago, says Mr. Jay, to have buried a corpse. In the extremity of the audience that surrounded me I discerned a female wrinkled with age and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with the corner of a woollen apron. I pressed towards her when the service was closed. "Have you lost a friend?" She heaved a melancholy sigh. "The Lord bless her memory!" I soon found the deceased had allowed her for several years sixpence a week. O my God! is it possible that the appropriation of a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy? Who would waste a *sixpence*, who would indulge themselves in extravagance, who would not deny themselves, to be able to secure the blessing of those that are ready to perish?—*Life of C. Winter.*

VINDICATE SLANDERED WORTH.

It is almost as criminal to hear a worthy man traduced without attempting his justification as to be the author of the calumny against him; it is, in fact, a sort of misprision of treason against society.—*Junius.*

SIN THE BANE OF HAPPINESS.

AFTER long experience of the world, I affirm before God I never knew a rogue who was not unhappy.—*Ibid.*

COWPER THE POET.

I FIND announced in the London "Surplice," under the ordinary obituary head, the death of Anne, relict of the Rev. Thomas Bodham, M.A., which took place at Mattishall, in Norfolk, on the 3rd of January in this year, the venerable lady being ninety-eight years of age.

As an admirer of the writings of Cowper I was particularly struck with this announcement; the last, I imagine, which will remind us of that poet's cotemporary kindred. It is to this lady that the world owes the beautiful lines of Cowper on receiving his mother's picture—the gift of Mrs. Bodham. She was the poet's cousin, and to judge by his letters and lines, he had been fond of her in her childhood; for on the present of a *purse*, he writes her,

"My gentle Anne, whom heretofore
When I was young, and thou no more
Than plaything for a nurse,
I danced and fondled on my knee,
A kitten both in size and glee,
I thank thee for my purse."

Mrs. Bodham was a "kitten" in 1750. He seems to have lost sight of her after this for many years, for it was when she must have been forty-two years of age that she sent him his mother's picture, "out of Norfolk." In thanking her for it, he writes a letter, (addressing her by the baby nick-name of "Rose,") which begins in the following playful and now singularly striking words: "My dearest Rose, whom I thought withered and fallen from the stock, but whom I find still alive, nothing could give me greater pleasure than to know it, and to learn it from yourself." This "Rose" has hung on its stock fifty-six years longer, and now has dropped away, having survived the poet for all but ten years of the time.

WORSHIP OF THE ENGLISH.

WHILE passing down the Hooghly in company with Rev. Mr. Pearce, of Calcutta, on my way to the steamer that was to convey me to Madras, Mr. P. pointed me to a place on the opposite side of the river where he had spent some time in missionary labours.

"One day," said he, "while conversing with a native about the true God, I asked him who he worshipped. The native answered immediately, 'I worship the English.' On being asked why he was so foolish, he replied that the English must be gods, and began to give his reasons. 'Look,' said he, 'at that iron bridge,' pointing to one of great dimensions that has just been completed; 'who but gods could make such a thing as that?'"

"Look also at that iron steam-boat," fixing his eyes upon one of immense size that lay in the river; "if Hindoos put iron into the water it will sink, but the English make it swim like wood, and cause it to go wherever they please. And then see the smoke that rises out of it, and hear the terrible bellowing that it makes. Surely those that make such things must be gods."

Mr. P. endeavoured to explain to him the reasons of the superiority of the English over the Hindoos, resulting from religion, education, &c., and that under similar circumstances the Hindoos would be able to make the same things which they now looked upon as the work of gods. He could not, however, be persuaded to believe what was told him, and it seemed impossible to lead his dark bewildered mind beyond men and things to God the Creator of all.

THE DYING GIRL AND THE TRACT.

A WOMAN to whom I gave the tract, "Tis all for the Best," after looking at the title, asked me if it was for the best that her child had died. I endeavoured to present the truth to her and to comfort her, as two more of her children were seriously sick. As I left I gave her a few children's tracts. A week after as I was passing I heard some one calling me. I went to the house, and the woman met me in tears, telling me that another child had died. During her sickness she often spoke of me, and would not suffer the tracts to be taken from the bed. A short time before she died her countenance lighted up with joy. She took the tract, "Life and Death of John Hands," (German,) and turned over the leaves until she came to the plate in connection with the passage, "Suffer little children to come unto me," when she pressed it to her bosom, and requested her mother to read the passage. After she had read it, the child said, "The dear Saviour also calls me, and I shall soon be with my little brother. Oh! mother, pray, pray!" She then stretched out her little arms towards the tract, kissed it, and exclaimed, "Oh! dear Saviour, come, come and take me to thyself!" and so expired. A powerful impression was made on the mother's mind. I gave her Baxter's "Saint's Rest" to instruct and comfort her.—*L. Eulner, German Colporteur.*

CRUELTY OF THE HEATHEN.

WE had travelled all day over a sandy plain, and passed a sleepless night from extreme thirst and fatigue. Rising early next morning, and leaving the people to get the waggon ready to follow, I went forward with one of our number.

After passing a ridge of hills, and advancing a considerable way on the plain, we beheld an object of heart-rending distress. It was an old woman, a living skeleton, sitting with her head leaning on her knees. She tried to rise, but trembling with weakness sunk again on the earth. I addressed her by the name which sounds sweet in every clime, and charms even the savage ear, "My mother, fear not; we are friends, and will do you no harm; pray how do you come to be in this situation?" To this she replied, "I have been here four days; my children have left me here to die." "Your children!" I interrupted. "Yes," raising her hand to her shrivelled bosom, "my own children, three sons and two daughters. They are gone," pointing with her finger, "to yonder blue mountain, and have left me to die." "And pray why did they leave you?" I inquired. Spreading out her hands, "I am old, you see, and I am no longer able to serve them; when they kill game, I am too feeble to help in carrying home the flesh; I am not able to gather wood to make a fire; and I cannot carry their children on my back as I used to do." This last sentence was more than I could bear; and though my tongue was cleaving to the roof of my mouth from excessive thirst, this reply opened a fountain of tears.—*Mofat.*

THE TWO PHYSICIANS.

THAT physicians frequently plead their business as an excuse for neglecting a regular attendance in the house of God is certainly true; but is this a valid plea? does their business justify their neglect? The following conversation, which I chanced to overhear the other day between two physicians, may throw some light upon the subject. They are both in large practice in one of our northern cities.

Dr. K.—"How happens it, Doctor B., that you are so regular in your attendance upon the public and social meetings of the church? I hear that you are seldom absent; at least I always see you there when I am. There must be some secret about it, for your practice is as extensive as mine, if not more so, and with all my diligence I cannot make out to attend half the time. I really should like to know how you manage it. I often wish that I could so arrange my business as never to be absent."

Dr. B.—"You are frequently called in consultation with your medical friends, are you not?"

Dr. K.—"Certainly I am; once or twice every day, and sometimes oftener."

Dr. B.—"Are you not in the habit of meeting your consultations punctually?"

Dr. K.—"I do, and am seldom obliged to make a draft upon the fifteen minutes' grace usually allowed."

Dr. B.—"That is all the secret I have about the matter. I have always made it a rule punctually and promptly to meet my consultations, and I feel that I have at least two every sabbath in the house of God; and God, who loveth the gates of Zion more than all the dwellings of Jacob, has for more than thirty years enabled me, with very few exceptions, to meet them."

AN OCCUPATION THAT COMMANDS RESPECT.

WHILE a lady was distributing tracts in a not very inviting neighbourhood, a gentleman who had been standing by said to her, "May I ask you, Madam, what induces you to come to such a place as this with tracts?" She explained to him that the people there needed such instruction, and that many of them would not receive tracts from any but ladies; and that since the duty must be performed by females, it as really devolved upon her as upon any other. "But, Madam, are you never insulted?" She replied that she never had been. "Well," said he, "I saw you speaking to a sailor and giving him a tract; I was afraid so rough a man would have insulted you, and that was the reason I waited." Here he paused a short time, and then added, "But I see how it is; your occupation commands respect."

POWER OF THE SCRIPTURES.

A FEW years since, in a fearful gale on Christmas-eve, an old man-of-war's man and his wife, who lived in a light-house constructed on wooden piles driven into the sand, were awakened by the violence of the storm. The whole place rocked and shook through and through, as if each wave would be its destruction. There seemed scarcely a hope of safety. In the midst of the tempest these people had one comfort—the Bible. The wife only could read, and putting her mouth close to her husband's ear, for the roaring of the storm, she read to him from God's word, expecting every moment to be their last. So they continued till morning broke, and the storm ceased. We have often thought how powerfully this scene might be made to stand forth by the hand of the painter, and how excellent a basis it presents for a tract upon the power of the Scriptures.

Essays, Extracts, and Correspondence.

CAUSES OF DECLENSION IN CHRISTIAN CHURCHES.

(Continued from page 60.)

SECTION V.—*The over-popularity of public teachers.*

I am fully aware that I have now got upon very delicate ground,—ground that

needs to be trod with much caution,—with great care; yet I am persuaded I am still upon safe ground,—ground that will sufficiently bear me out; though to many, members of religious societies too, I shall probably seem as one that mocketh.

On this subject there are two extremes

into which different individuals, according to their different inclinations, are liable to fall. First, regarding, shunning, decrying popularity as in itself an evil. But nothing surely can be more inconsistent with Scripture or with propriety than this. Where was there ever a more faithful, or a more popular preacher than the Redeemer of sinners. So far is he from desiring to avoid popularity that, to speak with reverence, he seems never more in his element than when surrounded by *multitudes*, "pressing upon him to hear the word of God." What is the design of public teaching, is it not "the profit of *many* that they may be saved?" But surely the man who will be heard by few, is not likely to benefit many. Ought not the public teacher then, in place of avoiding popularity, to "stand in the top of high places, to cry in the chief place of concourse; unto you O men I call, and my voice is to the sons of men;" and where the Lord has given a talent calculated to be popular, calculated to arouse and arrest attention, it certainly ought to be cultivated with care, and faithfully applied to the purpose for which it has been bestowed; the advancement of the cause of the Redeemer in the conversion and salvation of souls.

The opposite extreme to that of avoiding and decrying popularity, is seeking, courting, pursuing it by improper means, such as—flattering and fawning on the multitude, with a view to please them and conciliate their favour,—great professions of catholic charity, liberality of sentiment, and indifference to all the modes and forms of worship by which the different religious denominations are distinguished,—dwelling on subjects better fitted to beget admiration of the preacher, than conviction and faith in the hearers,—doctrinal discussions without a close and faithful application of the truth to the hearts and consciences of men,—keeping back such parts of Divine truth, and neglecting to insist on such parts of Christian duty as may happen to be unpopular at the time,—above all, admitting improper characters as church members, with a view to retain them as hearers. These, and a variety of other means, often resorted to in order to acquire and maintain popularity, are absolutely inconsistent with Christian integrity, or with a mind under the influence of the fear of God. From this sort of popularity, Christian churches, and Christian pastors will, I hope, keep at a most conscientious distance.

This, however, is not the kind of popularity which is the subject of the present inquiry; but such as is found associated with the utmost integrity of heart, simplicity of sentiment, and faithfulness to God, to truth, and to souls. Even here, in its best, in its legitimate state, its influence, through the depravity of our nature, becomes dangerous to the spiritual prosperity of a Christian church.

For instance, it has a powerful tendency to puff up the mind of a public teacher with vanity and self-conceit,—than which nothing can be more dangerous to his own soul, or more detrimental to the spiritual prosperity of the church. It tends to destroy the spirituality of his mind, to mar his earnest, close, and humble walk with God,—the holy Spirit is grieved,—Divine influence is withheld; and the very splendour of his gifts may dazzle, without producing either light or heat, Zech. xi. 17.

It is true, the folly of being lifted up by the fluctuating applause of the giddy multitude has been a theme of popular declamation in all ages: but it is much easier declaiming against it, than resisting its influence when within the sphere of its attraction. And that man has yet to learn one of the "first principles of the oracles of God," who imagines himself more than a match for the attracting fascinations of popular applause.

But it is not the preacher merely who is in danger of the intoxicating influence of popularity. The church cannot easily see themselves surrounded by crowds of admiring hearers, hanging on the lips of their teacher, without feeling a degree of pride and self-gratulation; more perhaps for the public countenance they thus receive, than for the spiritual progress they are making under their advantages—without inclining to meet this public countenance half way; by conformity to the world in some of its customs and maxims, and by making compliances to avoid offending, or with a view to please, not consistent with the will of Christ. This, I say, is the native effect of much popularity on a church of Christ, and hence the danger of declension arising from it.

Besides, when a public teacher becomes very popular, the offence of the cross ceaseth,—the reproach of Christ is taken away. It becomes, therefore, no longer, as of old, an act of self-denial, but rather confers a degree of respectability, to be in fellowship with the church. Hence a greater number of improper characters,

from mere attachment to the preacher, or on account of the respectability of the church, are likely to seek its fellowship; and in proportion to the number of such who apply, is the chance of some of them being admitted. If then, as observed before, every unconverted member contributes to the declension of the church, the popularity of the pastor necessarily increases its danger, and needs to be watched accordingly: for though in itself good and desirable, and matter of thankfulness both to the church and to the pastor; yet it is not on that account the less dangerous in its consequences, nor needs to be the less guarded against by both.

Moreover, there are many serious characters to whom external order is a matter of mere indifference,—who would observe that system as soon as this, this as soon as that, or none at all as soon as any! Give them but a minister to please them, and all is well. Now, as such are commonly on the alert for popular preachers, and feel no predilection for one system of ordinances more than another, the popular preacher is sure to attract within the sphere of his influence a due proportion of these floating professors, who, like feathers in the stream, are whirled into every eddy as they move along; and they will seek fellowship with him, not from any attachment to the church as such, nor to the peculiar system of ordinances to which they attend, but merely from their personal attachment to himself as a public teacher. They have joined not the church but the pastor, yea, perhaps not even the pastor, but the preacher. Now, what is the consequence of their formal connection with the church? Of the nature of the relation in which church members stand to each other, of the duties they owe to each other, and of the design of church fellowship in general, they know nothing, and they care as little. They feel no love to their brethren, no attachment to the church as such, no interest in its affairs, no concern for its spiritual prosperity. In fact, they are of no other use to the church but filling their seats, and swelling the number. Nor is this all; the example of their cold-hearted indifference to their brethren,—to the church and all its concerns, produces a most baneful effect on others,—as far as its influence extends. In place of “provoking to love and to good works,” it is provoking to carelessness, negligence, and sloth. Besides, when anything occurs to

displease them, having no other tie to bind them to the church but their attachment to the preacher, it proves but a rope of sand; and they throw up church fellowship with such a degree of contempt and indifference as to show that they never thought it worth enjoying; yea, and perhaps adopt a directly opposite system with as much ease as they would change their habitation, for the sake of some local convenience.

Now, such an example becomes very pernicious in a church of Christ. It is encouraging others to follow their example, when they think themselves aggrieved, to treat the ordinance of Christian fellowship with lightness and indifference, and to look on all the different modes of church order as so many ways of doing the same thing, and yielding the same obedience. The prevalence of sentiments like these, must prove extremely injurious in a Christian church. It destroys their reverence for the authority of God, their attachment to the Bible as the revelation of the will of the Redeemer, and to the ordinances therein enjoined as exclusively the ordinances of the Lord;—it destroys, as far as it prevails, the unity of the church as one body, animated by one spirit, bound together by common attachment to their Lord, to his laws, and to each other for his sake, and after his example; and makes them no better than a loose and popular congregation, whose only bond of union is the popular talent of a minister, whose only connection is their common connection with him as their public teacher. Of such a state of things, the rapid declension of the church must be the necessary consequence.

SECTION VI.—*Conformity to the world in its fashionable diversions and amusements.*

If the distinctive peculiarity of the disciples of Jesus, consist merely in coming together on the first day of the week, to observe a routine of ordinances, then they may, consistently enough, attend the theatre and the ball-room, the race-course and the card table, through the week: but if Jesus requires, and expects of all his disciples, that they should be separate from the world, not only in religious fellowship, but also in temper, in spirit, in conversation;—“that they should not be conformed to this world;”—“that they should deny themselves, take up the cross, and follow him;”—“that they should crucify the flesh, with

the affections and lusts;"—"that they should be sober, and watch unto prayer;"—"that they should, as pilgrims and strangers, abstain from fleshly lusts, that war against the soul;"—in short, that they should "abstain from all appearance of evil;" then the case becomes very different; and conformity to the world in the pursuit of these fascinating amusements, can never be reconciled with the possession of true religion, or with the progress of the soul in conformity to the image of God. It appears to me absolutely impossible, that any man who understands the nature, and enters into the spirit of the above precepts, can indulge in these soul-ensnaring, money-wasting, and time-consuming pleasures.

I know it has been said, and will be repeated, that these things are nowhere prohibited in the word of God; but I know also that the Christian's obedience to God is not like that of the mercenary hireling, whose only concern is to fulfil the terms of his bargain, and not to exceed. The Christian knows that his main business in life is to advance the glory of God, and secure the safety and prosperity of his own soul: whatever therefore is inconsistent with the pursuit and attainment of these important objects, he knows to be inconsistent with the general principles of gospel obedience, whether prohibited in so many words, or not. Now, these amusements appear, in their very nature, calculated to banish the fear of God; to dissipate the mind, to destroy its spirituality, to beget a carnal, sensual frame of spirit; than which nothing can be more destructive of vital godliness, and genuine religion.

The Christian, then, cannot indulge in them without exposing his own soul to the most imminent hazard of loss, and even ruin,—without setting an example to his brethren that cannot fail to prove injurious to their best interests, and hardening the minds of worldly men in unbelief, and encouraging them in those pursuits that entangle and ruin their souls. Now, where these practices are tolerated, or winked at in church members, they will ere long become general; and rapid declension from genuine godliness, and serious religion, will be the infallible consequence.

There may be an exact form of external order, there may be high pretensions to separation from the world in religious fellowship; but if this separation be not extended to the spirit and the conduct;—if there be "fellowship with them in

the unfruitful works of darkness," in their soul-ruining amusements, this separation is but an empty name, without any meaning, and without any use.

It is no wonder at all,—it is just what is to be expected, that those societies who, though professing separation from the world, are so "*like unto them*," in their carnal amusements and sensual gratifications, should be found lamentably deficient in point of vital godliness; and become *awful stumbling blocks* in the way, not only of "those who desire occasion" to be hardened in their impenitence and unbelief, but also of serious inquirers after truth; and especially after the scriptural order of the house of God. No really serious mind can ever reconcile the practice of these amusements with the influence of the fear of God; when, therefore, they observe societies professing separation from the world, indulging, or permitting their members to indulge in these sensual gratifications, they are led to consider this indulgence as an appendage of their system of church order, and must therefore regard that system with abhorrence. This, I am persuaded, has done more to prejudice the minds of real Christians against any attention to the scriptural order of a church, than all other things taken together. It surely, then, becomes churches that would enjoy the approbation of their Redeemer, and serve their generation, to pay serious and decided attention to the subject. This may occasionally prevent their increase, and even diminish their number; but it will assuredly enhance their spiritual prosperity, their comfort, and their usefulness.

SECTION VII.—*Unscriptural Marriages.*

Unscriptural marriages ought not to be overlooked among the causes of declension in Christian churches. That those who are the children of God should enter into a relation, so endearing in its nature, and so important in its consequences, with such only as appear to be fellow-partakers of grace, is the voice, not only of Scripture, but of reason and of common sense.

In the conduct of domestic economy, it is of the highest importance that both parties concur; but the religious education of children, the application of property to religious purposes, the cultivation of social intercourse with Christians, *principally*, with many other things, can only be mutual, when both parties are "in the Lord."

If in church fellowship, "evil communications corrupt good manners," what is to be expected as the result of an intercourse with an unbeliever, so close and so constant as that of the marriage union. Of the pernicious consequences of unscriptural marriages to the church of God, the whole history of the Old Testament, from the flood to the captivity of Judah, is one continued record.

The law of the New Testament, on this subject, is as express as that of the Old—that Christians should marry "only in the Lord." The transgression of this precept, therefore, is as direct a violation of the law of Christ, as drunkenness or any other crime, and ought to be made equally the subject of investigation and discipline, with other occurring evils. And when churches neglect, or wink at this sin, they disobey the Redeemer, injure his cause, and prove unfaithful to his people: and the practice being once tolerated, by consent or connivance, will gradually introduce laxness of discipline in other things, and pave the way to many other evils.

SECTION VIII.—*Addresses to pastors and churches.*

In bringing this inquiry to a close, I shall take the liberty of offering a few words; 1st, To my brethren in the pastoral office; 2nd, To church members in general.

I. *To pastors.*—Brethren, the relation in which we stand to our respective churches is entirely of a confidential kind. Our brethren called us to take the oversight of them, in full confidence that we would watch for their souls,—that we would make the peace, the purity, the prosperity of the body of Christ, our great concern: and we accepted their invitation in full confidence that they, as professed disciples of Christ, were ready to listen to the voice of their Lord, and to follow him; and it is only so long, and in so far, as this confidence subsists, that our relation to our churches can be either comfortable or useful. By what means then is this state of things to be continued? By our continuing to justify the confidence originally reposed in us, by seeking supremely the spiritual prosperity of our brethren, and guarding with habitual jealousy every avenue by which declension is likely to enter. This will give our brethren increasing confidence in us, give us an interest in their prayers,

and make our work comparatively easy and comfortable.

Called by our office to superintend the admission of members, let us beware of being influenced by any consideration, but a full conviction, founded on scriptural evidence, that those we admit are subjects of grace. If we allow ourselves to be swayed by any other motive, we may soon collect numbers around us; but we shall as certainly procure the declension, or work the ruin of our churches. It is extremely gratifying to our desires, the highest enjoyment we can experience on earth, to witness the fruit of our labours in the apparent conversion of sinners, and in the rapid increase of our churches; but if we allow ourselves to be influenced by any other motive than that of collecting "lively stones," and building "a spiritual house,"—if we allow our minds to be guided, or our conduct, in this important matter, regulated, by the desire of a numerous body, the wealth and respectability of applicants, or the prospect of more adequate and permanent support; while ministering to our present gratification, we are laying up provision for future shame and sorrow, disappointment and distress.

We have all seen and known what a trial of Christian principle the ordinance of discipline becomes. We have seen those who gave the fullest evidence of being the subjects of grace, have enough, and more than enough to do with all their patience, with all their coolness, with all their impartiality, with all their disinterested regard for the cause of the Redeemer, and the good of the church. What then have we to expect, if we let loose upon ourselves, and upon the church, a number of characters having no principle but self to guide them; having no concern for the cause of the Redeemer, no attachment to the church as such, no regard for its credit or respectability! We shall find them ready to sacrifice the peace, the unity, yea even the existence of the body, to the gratification of their passions, their humours, or their whims! We shall find them demanding that their mind should in every case be followed, as the only condition on which they will continue in fellowship with us! We shall often find them creating schisms, and forming factions, ready to revolt against the authority of Christ, and to thwart every attempt to administer, with impartiality, the discipline of his house. If scenes like these become the source of heart-

rending distress, to pastors and to churches, give great cause to the enemies of the Lord to blaspheme, stumble inquirers after truth, and confirm the minds of many Christians in the neglect of many of the laws of the Redeemer's house; ought we not, brethren, to beware how we, by our negligence, fondness for numbers, or other unworthy motives, contribute to procure these serious evils to ourselves and to others? "If any man would be wise in this world, let him become a fool that he may be wise; for the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong."

Farther, our connection with our churches will soon terminate; and we must ere long hand them down to the superintendence and management of others. How supremely desirable that we should be able to resign, not a *mere loose collection of men and women*, but a *Christian church*, attached in heart to the Lord, to his ordinances, and to each other for the truth's sake;—a society that will show by their conduct that a preacher was not the centre of their union, nor the bond of their association;—a society to which we can with confidence say, "I die, but God will surely visit you!" How cutting, how distressing the thought, that those societies which we have been collecting and superintending for years, should, in the hands of our successors, be dissipated and scattered like the chaff of the summer threshing-floor before the whirlwind; as not united together for the truth's sake, not willing to submit to the authority of Christ in all things, or, perhaps, judged unworthy of a place among his disciples;—that much of our labour in collecting churches, should only be preparing and accumulating distress and suffering, for those destined to succeed us; or, what is more to be dreaded and apprehended, that, pleading our negligence as their justification, they should take things as they find them, without trying a remedy!

Finally, brethren, let us remember that the day of dread decision is at hand, when we and our churches shall pass in solemn review before the tribunal of God! There, and then, "every man's work shall be made manifest, for the day shall declare it;"—"the fire shall try every man's work of what sort it is;"—"if any man's work abide the trial, he shall receive a reward,—if any man's

work shall be burnt he shall suffer loss;"—"if any man defile the temple of God, HIM WILL GOD DESTROY!!" This passage is so plain and simple, so solemn and awful, that it needs no comment. It is impossible for any serious mind to read it without, at once, seeing the supreme importance of the subject of the foregoing pages; and recognising the high responsibility under which every Christian pastor lies, to watch with jealousy every avenue, by which improper characters might get access into the temple of God to "defile it." If through their negligence, connivance, or worldly views, the ordinances of the Lord should be prostituted to worldly men, their souls entangled and ensnared, and the church corrupted and defiled; present purposes may be accomplished, *but future consequences will be awful!!*

But, brethren, we are called, not only to superintend admissions into the church, but also to "feed the flock of God with the wholesome words of our Lord Jesus Christ," and to watch for their souls. Let us then see to it, that we "keep back nothing that is profitable." Let us "not shun to declare all the counsel of God." Let every part of Christian truth, and Christian duty, have its own proper place, its own proper prominence in our public teaching. While we illustrate and enforce the doctrines of the gospel, and insist on the duties of personal religion, let us not neglect to insist on the nature of the relation subsisting among brethren in Christian fellowship, and the important social duties thence arising. On just views of this subject, carried into consistent practice, not a little of the peace, comfort, and edification of Christian societies depend.

Nor, in the discharge of this part of our duty to our brethren, let it be forgotten, that the gospel must be preached to fellow-men for the obedience of faith; that while we attend to the spiritual interests of our brethren, our fellow sinners must engage a share of our attention. If they attend on our ministry, they have a claim upon us, which we must recognise, by warning them faithfully and affectionately to flee from the wrath to come, and by exhibiting, in all its simplicity and suitableness, the pardoning mercy of God in Christ.

In watching for the souls of the brethren, we can do little to purpose except as we get them to go along with us. Hence the importance that they be well instructed in the nature, extent, and

obligation of this important duty;—that we strengthen their hands, and encourage their hearts in watching over one another in love;—in exhorting, admonishing, and warning each other as occasion may require. It is just in proportion as we get this spirit to pervade the body, that we may look for something like spiritual prosperity;—that we can obtain, in its full extent, the end of Christian association.

Let us also seek to infuse a spirit of social intercourse and prayer among the brethren. Let us encourage and countenance their frequent meetings for these purposes. Surely in proportion as the spirit and practice of prayer, social and personal, abounds, may we expect the countenance and blessing of “the Hearer of prayer,”—of Him who has said, “If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”

Let us labour to discourage and suppress, by our influence, our example, and our instruction, all vain and useless conformity to the maxims, amusements, and pursuits of a thoughtless, giddy, and dissipated age. These things suck out the vitals of genuine godliness, and destroy the very appearance of Bible Christianity, in religious professors. If we would instruct our brethren to purpose, if we would exhort and beseech with effect, if we would command with authority, we must go before them. We must show them we are in earnest, when we warn them of the dangerous tendency of conformity to the world. We must show them that we are not “binding, and laying on their shoulders heavy burdens, which we do not ourselves bear.” We must be moderate in our desires, sober in our deportment, temperate in all our gratifications;—not the votaries of an everchanging fashion, not the admirers of vain splendour and foolish show, not the imitators of a giddy multitude; but “examples to the believers,” of everything sober, grave, and self-denied.

Let such pastors as enjoy, in the providence of God, a measure of public countenance and popularity, not be high-minded, but fear;—fear for themselves,—fear for their churches. Let them beware of its fascinating influence upon their own hearts,—of its life-destroying influence upon their churches. Remember, brethren, that the mere accumulation of materials in the temple of God, is only accumulating fuel for the fire, if among

these should at last be found, “wood, hay, stubble;” yea, accumulating final disappointment and loss to yourselves, and seriously endangering the souls of Christ’s disciples. Be admonished then, brethren, in proportion to the public countenance you enjoy, to watch with “fear and trembling” over the *spiritual* prosperity of your churches; and to guard, with the utmost jealousy, the avenues of admission among them. Seek other, and better evidence of the Christianity of applicants, than their professed admiration of the talents you possess,—acquiescence with the doctrines you maintain,—and submission to the order you observe. All this may be, without any change of heart or of life.

Finally, brethren, let us be, increasingly, men of prayer. “Neither is he that planteth anything, nor he that watereth, but God that giveth the increase.” Let us then stand habitually in the Lord’s counsel, live near to him in secret, depend constantly on him for success in all our labours; and profess that dependence by constant, importunate, believing supplication at the throne of grace.

(To be continued.)

WESLEYAN METHODISM.

It has, our readers are aware, been from the first our practice, from year to year, to cast our eyes abroad on all sections of the gospel vineyard, that we might report progress concerning the work of God, always noting with care whatever was excellent, and holding it up for imitation, and, when circumstances required it, frankly animadverting on matters of an opposite character. With these views, and with the best feelings, we lately brought forward the subject of Methodism, never for a moment supposing our friendly strictures would be considered “an attack,” or call forth, from any quarter, aught in the shape of defence or vindication. But the following letter of the Rev. William Vevers, Chairman of the Hull District, shows we were mistaken:

To the Editor of the Christian Witness.

SIR,—The observations you have made on Wesleyan Methodism are of such a character as to demand a prompt and explicit reply; and I confide in your impartiality, as the Editor of a religious publication, for the insertion, in your next Number, of the present communication, which is avowedly in vindication of Methodism, that the antidote may be co-extensive with the crimination.

Your observations and those of your anonymous correspondents (not the most honourable

and manly correspondents) supply ample materials for a protracted reply; but as "the reason of things is found in few words," I shall study brevity.

I offer no remarks on your statistical statements. These are matters of minor importance when compared with the fundamental principles involved in this discussion. Methodism either is or is not the system which you and your correspondents describe it to be. If your and their representation of Methodism be a character, and not a caricature, then I admit with all possible sincerity that the sooner it is demolished, and the memorials of its existence scattered like chaff before the whirlwind, the better: but if it be a caricature, and not a character, as I AFFIRM IT IS, then you are bound by every principle of justice to admit into your pages vindictory communications; and if you refuse, you will inevitably expose yourself, and I think deservedly so, not merely to the distrust, but to the reproach of mankind. As a Wesleyan minister, who feels himself and his brethren grossly maligned by the article in question, I join issue with you and your correspondents, and shall proceed, without any further introductory remarks, to point out the fallacy and the falsehood of many of the "findings" of your correspondent "Aleph."

Several of the "findings" of Aleph are mere truisms obviously introduced to swell the number of accusatory articles; but as they do not affect the matter at issue, they may for the present pass without observation; and therefore I shall select those which are the most prominent, and the tendency of which is to place Methodism in the most offensive and objectionable light.

Aleph "finds" "that these gentlemen (the Wesleyan ministers) have power to occupy all the chapels when, by whom, and how they think proper." This is true in fact, but false in the popular construction of the statement; as its obvious design is, to convey an idea of irresponsible and tyrannical power possessed by the Conference! But what is the simple fact of the case? The Conference have the power, and the only power, to appoint ministers to occupy the pulpits; but it is only such persons as are recognised by the "deed of settlement" of each chapel, and only while such ministers preach the doctrines taught by the late Rev. John Wesley in his four volumes of sermons. Such, and such only, can be appointed by the Conference. I hold that this is one of the most equitable and scriptural arrangements that the ingenuity of man could have devised, constituting the proper balance of power, because it places limits to the power of the Conference, and also to that of the trustees. Your own experience in Chancery-proceedings with the trustees of the Tabernacle—the legal and apparently interminable proceedings of the Nonconformists in the case of Lady Hewley's Charity—the perversion of the pulpits formerly occupied by the old orthodox Presbyterians, but now possessed by the Socinians—are sufficient examples of the importance and necessity of such a definite and equitable settlement. The Conference have the power to appoint ministers to occupy the pulpits according to the terms of the deed: the trustees have the entire management of all pecuniary matters, with power to eject a minister from the pulpit, though even appointed by the Conference, if he should not be such a one as the deed recognises.

Can anything be more equitable? The power of appointment must be lodged somewhere, and there ought to be the power to remove, should any objectionable change take place after the appointment. I know of no religious system in Christendom in which the trustees have the power which they possess in the system of Methodism. How much of local discord would be prevented if the trustees of Nonconformist churches had the same degree of power! The trustees have not the power to appropriate the chapels to their own use; they are not proprietors, but trustees, whose rights are legally defined, and of which no effort has ever been, and, I believe, never will be made by the Methodist Conference to deprive them. This wise and prudential arrangement is the great sheet-anchor of Methodism; and I have a deep conviction that the more rigidly and candidly it is examined, the more it will commend itself to reasonable and candid men. It preserves the balance of power, so that the Conference cannot—I say, CANNOT tyrannize over the trustees, nor can the trustees trample upon the rights and privileges either of the ministers or the people. In reference to such an arrangement I would, with all possible sincerity, in a spirit of piety and patriotism, with an ardent love of liberty, and an unconquerable hatred of slavery, say, "ESTO PERPETUA!"

II. Aleph finds "that they can authorize what measures, erections, and collections they deem wise and necessary." This is false. 1. No chapel can be erected without the previous consent of the Chapel Building Committee, consisting of laymen and ministers. 2. The appropriation of collections made for embarrassed chapels is the act of a committee of laymen and ministers. 3. The application of *all* collections is made by laymen and ministers, generally of an equal number.

III. Aleph finds "that they have power to admit, suspend, expel, appoint, or re-appoint ministers, and power to receive and expel members, in opposition to local authorities, if they think proper so to do." This comprehends some portions of truth, but with a large amount of falsehood; and the whole sentence is so constructed as to convey impressions the very opposite to the truth. 1. They have power to admit candidates to the ministry; but such candidates must have been previously nominated, without being objected to, in the March Quarterly Meeting, where laymen greatly preponderate in number. This is the first step taken in reference to a candidate for the Wesleyan ministry. Is there any similar arrangement by which laymen can check or prevent the introduction of improper persons to the ministry either in the Established or Nonconformist churches? I know of none; but I shall be thankful either for correction or information. 2. They do suspend or expel from ministerial communion; but these acts are regulated by known and fixed rules and principles, not by mere whim and caprice; and to these rules all, without exception, are subject. This mutual submission to law is essential to the good government of all well-regulated communities, whether civil or religious. Liberty without law would be licentiousness. 3. They do appoint and re-appoint, but these arrangements are in harmony with the wishes of the people in the great majority of the cases. This is the general

rule, but there may be exceptions. These appointments being yearly ones, and at the longest for two years, unless there be a special invitation for a third year—a period beyond which the Conference cannot appoint the most influential minister in the body to any chapel in the Wesleyan Connexion—there can be no tyranny, nor any approach to it, in any such Conference acts. But “they receive and expel members in opposition to local authorities.” This is false. The reception and expulsion of members are regulated by fixed rules, than which nothing can be more reasonable and scriptural. What right have local authorities to contravene general and fixed rules? They are not Independent, but Connexional authorities. While they enjoy the privileges, surely they ought not to object to the rules and principles of the Connexion. That there is a material difference between Independent and Connexional principles of church government we admit; but surely an Independent cannot object to a fellow-subject giving a preference to the Connexional principles. If he do, what becomes of Independency? Is it not much preferable to be regulated by fixed and published rules than to be left to the whim or caprice of individual men? During the thirty-three years I have been in the ministry I have never known a case of expulsion that was tyrannical. It might at any time be said it was tyrannical, but that does not make it so.

IV. Aleph finds “that they nominate to all offices.” Certainly they do; but is that tyrannical? They nominate, but they do not elect. The election is with the members of the meeting. To allow them neither to nominate nor elect would be to prostrate the ministerial office to the dust. What endless confusion would result from a nomination by a multitude, each of which might propose his favourite man! Have you no choice in the election of deacons and other church officers at the Tabernacle?

V. Aleph finds “that they manage all the committees and institutions.” What a body of clever men the ministers must be to be able to manage everything and every man! This is too high a compliment, which we really do not merit. I shall not insult the *lay* members of our various committees by defending them from such imputations of pusillanimity. I bear them record that for general intelligence, Christian liberality, individual piety, and personal independence, they are at least equal to any similar number of Christian gentlemen holding office in any of the churches of Christendom.

VI. Aleph finds “that they have the appropriation of nearly all the funds.” This is false. There is not a fund in Methodism, with the exception of the Ministers’ Annuitant Society, and which is formed by *their own subscriptions* of £8 per annum, but what is placed under the management of laymen and ministers; and from the decision of each mixed committee there is no appeal, not even to the Conference. The committees report, but they do not appeal to the Conference. What an amount of power—tyrannical power—we exercise in receiving, without being able to alter any report! This is tyranny with a witness! What lover of power does not envy the men who have the power to receive information on any subject without being able to make the least alteration?

VII. Aleph finds “that the trustees cannot

sell property, however necessary, without their sanction.” Certainly not. It would be a violation of every principle of law and equity if they had this power. Trustees, you know as well as I do, Dr. Campbell, are not proprietors, but simply trustees, whose duties are defined, and who are responsible to the parties for whose benefit they act. Does Aleph know the difference between trusteeship and ownership? If he does, it was disingenuous to write as he has done; if he does not, he ought to be instructed in the first principles of law and equity. An ignorant or a disingenuous man would make sad havoc with any system which he might undertake to reform. It would be better to demolish it at once than entrust it to such a reformer.

VIII. Aleph finds “that no meeting can be called, letters written, nothing done or attempted, without leave first duly had and obtained of the Conference.” What a monstrous combination of men this Conference must be! How comes it to pass that they have not long since been compelled to expatriate themselves, and try some experiments with the Dey of Algiers? But what are the facts of this case? may I not say, this very horrible case? Why this is simply a prudential regulation, to prevent continual turmoil and confusion. There are, as you are well aware, in every community, men with whom wisdom will die—who are everything by turns and nothing long—who resemble the grasshoppers mentioned by Burke, who make the field ring with their impertinent clatter, and imagine that they are the only occupants; while, at the same time, there are numbers as wise, as prudent, as pious, and as independent, who silently and gratefully enjoy their privileges, who “lie down in green pastures, and are led beside the still waters.”

These are the chief “findings” of Aleph as exhibited in his *first* category. I think the Wesleyans may, as I am sure Methodism will, survive this caricature by Aleph. I should have been disposed to laugh at it if I had not met it in such a publication as the *CHRISTIAN WITNESS*. I suppose you know the writer; otherwise I should have thought it was a mere hoax, and that the writer was endeavouring to ascertain to what degree of assumption he might proceed without detection and exposure. But you give importance to this extraordinary exhibition of fallacy and falsehood. “This may safely be pronounced a document of great moment.” Certainly it is one of great moment. It shows that the race is not extinct of those of whom Locke says, “They know a little, presume a great deal, and so jump to a conclusion.” But you proceed and say, “The well-considered opinions of a writer so observant and so penetrating as Aleph deserve attention not only from the body to which he belongs, but from every section of the Christian church. If he is right, the present condition of Methodism,” &c. Why put the case hypothetically? His statements are either true or false. That they are *not true* I confidently affirm. I can perceive no evidence either of observation or penetration; and therefore they do not deserve your commendation or the attention of your readers.

There are other matters in the article which I think it due to you and to your readers to expose; but they must be delayed for another communication. I depend upon your Christian

candour for the insertion of this letter in the *CHRISTIAN WITNESS*. I think it respectful to you and to the public that this vindication of Methodism should not be anonymous, and therefore I subscribe myself,

Yours very faithfully,

Hull, January 16, 1847. W. VEVERS.

As Mr. VEVERS has not finished his reply, we shall at present no further remark upon it than that it is occupied with very secondary matters, and leaves every one of the strong points of the case wholly untouched, as the reader may at once perceive by glancing over the article in the *WITNESS*. Even on these small matters the argument is wholly fallacious. "Committees," "equal numbers," &c., go for nothing, since the *appointment of all is virtually with the preachers, towards whom they operate less as a check than as a shield*. We might justly here close our columns to any further communication of our correspondent, especially after the uncalled for and unjustifiable language of the third paragraph of his letter; but as the subject is one of very great moment, we shall admit the continuation, provided it be comprised within reasonable limits. Controversy with our brethren on the subject we do not desire; nay, we deprecate it; we prefer statement to disputation; but since it is forced upon us, a sense of duty will not suffer us to shrink, while, nevertheless, we shall studiously endeavour to conduct the argument in the spirit of love and kindness towards all concerned. But meantime, as the ears of despotic authority seldom hear the voice of truth, we shall give Mr. VEVERS the benefit of a small part of our correspondence, all of it proceeding from men of piety and respectability, and representing a number of the principal districts of the country.

No. I.

"I am a member of the Wesleyan Society, and have been a constant reader of your excellent periodicals from their first publication; but I do not know that anything which you have yet published has ever gratified me so much as the article on 'Wesleyan Methodism' in this month's *WITNESS*. It is my intention to write to all my friends at a distance, to recommend it to their notice, and I shall do the same in my own neighbourhood. I feel assured if the article above referred to were published in a separate form, it would have a most extensive circulation. It is just the sort of thing which is wanted at the present time to correct growing evils amongst our own body as a Connexion. We, the members, are greatly dissatisfied, as a body, with the proceedings of the last few years—I may say since the Centenary Movement in 1839; and the statistics of Methodism prove it as much as anything can do. It was not until the *Wesleyan Newspaper* was established that the Wes-

leyans had any periodical by which their views could be supported or promulgated, as it could not be expected that either the *Watchman* or *Magazines* would do it. I have often heard your character spoken of by men who stand very high in our Connexion as not only a thoroughly independent and honest man, but one who is not only likely to be a 'terror to evil-doers, but a praise to them who do well,' and so you will prove yourself to be by the continuation of articles like the present, in both your monthly periodicals. I believe the Church party were never so much alarmed at any publication as they are at your *PENNY MAGAZINE*."

No. II.

"I have been for many years an admirer of your uncompromising love of truth, and of your courageous manner of defending it. Your article on 'Wesleyan Methodism' in the *WITNESS* for the present month has, if possible, increased my admiration, and to such a degree, that I cannot refrain from letting you know that it is the very best thing that I have ever seen on the subject. As a Wesleyan Methodist of thirty-one years standing, I thank you, most heartily thank you, for your honest exposure of some of those evils that have tended to damp the zeal and lower the tone of piety amongst us. The superficial portion of the body, with the preachers, are highly offended with you for having gone out of your way to '*attack*' them, as they call it. I am sorry to inform you that did you know all about their movements, you might have written in language much stronger than that you employed in the article referred to. You will, perhaps, be surprised when I tell you that discipline is very much neglected amongst them. So lax has it become that some of the members are known to attend balls, to have dancing at their houses, to play at cards, and to attend concerts. Playing at cards is defended even by class-leaders, and pronounced harmless amusement! These things have been done openly, during the present winter, in Liverpool, without the smallest reproof being administered by the preachers. The spiritually-minded portion of the Connexion are all pleased with you for having thus exhibited the causes of our declension; they give you credit for the best intentions, and plainly see that you wrote not in anger, but in sorrow, when you made your observations respecting us.

"The following is extracted from a letter I received, a few days ago, from a particular friend of mine, a Wesleyan Association preacher: 'Do you still take the *CHRISTIAN WITNESS*? Have you read the article on "Wesleyan Methodism" in the Number for this month? If so, I would like to know your opinion of it. I consider it one of the most telling things that has yet appeared, because of the *truth* it contains, and the quarter from which it comes. I should think that article and others which it is more than probable it will call forth, will be a second edition of Gideon's barley-cake, that tumbled into the host of Midian, and upset their tents! Through this article, and some other things* that have been lately published, the eyes of the public are being opened, and consternation and dismay are spreading through the Conference Connexion. There is an attempt in the *Watchman* of the 13th instant to break the force of Dr.

* "Methodism as it is." Published by Waid.

Campbell's statements, and to excite the sympathy of the public; but, alas! the great question is, *Are his statements true or false? We know they are too true!*"

"Such are the sentiments of my friend on the subject. My object in writing to you is, just to let you know that your article is very much approved of in the country, and also in Liverpool, where I have spent the most of my religious life, and where I frequently go, and find your observations are very much admired. May you be long spared to wield the pen as the champion of truth, and may your efforts to purge the churches of our land from all the bad leaven that is amongst them, be crowned with success!"

No. III.

"Having been a regular subscriber to your very valuable and truth-telling periodical the *WITNESS*, since its commencement, I tender you, Sir, my best thanks, in conjunction with others of our Wesleyan friends, in this circuit, for your very valuable remarks on Methodism, as well as for the insertion of several excellent letters from others on the same subject. By the blessing of God I have been labouring, in one way or other, for twenty-five years to promote its interest; but I am sorry to say, from close observation, that we are rapidly going the wrong way in the best things. I believe, Sir, it is our system, as worked up to what it is now by a certain few, at head quarters, that has tended seriously to injure the preachers' piety, and to instil into them a spirit of Puseyitish dogmatism. I hope we shall be favoured with increasing information on the same important subject through the same medium, or I know not where we are to look for it.

*"Circuit Steward, Local Preacher, Trustee,
Leader, &c."*

No. IV.

"The perusal of your remarks on Methodism exceedingly pleased me. You have, in that article, so faithfully portrayed Methodism, as it is, and, I am sure, as it will be so long as the present Conference is in existence, that every liberal Methodist breast will respond with a hearty echo to the truth of its sentiments. Methodism, with its peculiarities, may have done very well, and it did do good a century ago; but it is not progressing; and as sure as it exists, it will retrograde, with a step steady as time; and Methodism will have passed away, gone, been lost in the stillness of a mightier death than ever the Conference dreamt of. The despotism of Methodist preachers, on account of the power they possess, is one cause of the rapid retrogradatory movement which it, at present, presents."

No. V.

"Many thanks to J. S., many more thanks to Aleph, but most is due to you, Sir, for the luminous, truthful, and correct portraiture of Wesleyan Methodism as drawn in your January Number of the *CHRISTIAN WITNESS*. Every Wesleyan minister, every local brother, every leader, trustee, and member of the body, you have made greatly your debtor; for you, like a skilful and determined surgeon, have probed the festering

wound to the bottom. You may have given pain, but it is with a desire to restore perfect soundness to the body spiritual. The ideas you have so excellently expressed are my own almost verbatim, and those of thousands besides in the kingdom. I have been a Methodist for upwards of forty years, have filled every office in the Methodist church a layman could be put into. I have borne every obloquy, expended some thousands of pounds in its support, and wished that both myself, my children, and my children's children unto the latest generation, should have lived and died members of this community; but alas! all-observant and disinterested men must see that, without a speedy reform, Methodism, in these realms, has reached the climax of its glory. Not those that are easy and silent in this church are its best friends; but those who having ventured their capital, spent their time and talents, and used their influence to promote it—but who, alas! now see Methodism retrograding rather than progressing. If the amount of monies received be a criterion of the healthy state of a church, then what church can vie with that of all others the most corrupt—the *Church of Rome*? The late excellent Dr. Adam Clarke once wrote me, and said, 'I rocked the Methodistic cradle in the Market-square of your town, forty years ago, and alas the infant is not yet got up,' and why? Because, as Aleph says, '*They find, they find.*' Oh that I had not found all he states I should find! There are now in the kingdoms as many unconverted souls as there were when, a century since, the Wesleys and Whitfields first began to sound the trumpet of alarm and salvation throughout the land, but now where are the Methodist preachers (Wesleyan ministers as they call themselves) going into our market-places, streets, and fields? No such sights are anywhere witnessed. No! this is left to their humble brethren the Primitives, alias the Ranters. Why does not the Conference honestly ask, *What is the cause of our little or no increase*, with all the vast and ponderous machinery in motion, daily, of sixteen or eighteen thousand preachers, itinerant and local, and of 30,000 leaders, stewards, and trustees? Alas! alas! a decided decrease in Ireland, and a paltry increase in England, is the upshot of all in the last year.—Is there not a cause? What is that cause? It is the '*system*,' the *polity*, the *oligarchy* of Wesleyan Methodism, that causes this dreadful state of things. Can you name a single town in England, from Land's End in Cornwall to Berwick-upon-Tweed, where Methodism has been established, and where will you not find laymen of noble, liberal, and British minds, who were once zealous, holy Methodists; but who now, with their families, are hanging loose to the system; if, with their children, they have not forsaken it? (these are called, as Aleph says, '*Backsliders.*') I would ask what is the cause of this? and let the tyrannic despotism of the Wesleyan system give the answer! Their worthy lay brethren have quarrelled with the preachers, in every circuit through the kingdom, because they would not be padlocked and thumb-screwed. 'The Conference,' as the late great Samuel Bradburn once said, 'have all the power, and the people have none.' Volumes might be easily written on this subject; the evil is incalculable. How can I request my children and grandchildren heartily?"

to join a church the polity and government of which I have conscientious and religious objections to, and see such capital and egregious evils in? The Methodism of 1747 will not do for 1847; the only cause of severance both of the New Connexion and others is one—viz., the narrow, contracted, unscriptural polity of the Conference, which possesses *irresponsible power*, and which says to their people, 'You pray and pay, we will govern and direct.' Alas, they have done so with a higher hand since the Centenary fund than they ever dared to do before; and hence, in all their societies, some are sickly and weak, and grieved in their hearts, and scores are leaving and going over to the Establishment and other churches,—and many of their hearers are afraid to join a church where, through the loopholes of a quarterly and leaders' meeting, the iron arm of the preachers, who (*ex officio*) always preside, being self-elected, is seen and felt. I thus write not as an enemy but as a friend to Methodism, and seeing its danger from the aforesaid causes, warn, intreat, and would persuade the ensuing Conference calmly to read your excellent remarks in the January Number; meantime let the body say as the people of England said, when Lord Wellington published, 'There wants no Reform, and there shall be none,' the people replied, 'There wants Reform, and Reform there shall be.'

No. VI.

"Having seen a review of the Wesleyan body in the first Number of the CHRISTIAN WITNESS for the present year, I confess it is to my satisfaction on the one hand, and regret on the other,—satisfied that the statements contained therein are correct, so far as my own views and experience go, and regret that such a society of Christians as that to which I belong should have fallen into such errors; but alas! how often do we find this the case where too few have the power; to say nothing of unconverted men, they are sure to fall into error, and bring reproach upon themselves and the church. But, Sir, I have no doubt that many of our society will view this with great attention, many having been looking earnestly for something from your powerful pen, which is calculated to be a great benefit to us as a body, and besides throwing open a door that many many have been wishing for, but the inquiry has been, 'Who shall begin?' And yet it has come when we had not the courage to do it ourselves. It is a matter of surprise as well as regret, to many, that souls are not added to the church; but why should it, when men of affluence are put into office, and the man of piety disregarded on account of his worldly circumstances, although life and conversation before the church have been an example of godliness for many years?

"I need not trouble you with any remarks upon the letters of J. S. or Aleph, being satisfied that the same have been seen and felt by many, but, looking beyond this, I believe there is not a body who might enjoy greater religious privileges and freedom than ours, if we kept strictly to the word of God, and not so much to man, and it behoves us to be up and doing, and to pray for the prosperity of Zion."

No. VII.

"I have read with pleasure your friendly and impartial review of the state of Wesleyan Methodism; I hope the Methodist authorities will give your essay a serious consideration, and apply themselves to the remedying of those evils and defects you have so plainly exhibited. Perhaps the *Watchman*, and some others of the Wesleys, will object to this free and fearless expression of your sentiments, will consider it a breach of Christian charity, and a departure from the principles of the Evangelical Alliance. But in this matter I think you have merited the eulogium which the wise man passed upon 'open reproof,' as being better than 'secret love.' The allusions you make to the services of the local preachers, and the indifference with which they are regarded by the 'Itinerants,' and the 'wealthy' Wesleys, have induced me to write this letter, and to state a fact which will perhaps confirm your allegation, and be of use on some future occasion. In a neighbouring circuit,* the officials connected with the chapel have passed a resolution that no *Local Preacher* shall occupy the pulpit in their chapel, (an exception was made in favour of one individual, but he nobly declined the honour, and observed he would 'stand or fall with his order.') It is unnecessary to remark, that this is a glaring departure from the rules of Methodism as established by its founder, and indicates a want of that piety, simplicity, and humility, which distinguished the first Methodists. With regard to the spiritual state of our societies, and the want of prosperity in our churches; this was the subject of conversation at our last quarterly meeting, and both ministers and leaders were agreed, that it was to be attributed principally to the want of piety in the *members who were converted*, and especially to those who *were members, and yet had never experienced a work of grace in their hearts*. There can be no doubt but that the hindrances which operate here are equally prevalent throughout the Methodist societies.

"A LOCAL PREACHER."

No. VIII.

"I have been most intimately acquainted with the Old Body of Wesleys for nearly thirty years. In reading the letters of Aleph and J. S. I was a little surprised, and agreeably so, that Methodism is so well understood; that it is so generally, either by preachers or people, I fear, is not the case; or surely such glaring evils would ere this have been brought to light. I do not discover, in the two letters referred to, anything that is not *strictly true*; and there are many, even in the Body of Wesleys, who could, and, I hope, will furnish the WITNESS with statements equally true. I shall be looking for those exposures that the good of the Body requires, and that Christianity demands. I have been and am ardently attached to Wesleyanism in its theology and doctrine; but have, for many years, been of opinion that, as a religious body, they are far gone from their original *piety and usefulness*, that their *exclusiveness* will be their ruin, and that the sooner it is *mended or ended* the better. In conclusion,

* The circuit where local preachers are prohibited the pulpit is "Barnsley."

I believe the WITNESS, in opening its columns to this subject, will render to *Christianity*, and the world, an eternal obligation."

No. IX.

To the Editor of the Christian Witness.

Sir,—The enclosed is from a Wesleyan local preacher of fifteen years' standing; and is sent in answer to a request of mine, that he would read the article in the CHRISTIAN WITNESS of January, on "Wesleyan Methodism," and then give me his opinion of it. I have been intimately acquainted with him for the last eight years, and know him to be one of, if not the best and most esteemed men on the Preachers' Plan of the circuit in which he labours. He has consented to its publication, if you deem it worthy.

C. WILLS.

8, Alfred-place, Blackfriars-road,
February 2nd, 1847.

"Barnstable, January 29th, 1847.

"My dear Friend,—Having been prevented by unavoidable circumstances from writing, prior to the receipt of your last, I purposely delayed after I received it till I had read the article in the CHRISTIAN WITNESS, on which you ask my opinion. I find it has created some stir, inasmuch as the publication being popular, and the Editor a man in general esteem, nothing from his pen, or under his supervision or sanction, can fail of producing an impression. My opinion of the letters is, that the statements they contain are *too true*. Indeed, I am enabled, from my own knowledge, to confirm many of the facts alleged. I fear, moreover, that if the evils are not speedily corrected, the decline of Methodism will be more rapid than its rise; and in its fall it will have mainly to blame those to whom it has been accustomed to look as its recognized guardians. It has long been a source of mortification to myself, that the Conference affects to treat the *people* as though they had *no opinion*, and required others to *think for them*—it being always expected that they will prove the ready tools for carrying their designs into effect. This is peculiarly the case in any political movement, which may turn to the advantage of what has been ridiculously termed 'Religious Conservatism.' Witness the opposition raised to the scheme of Lord John Russell, propounded some years since, for establishing National Education, and the more recent crusade against the grant to Maynooth College. This is the plan of operations:—A few of the preachers, or their parasites, (in connexional phrase denominated 'respectable,') meet in London, and resolve upon the course to be pursued; a number of circulars are then printed, containing a form of petition to Parliament, and a copy of which petition is forwarded to every superintendent preacher, with instructions to get up petitions from all 'our people,' and forward them to the Legislature. The 'people' are never consulted,—never see the petition,—perhaps, have not acquainted themselves with the question it involves,—and they sign it because the preacher recommends them so to do, and tells them it is their Christian duty! This course was adopted in the two instances to which I have before adverted; and the petitions thus got up were presented to Parliament as those of the Wesleyan body, although hundreds

signed them who had no connexion with the Methodist Society, and a vast proportion of children belonging to the Sunday-schools are included in the number! Those who dissent are stultified, or if they dare to give expression to their sentiments in a counter petition, they are immediately denominated by some self-important ecclesiastical functionary as 'a few obscure members of the society.' This was the case in an instance with which I am acquainted; and threats were also held out that the individual most active should be removed from his office in the society! But it must not be supposed that, if the 'people' have no voice, hand, or part in getting up these petitions, they have nothing to do with the 'sinews of war.' No; the expense is thrown upon the 'people' in what is termed the 'contingent fund collection.' This was done in 1846 to defray the expenses of the Anti-Maynooth agitation. The power assumed by the Methodist preachers, as a body, over the wills and consciences of their 'people,' is greater than has ever been wielded, with impunity, by any body of ecclesiastics; and it does not require a prophet's vision to foresee, that it is fast undermining the whole fabric of Methodism. I hope the article in the CHRISTIAN WITNESS of last month will have a salutary effect—that the Conference will be forewarned, and apply themselves to the correction of the evils so forcibly depicted, in time to ward off the consequences which else will inevitably ensue, and which all must deplore.

"K."

To men of sense, and skilful in the science of human nature, we offer these voluntary testimonies in support of our general case. It cannot fail to strike the reader that one spirit pervades, the whole of them—a spirit of devout grief—a spirit of wounded love! Such men cannot be safely trifled with. We therefore counsel all whom the matter doth or may concern, to leave off designating and stigmatizing the lamentations of such men as "spite" and "malice," "falsehood" and "faction." It is thus that tyranny has ever treated truth, and thus will it ever be, till truth has triumphed over tyranny, and driven her from the earth! With such documents before us we can listen with great equanimity to malicious vituperation, from whatever quarter and through whatever channel it may flow.

It will be further observed that throughout these letters the chief source of complaint is, DESPOTISM. This is the point in which they all culminate. This evil is the source of every other. Everywhere, and everywhere alike, the iron enters the soul! The hearts of holy men, in multitudes, are bleeding through it, on both sides of the Atlantic! The very last number received of our eminent contemporary, the *New York Evangelist*, states the matter as follows:

"In a letter to John Mason, dated London, January 13, 1790, Mr. Wesley uses this language: 'My dear brother—*As long as I live the people shall have no share in choosing either stewards or leaders among the Methodists. We have not and never had such a custom. We are no republicans, and never intend to be.*' Mr. Wesley was as good as his word. He never allowed to the people any voice in the government of the church. And such as he made the system it continues to be in England and America. In church matters they are 'no republicans, and never intend to be.' The class-leaders hold their office at the discretion of the preachers; the preachers are dependent on the presiding elder; the elders on the bishop; and the bishop on the General Conference, which, according to Bishop Hamline, is 'imperial in its relations, and saving the slight reservation of the constitution, all-controlling in its influences.' *From beginning to end the voice of not a solitary layman is heard in the direction. It is theirs to obey, not to rule. They must sit in silence, and carry out the high behest of the itinerancy. And all they can say is, 'We are no republicans, and never intend to be.'*"

"*The people shall have no share.*" So said good but mistaken John Wesley, but not so Paul of Tarsus. We invite the attention of those who worship at the shrine of a dogmatic despotism, to the testimony of the great historian of the Decline and Fall of the Roman Empire concerning the churches planted by the apostles:

"The primitive bishops were considered only as the first of their equals, and the honourable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrage of the whole congregation (church), every member of which supposed himself invested with a sacred and sacerdotal character.

"Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly."—*Decline and Fall*, chap.

[XV.]

Such is the testimony even of this arch-infidel philosopher, to the perfect liberty of the apostolic church polity—a polity

intended for Christ's church in all lands, and through all time; a testimony in unison with the word of God, and supported by the embodied history of the first ages. This great truth has long been buried, but a resurrection awaits it.

"*The people shall have no share.*" The time is gone for the safe utterance of such language in the heart of England. It is treason against the majesty of Truth! How long will good men continue blind to the signs of the times? The wise mariner is ever alive to the sure precursor of the rising storm, and shunning hopeless contest, he makes all haste to the nearest haven. Would that the Conference could be induced to ponder the doctrine of the great historian of England. "Nothing," says Hume, "is more surprising to those who consider human affairs with a philosophical eye than to see the easiness with which the many are governed by the few, and to observe the implicit submission with which men resign their own sentiments and passions to those of their rulers. When we enquire by what means this wonder is brought about, we shall find that as force is always on the side of the governed, the governors have nothing to support them but opinion. It is, therefore, on opinion only that government is founded; and this maxim extends to the most despotic and most military governments, as well as to the most free and most popular." Opinion once gone, all is gone! Prescription must give place to principle. Nothing is immortal but that which is founded on truth. Nothing is true which is contradictory to inspiration.

One word for all who may require it. Personal ends we have none to gain. We admitted our correspondents J. S. and Aleph on public grounds, deeply affecting the interests and usefulness of a great community, and through them the glory of the Lord and the progress of his kingdom; while in our own comments we simply obeyed the voice of the Most High: "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him,"—words, commenting on which, the great commentator Scott says, "This seems the *literal* import of this remarkable precept; but the spirit of it extends much farther, and shows that it evinces a *want of love to others* if we see them commit sin and continue in it with indifference, and without attempting to bring them to repent and forsake their

evil courses; and that mild, plain, and seasonable reproofs are the best expressions of love to our brother of which we are capable, though very difficult and generally unwelcome. *It is like seizing a serpent which is about to bite a man mortally, at the hazard of being bitten ourselves.*"

In the case before us the man is already and fearfully bitten, but, we hope, not mortally; and for ourselves we set "hazard" at defiance, so that we may rescue our brethren. We have testified; the nations have listened, and are now pondering the testimony. We will speak yet again, and again we shall be heard under every sky. We have spoken to facts, and counter testimony, by whomsoever given, will be unavailing. We have spoken in love; the Wesleyan people know it, and are proof against all attempts either to pervert our statements or misrepresent our intentions. In opening our columns to the discussion we feel we have done homage to truth, and lent a voice to the afflicted to plead their own wrongs. We could not have rejected the communications of J. S. and Aleph without violating those great principles which govern the exercise of our functions. Our jurisdiction is not confined to England and the Independents: it is co-extensive with the great globe and the church of the living God. Whatever concerns the Christian church or the human race concerns us. Our sole vocation is, to advance the good of man; and in order to that our only instrument is truth—truth—eternal truth! On this we take our stand, and from that position we can be displaced by nothing human.

PROVIDENT SOCIETIES.

THE attention of our readers has been of late much called to the subject of Provident Institutions, and we think that no topic can deserve more serious consideration; especially from the classes which, for the most part, compose our churches and congregations: whether regarded as a resource to individuals in sickness, and decline of life, or as adapted generally to improve our social relations, by diffusing a love for prudence and economy, such institutions must, we think, become of pre-eminent value. For these reasons we cordially recommend to the notice of our readers the "Christian Mutual Provident Society," an institution whose prospectus is before us, and to which we heartily wish success.

The Society contemplates, assurances upon lives,—allowance in sickness,—annuities, and endowments, and addresses itself more immediately to "ministers, members of churches, and others," whose principles and habits, as the

prospectus properly remarks, are a guarantee for its success.

The tables are a careful digest of the experience of 4,000 societies in all parts of the country, comprising all ages, and both sexes. We have always considered calculations founded upon limited data open to very serious objections. The truth is, that societies, though in the first instance addressing a particular class, or locality, seldom stop there, but endeavour to act upon the community at large. Hence, if the computations have not been widely drawn, derangement and disappointment are inevitable.

We observe too, that females are admitted to the sick allowance benefit. We confess our surprise, that this large and valuable class should have heretofore been, comparatively, overlooked in institutions of this kind. By far the larger number of females having to support themselves by personal industry, their exposure to the reverses of life is as great, if not greater, than that of the other sex; while their number, and general good character, will qualify them for membership in a Provident Institution. We are glad, therefore, to find from returns recently obtained by Mr. Neison, the Society's Actuary, that the contemplated benefits may, with perfect safety, be offered to females. We commend this to the consideration of Sunday-school Teachers, many of whom are females, and without support beyond their own earnings. In time of sickness, destitution stares them in the face, and anxiety and suffering wear them down.

By the Society's Tables, a female aged twenty, for 2d. a-week may secure six shillings per week in sickness until sixty years of age, and for a small sum more, that amount for the whole of life. The formation of local branches is another important feature in the Society's plan. It is notorious that many excellent and well-conducted local societies have been given up from the mere want of numbers and funds, which the circumstances or extent of their district could not supply; but by the comprehensive basis of this Society, any society, however small or distant, may conduct its own affairs with its own officers, yet form an integral part of a large Metropolitan Society with ample funds, and under the control and direction of men well versed in the matter.

One word as to deferred annuities, a class of benefits for ministers, which we hope to see congregations extensively taking up. A minister being thirty years old may be secured on his becoming sixty £50 per annum for the remainder of life by the trifling payment of £5 12s. 6d. per annum, or about one shilling each, for a congregation numbering 100 persons. Surely such a benefit is within the reach of all! For other advantages and details, we must refer our readers to the prospectus and tables, which may be obtained from the Office, No. 29, New Bridge-street, Blackfriars.

COMIC AND LIGHT LITERATURE.

SIR.—Permit me to thank you for the emphatic critical strictures which you have at various seasons given in the CHRISTIAN WITNESS on *Punch*, and similar Comic Literature. I agree with you in the conclusion, that such works are not at all adapted to the real wants of society, that they strongly tend to foster a diseased state

of moral feeling, and consequently to hinder the onward progress of Christianity. I can from personal knowledge testify that the perusal of such publications leads to the turning into matters of ridicule and mirth, things which in the mind of every true Christian are held sacred and divine. No considerations then, having respect to mere amusement, ought for a moment to be suffered to prevail over scriptural principle in this matter. The vast majority of the readers of *Punch*, it is certain, are of that class which most requires a literature of an opposite—a solemn and devout character. Works like *Punch* do not encourage, even in the least, those spiritual views and dispositions which the New Testament enjoins as requisite and proper in this sad and fallen world. Is it not evident, indeed, that they must have a directly contrary influence? I am convinced therefore, that genuine, vital Christianity and the spirit of drollery and mirth, which characterizes the Comic Literature, are incompatible. The one must necessarily in the end triumph over the other, and a regard for the interests of religion will induce every enlightened Christian to discontinue and oppose the moral nuisance.

With reference to works of fiction, I readily concur with the vigorous observations contained in the last WITNESS on the subject. It is lamentable to think what time, money, and intellectual energy are wasted on these publications, and of the pernicious influence they exert on mind and morals. Does it not hold generally true, that the lover of novels is *not* a lover of the Bible? A taste for fiction is, if I am not mistaken, very different from a taste for the pure stream of sacred truth, and how the two can largely co-exist in the same individual, I am unable to conceive. There is too much reason to suppose that some professing Christians are infected with the evil alluded to, which makes it the more necessary that a decided testimony should be borne against it.

I remain, &c., X. E.

February 7th, 1847.

SABBATH SERVICES.

SIR,—Believe me, it is not in the spirit of a censor, but of a mourner in Zion, that I have drawn up and now forward you the annexed protest against the discontinuance of Lord's day afternoon services. Will you allow it to be inserted in your CHRISTIAN WITNESS for March next? I have put it in the form of a protest because I thought it would be more brief and more intelligible, as it certainly was to myself more easy and satisfactory.

In harmony with my feeling on this subject, I subscribe myself,

Yours, &c.,
MARCUS.

Mansfield, Feb. 8, 1847.

PROTEST.

Because the Lord's day, as was the sabbath with ancient Israel, is a day of "*holy convocation*;" and to spend only three hours or three hours and a half in such holy convocation, with an interval of six hours, does not appear to comport with the Divine appointment; nor does it, as we conceive, agree with the practice of God's ancient people.

Because there are thousands of *mistresses of*

families and servants who either cannot or will not attend in the forenoon; and being, by the discontinuance of the afternoon service, precluded from attending then, have only the evening for the holy convocation, and even that is, in some cases, necessarily occupied for the children of the family.

Because there are thousands of *young men and young women* who had been accustomed to attend Divine service in the afternoon who now take occasion from such discontinuance to transgress the Divine law by "*doing their own ways*," finding their own pleasure, and speaking their own words," by going abroad on God's holy day.

Because our *husbandmen and labourers*, in many instances, lose the only opportunity they have on such day thus to assemble together; the consequence of which, it is easy to see, will be an increased desecration of the sacred day, and an augmented corruption of manners, in our villages and hamlets.

Because the more advanced *scholars of the Sunday-school*, who used to attend in the house of God, take advantage of the withdrawal of their teachers to leave the school; and, while the teachers retire to their devotions, these scholars go abroad into the fields or streets, and that, perhaps, unknown by and contrary to the will of their parents.

Because it tempts *masters of families*, who used to frequent the house of God then, to repair, if not to the public-house, yet to the fields; and *mistresses of families* to attend to domestic "*work*," or to make or receive visits; both which things are at variance with the Divine prohibition, which, in the former case, runs thus, "*Thou shalt do no manner of work*;" and in the latter, "*Let no man go out of his place on the sabbath-day*."

Because such conduct of the heads of families must have a most injurious bearing upon the *children, apprentices, and servants* of such families; for these, instead of being taken to the house of God with their respective heads, will either be taken with them elsewhere, or else be left to "*walk in the way of their heart and in the sight of their eyes*" on that hallowed day.

Because those who either cannot or will not attend public worship on the week-day need *all* the services and all the improvement which one sacred day can supply; nor, considering the corrupt state of society, can it be desirable that the *means* of counteracting such corruption should be diminished.

Because it is much to be doubted whether even pious characters will maintain the sacredness of the day during so long an interval as six hours. Nor can we divest ourselves of fear that a habit of sloth or of sensuality may be hereby engendered or promoted.

Because, however justifiable may be the reasons on account of which some who "*love the habitation of God's house*" decline coming more than twice, it is to be feared that those who attend public worship merely as a *routine* of service, will take advantage of it, and thus lose those opportunities which might, under a Divine blessing, have availed for their instruction and salvation.

Because, after all. We do think that where persons are not precluded by ill health, or distance, or other providential circumstances, from attending, in a majority of cases, *three lessons of instruction are better than two*.

Considering the spirit, taste, and circumstances of the times, we venture to add,

Because that, if *all* chapels and *all* churches were closed for six hours, and pleasure-grounds thrown open, in which our population might be "doing their own ways, finding their own pleasure, and speaking their own words," the result, as to sabbath sanctification and the religion and morals of society, must be fearful.

A DAY OF HUMILIATION.

SIR,—I have most anxiously looked over two of the religious publications for this month, to see if there was anything to be found in them relative to the subject of the duty, privilege, and necessity of the people of God holding a special meeting for humiliation and prayer unto him, that he would be merciful unto us and the nation at large, in this trying time of famine, disease, and death; and I freely confess that my not finding anything bearing upon the subject emboldens me to step forward, to address this letter to you, with a hope that you will use the great influence you possess by calling the attention of the more active ministers of the gospel in the Metropolis to take the matter up, and which, I doubt not, will be responded to throughout Britain.

It appears to me, that it will not be acting either like wise men or Christians, to let the greater part of the year pass without calling on the God of grace and providence to bless the seed which is already sown in the ground, and to *prepare* the earth for the reception of that which is yet to be put in, and to grant us an abundant harvest. A third year's failure would be most dreadful, for famine and death would then probably be felt as much in England as it is now in Ireland, whilst in that unhappy country it might be fivefold worse than it is.

We have it recorded in history, that "in the fifth, sixth, and seventh of Richard I., there was so great a dearth of provisions that wheat was sold at 20s. the quarter—this famine produced a pestilential fever, and it lasted from 1193 to 1195," and *we may* have a *third* year's dearth, and nothing but an Almighty arm can

preserve us from such an evil. *God alone can heal the land*, and without forgetting the general promise which he has given us, that *he* will hear and answer the cries of his people, suffer me to remind you of that in 2 Chron. vii. 14, which appears suitable to the present time. In the context, Jehovah intimates that the sins of the Jews would lead him to stop the heavens from giving rain, and cause him to send locusts and pestilence in the land, and in the compassion of his sovereignty he promised that, "If his people which were called by his name should humble themselves, *and pray*, and seek his face, and turn from their wicked ways, then he would hear from heaven, would *forgive their sin*, and would *heal their land*." We are a sinful nation, and even the people of God, who are called by his name, have too much reason to exclaim of themselves, "Unclean, unclean." We have reason to humble ourselves before God, confess our sins, acknowledge the righteous conduct of God in thus visiting us, and pray unto him to forgive our sins, heal the land, and sanctify the event to our general good.

Never, I believe, did the people of God pray unto him with a humble, penitent, and soul-wrestling spirit without receiving gracious answers of peace. He will be inquired of. I am aware that the ministers of the gospel do more or less in their several pulpits pray to Almighty God to have mercy upon the nation under the present calamity, but I could wish, (and cannot help thinking it is highly proper so to do,) that there should be a day set apart (as in the case of Tahiti) when all the chapels throughout our land should have full assemblies pouring out their hearts in prayer to God to stay the cause of want and famine, disease and death. Now, Sir, it strikes me that were the ministers of the gospel in London to agree to fix a day, (say Good Friday, 2nd of April,) to meet in their respective places of worship for united prayer, and was that arrangement to be announced in the different periodicals for March next, it would be generally taken up by the ministers in the country. Recommending the subject matter of this letter to your serious attention.

I remain, &c.,

Feb. 8th, 1847.

A DEVONSHIRE DEACON.

Biography.

REV. F. H. GREEN.

THE name of FRANCIS HENRY GREEN, late pastor of the Independent church, Moreton-in-the-Marsh, Gloucestershire, will long live in the memories and affections of all who knew him. He was born in London in the year 1811. His parents were members of the Baptist church then under the pastoral care of the late venerable Dr. Rippon; but of their guardianship he was soon deprived. At the age of seven years he was left an orphan, when an uncle kindly received him under his roof, and treated him as a member of his own family. Of him, and especially

of the motherly solicitude of his aunt, Miss Green, our deceased brother always spoke with the warmest gratitude. In that lady, and in the discipline she blended with the purest tenderness, coupled with her daily religious conversation, he saw a winning portraiture of piety; and to the joy of her heart he became, while young, a follower of Him who says, "They that seek me *early* shall find me." Having "given himself to the Lord, he gave himself to his people by the will of God." He joined the Independent church at Highworth, in Wiltshire, when under the pastoral care of Mr. Larter,

and engaged in "works of faith and labours of love," which impressed all around him with the conviction that

"A flower when offer'd in the bud
Is no mean sacrifice."

He soon expressed a desire to enter the Christian ministry, and in this he was wisely encouraged by Mr. Jerome Clapp, then settled at Cirencester. Under his tuition he remained between one and two years. In May, 1836, he supplied the Congregational church at Chedworth, Wiltshire. His probationary labours proving very acceptable, he became pastor of the church in October following. In June, 1839, he visited Moreton, having been appointed to an open-air preaching tour under the auspices of that laborious and exemplary body, the Gloucestershire Union. At this time the church at Moreton were deprived, through the infirmities of their former devoted minister, Mr. Mann, of pastoral supervision. Agreeably to his desire, and in accordance with his advice, they tendered to our departed brother a unanimous invitation to the pastoral office. This invitation he, attracted by the opportunities of extended usefulness that appeared, to the joy of the church, accepted in the following October. For about four years and four months was it their privilege to see him "go in and out among them." He found the church consisting of *sixteen* members, and during the above short period it increased to *eighty-four*.

For nearly two years before his last illness his health was more or less enfeebled. It was only during the closing year of his earthly sojourn, however, that his constitution seemed materially affected, and not till about eight or ten weeks before his death had he any serious apprehension as to what might be the issue. Even during these weeks the occasional gleams of hope, so characteristic of pulmonary consumption, streaked the horizon of his sick chamber. For some time prior to his dissolution, however, these, one by one, were quenched, and he daily anticipated its approach. He did so without a shudder. During one of my visits in December, 1843, he said, "I have great reason to be thankful; the Lord, in his mercy, does not allow the enemy of souls to disturb me; *I have peace*." Again, in the following January, when certainly a striking change was very visible in his appearance, I said, "Oh! my brother, I am glad to learn you continue to realize such joy and peace." He firmly but sweetly rejoined, "I have no

triumph, but *I am in peace*. I feel I am moving slowly through the dark valley, but Christ's presence cheers me. I have the full assurance that he 'will not cast me out.'" He then expressed his thankfulness that the congregation had not diminished during his illness, and having, at his own request, assured him I should be happy occasionally to supply his pulpit, I judged it imprudent to prolong my visit, though I feared it was the last time I should see him. We shook hands, and wept together. Emotion, for several seconds, checked utterance. The founts of fraternal feeling were stirred to their depths in each bosom. At last he broke the silence by saying, "It is all well," and again held out his pallid hand, giving to mine a last pressure of ineffable tenderness. Speak I could not, but gently withdrew, with my heart full with David's elegy on Jonathan: "Oh! my brother, very pleasant hast thou been to me."

It has sometimes been asked, "Had he no reflections that he had not more carefully attended to his health?" Not one that I am aware of. His eye, in all his engagements for the Divine glory, was "single," and his conscience, in this respect, was without a cloud. Did he then imagine his "labours more abundant" were without a spot, and rendered him deserving? Let us hear himself. The beloved brother who officiated at his funeral, while conversing with the deceased, spoke of the work in which they had been mutually engaged; when brother Green, in an apparent paroxysm of godly sorrow, exclaimed, "The sins—oh! the sins of our ministry!" while big rolling tears chased each other down his sunken cheeks. And when his own excellent cousin adverted to his labours, our brother replied with the deepest emotion, "My labours! I depend not on my labours, but on *that blood alone which cleanseth from all sin*." "All his springs were in God:" hence his confidence in prospect of leaving the companion of his bosom and the now fatherless little ones. Addressing the mother, he said, "I put my trust in God; if *you* do so, he will provide." He devoted the day before his death to giving advice as to what should be laid before his about-to-be-bereaved flock, with the view of guiding them in choice of a shepherd; and the active pastor shone out in the expiring man. He also gave a few directions as to his funeral. He had ever cherished an antipathy to allocating in a burying-ground distinct spots to the rich and distinct ones to the poor; and hence,

in alluding to the death of a member "poor in this world, but rich in faith," he said, "I should like to be laid beside John ———." To the endeared young friend (who was and is "his own son in the gospel") with him that day, and during the night prior to the morning of his decease, he quoted with much serene vigour David's "last words:" "He hath made with me an everlasting covenant, ordered in all things and sure," placing the emphasis of his wonder and gratitude on "ordered in *all* things." His affectionate visitor having said, "I have no doubt you now find the passage to be sweet which declares, 'I will never leave thee; I will never forsake thee,'" he replied, "I do; but I find this passage to be equally sweet, 'I will receive you graciously; I will love you freely.'" A little before "the closing scene," having the hand of a near relative in his, he said, "I feel assured we shall be a whole family in heaven," and like the young martyr Stephen, "he fell asleep," to open his eyes on the world "where parting is a sound unknown."

Thus died Francis Henry Green, on Thursday, February 22, 1844, a few minutes after ten in the morning, at the early age of thirty-three. He seldom adverted to his own experience during health, and even in prospect of death did not say much; but what he did utter in that solemn searching season presents a beautiful and sublime finish to his memorable life. "Mark the perfect man, and behold the upright; for the end of that man is peace."

He was interred in the spot he had chosen on the following Tuesday. Mr. Cuzens, the amiable and devoted pastor of the Congregational church, Broadway, Worcestershire, officiated both in the chapel and at the grave. During the delivery of the funeral oration the greatest attention beamed in every countenance, while the deep-drawn sigh and copiously falling tears thrillingly attested the veneration in which the deceased had been held. His funeral sermon was preached by the writer on the following Lord's day to a crowded and weeping audience, from Neh. vii. 2, "He was a faithful man, and feared God above many."

As a *Christian*, brother Green was pre-eminent for piety. All who had opportunity of intercourse with him felt they were in the presence of a "man of God." While he seemed to diffuse an unctuous solemnity all around him, none of "Zion's

children" have ever been more "joyful in their King." He lived as if he thought "'twas impious in a good man to be sad," and yet, at the same time, acted as if he felt the pressure on his spirit of "the powers of the world to come." He "walked in the truth," and was therefore holy and happy.

As a *minister*, he was devoted. He diligently cultivated the talents with which the great Master had entrusted him. His mind was peculiarly vigorous, capable of a comprehensive grasp, minutely discriminating, and of very considerable retentive power. No sooner had he confessed the Saviour than his laborious habits of mental application induced a feebleness in his sight, to which he was subject ever since we knew him. He was influenced by method in all he did. He had his regular hours, not only for private devotion and study, but for domestic religion and the family board, for pastoral visitation and public engagements. All these had their respective places, compact and entire, in the system he formed. Hence he was always busy and invariably punctual. To the kindness of friends, when that threatened to disarrange his plan, he had moral courage enough to give a duly-appreciating dignified negative. This he felt to be *imperious* on *him*, however regretted by *them*. His discourses were redolent of the gospel theme. He did not deal in scholastic philosophy, nor in the efficacy of what men call the sacraments, nor in the icicle beauty of mere morality. No! his leading and ever-recurring subject was reconciliation to God through the death of his Son; and when his health was breaking up he was engaged in a series of discourses on the all-important topic of justification by faith in Christ.

He was indeed a *labourer*. On the sabbath he had a Bible-class at six o'clock in the morning, prayer-meeting at seven, preaching at half-past ten, village sermon at two, evening discourse at six, and a prayer-meeting at the close. In addition to these six engagements on the Lord's day he had four or five services during the week, for he was not only a "pastor and teacher," but he did "the work of an evangelist." He toiled, often on foot, through tedious journeys, under scorching suns, and nightly damps, and beating tempests, so that the howling storm in which he was frequently wrapt seemed, at his every step, vocal with the cry, "My heart's desire and prayer to God for sinners is, that they may be saved."

He was "in labours more abundant." When sickness had greatly enfeebled him he was unwilling to relax his efforts, and to a village where the gospel had been richly blessed he seemed determined to go, (as one expressed it,) "so long as he was able to move." "He was in season and out of season, making full proof of his ministry." Numerous were the kind and faithful entreaties pressed upon him by his endeared partner and admiring friends, to take care lest his very vigour should be thickly sowing in his constitution the seeds of disease. "I do not feel it yet," was his usual reply; and his unslumbering sense of obligation to *present* labour he allowed to supplant the capability of a laborious *future*. His dread of everything like "inglorious ease" prevented him perceiving that apparent indulgence in selfish sloth was one thing, and "nursing his body for Christ" another. In this our brother erred; but, hush!

"While his own ardour gave the final blow,
And help'd to plant the wound that laid him low,"

it was permitted by the inscrutable providence of Him, one of whose most "wonderful counsels" often is

"The brightest, still the fleetest."

As a *pastor*, brother Green will ever be embalmed in "the heart of hearts" of his late flock. Faithfully did he unfold to them their privileges; kindly did he inculcate their duties; while his shepherd-like care of them proved he performed most effectively one of the most difficult parts of a minister's duty. His visits were strictly pastoral, and in cases of sickness he was peculiarly exemplary. "Mr. Green," said a member of his charge on the day of his funeral, "was to me, in my sickness, as a father." None could with more exquisite propriety than he appropriate the language of the apostle: "We were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us."

As a *fellow-labourer* he was much beloved by his brethren in the ministry. He was Secretary of a Pastoral Association in the neighbourhood, in which Independent and Baptist brethren meet, once in two months, for mutual improvement. His death, they feel, has removed from their midst "a burning and shining

light." Seldom do they meet without virtually, as with one voice, exclaiming, "Forgive the wish that would have kept thee here."

As a *husband* and a *father* his mourning and estimable widow and his bereaved little ones can attest the kindness of his heart and the largeness of his love. "Being dead he yet speaketh" in their domestic sanctuary. His example and his instructions were the invaluable boon he left them, and most affectionately do we commend them to Him who is "the widow's God and the Father of the fatherless."

In one word, our departed brother, Francis Henry Green,

"Allured to brighter worlds, and led the way."

Truly "the memory of the just is blessed!" A. M. S.

Blockley, Worcestershire,
May, 1846.

MRS. NICHOLS, OF BEAMINSTER.

On the 18th of November, this pious and truly amiable lady exchanged time for eternity; earth for heaven. Her history presents no extraordinary, striking vicissitudes; but it exhibits instructively the Christian character in the shade of private life, and the sustaining power of Christian principles in suffering and death. We are not aware exactly to what extent she enjoyed the benefit of religious instruction and example in early life. Our knowledge of her history commences with the fact that she was the wife of one who was a respected member, as his father had been a deacon, of the Independent church at Warminster, Wilts. She was, herself, honoured to number, among her children, two devoted to the service of the Redeemer in the ministry of the gospel; one who died several years since in early life, leaving behind him a fragrant memory for personal and ministerial excellence during his short course; the other, the Rev. Samuel Nichols, who has laboured at Lower Darwen, Lancashire, many years with eminent ability and success.

It was not till she had reached her sixty-fourth year that she ventured to connect herself with the professing church at Beaminster, under the care of the Rev. Alfred Bishop. This perhaps was to be lamented. There is reason to believe that long before, she had good reason to believe herself a possessor of renewing grace, and consequently a right to the appropriate privileges of the kingdom. But peculiar humility, characteristic self-jealousy, a fear, carried perhaps to an extreme, lest she should appear other than she really was, and bring any dishonour on the Christian name, kept her to so late a period of life in the outer court of the sanctuary. We do not state this, to recommend it. An early adoption of the badge of discipleship, provided it be accompanied by sincerity, is both a duty and a blessing. Better, however, infinitely better is it even to err on this side, the side of unnecessary fear and caution, than to rush into

a public profession from motives of self-interest, ignorance, or superstition. It is, at the same time, a remarkable fact in *her* case, that however backward and timid she might be on this subject previously, from the time of her decided avowal of Christianity, she seemed almost invariably free from what are technically called "doubts and fears," respecting her interest in Christ. Though constantly and deeply lamenting felt deficiencies of character, shortcomings in duty, want of more energy, and enjoyment in the divine life, &c., she still seemed to maintain an unshaken confidence in her Saviour's love, and a lively hope of salvation through his grace. If she ever met with "an old disciple" making use of the too customary language on these subjects, expressive of doubt and misgiving as to personal safety and future prospects, she would sometimes rebuke such a practice as dishonourable to the gospel, and say, "What, *you!* who have so long known the Lord, talk in this way! I am ashamed of you!" Do not many professors seem to cherish such a temper of mind, instead of repressing it? As if, almost, the habitual confession of their want of evidence were a compensation for it; or the avowal of a gloomy, unprosperous state of soul an apology for its continuance!

Our friend was during several of the latter years of her life a severe sufferer from bodily pains and weakness, depriving her to a great degree of that access to the privileges of the sanctuary in which she had delighted. Under these circumstances, her efforts to attend occasionally in the house of God were often beyond her strength. She is now a worshipper in that better temple from which she shall "go no more out for ever."

Whether in health or sickness, her naturally kind, gentle, affectionate spirit, refined and sustained by grace, manifested itself to all around her. To the poor and the young she was especi-

ally endeared. Many of the latter, both of those in her house who passed through a course of scholastic instruction under her daughter's tuition, and of those who belonged to the church and congregation, will testify to this, by their respectful and regretful remembrance of her.

As nature sank, and the death struggle approached, the equanimity, resignation, and hopefulness of her spirit, remained the same. When asked, at an early period of her last illness, whether she hoped to "go to heaven," her immediate answer was in the affirmative. And when asked again what was the reason of her hope, she replied with a degree of surprise, "Why should you ask me? *Has not Christ died for me?*" Happy the Christian who can thus, in sincerity of mind, go *straight to the cross*, and "simply clinging" there, lose all fear for the result! When, as in this case, warranted and sustained by correspondent evidences in the heart and life, it is the most "excellent way," worth a thousand circumlocutions and uncertainties and qualifications (in other words, "ifs and buts") too commonly heard from the lips of even aged professors. The last time her pastor visited her, on his saying, "How are you?" She instantly replied, "Almost at home!" He thought of Richard Baxter's answer in similar circumstances, "Almost well!" and of the martyr Taylor, who when going to execution, said, looking across the fields which were in his way to the stake. "Two stiles more, and I shall be at my Father's house!"

A very little time before her last breath was drawn, on her daughter once more inquiring as to the foundation of her hope, her reply was, with peculiar energy, "CHRIST! CHRIST! CHRIST!"

Her funeral sermon was preached on sabbath evening, the 29th, from 1 Thess. iv. 16, "The dead in Christ shall rise first." A. B.

Beaminstor, Dec. 3rd, 1846.

Church Affairs.

THE FAVOURED THREE!

THE Anglo-Catholic party have declared that their hope is in the Colonies; and according to appearances, that hope is well founded. The following letter, just received, will explain our meaning:

*Hobart Town, Van Diemen's Land,
September 4, 1846.*

SIR,—Though your labours in the cause of Christ have long since gained you the esteem and affection of Independents in every part of the British empire, yet the circulation of the CHRISTIAN WITNESS and PENNY MAGAZINE has taught us that Congregationalists will also find in you a defender of their religious liberty. With these feelings I venture to trouble you with a few lines. About three years ago Dr. Nixon was made Lord Bishop of Tasmania. Before his arrival all denominations lived in perfect harmony with each other; but the moment he set his foot on these shores he began his schismatical

labours, and taught the clergy of the Church of England that *they* ALONE are the lawful teachers of the people; that all others are heretics! When invited to join the Bible Society, his answer was, that, as a *Bishop* of the Church of England, he could not do so. He called the Roman Catholic Bishop to account for assuming the title of Bishop of Hobart Town; he quarrelled with the Government because it checked his absurd pretensions; he ordered the prayer for the Lieutenant-Governor to be read after that for the clergy and people (previous to his arrival it had been read *before*); and he next roused some of the clergy to protest against his arbitrary proceedings in trying to dismiss clergymen without trial. In fact he strives to imitate the Bishop of Exeter. You are aware that the title of Lord Bishop, especially when associated with accomplished manners and many amiable private qualities, is sure to gain over parties who are otherwise quite indifferent to all religion. Such is the case here, and such persons are ever ready to worship and magnify their idol; he has, therefore, secured a certain amount of

influence, highly dangerous to the well-being of the colony. However, with all his pretensions, he was soon taught that he had no power even over his own clergy; and he has now proceeded to England for the purpose of procuring the establishment of an Ecclesiastical Court here. At present there is no Established Church here—all denominations are on the same footing; but, as usual, the Church of England gets the lion's share, receiving no less than £7000 from this small colony! The Church of Scotland, the Church of Rome, and even the Wesleyans and Baptists receive salaries from the Government; our ministers, of course, refuse assistance from the Government.

I would now call your attention to the circumstance that Dr. Nixon has proceeded to London with a view to obtain the establishment of an Ecclesiastical Court here; and by the enclosed copy you will see that our ministers have petitioned the Queen against it. The Presbyterians also petition, and take their stand upon the Act of Union, according to which no such power as Dr. Nixon seeks can be legally granted. I send you a copy of their petition by a passenger on board of the vessel which takes this. May I ask you to take means of rousing our denomination throughout the Colonies to assert their equal rights in opposition to the assumptions of prelacy? For the Bishops of New Zealand and New South Wales are of the same character as Dr. Nixon—rank Puseyites.

When will our own body arise as one man in demanding the most perfect equality? How long is the Government to aid in propagating the most pernicious errors with the money taken from our pockets? How long is the chief magistrate to heap titles and distinctions upon men holding certain religious opinions?

I trust your labours will tend to open the eyes of the people. At present we have ordered only 80 copies per month of the CHRISTIAN WITNESS and 300 of the PENNY MAGAZINE; but we hope to treble this number. I send you a local paper for further information, and remain, Rev. Sir,

Yours most respectfully,

F. HALLER.

This important communication was accompanied by a copy of the Petition to the Queen, from which we extract the following:

"That your Majesty's Petitioners emigrated to this colony for the purpose of promoting the moral and religious welfare of their fellow-countrymen.

"That while they claim no support from the public treasury, which is accorded to all denominations in this colony, they beg to present the following statement, as evidence that their labours have not been in vain. Within a period of fifteen years they have secured the erection of fourteen places of worship, and the establishment of twelve sabbath-schools, in which above seven hundred children are gratuitously taught by eighty seven members of their respective churches and congregations.

"That your Majesty's Petitioners have not confined their exertions for the extension of true religion and morality to the free inhabitants of the colony, but have also directed their attention to the improvement of the convict population; having gratuitously supplied religious instruction, either statedly or occasionally, at road

stations, in hospitals, and at other places, with the full sanction of the local authorities. That these labours were continued until your Majesty's Government directed that the prisoners should receive religious instruction from such persons ONLY as belong to the ANGLICAN, WESLEYAN, or ROMAN CATHOLIC CHURCH."

Reader! ere you proceed, pause and ponder this statement, which is now under the eye of England's Sovereign. Whence this odious selection of the Wesleyans for regal favour, with its attendant insult to Independents, Baptists, Presbyterians of every class, and all other bodies of Christians? These—let the world hear it!—these are all prohibited from preaching the love of God even to the "convict population," the very offscouring of British society! These form no small part of the entire community. A grand opportunity was here furnished the Methodist preachers for the display of a noble magnanimity such as that manifested by the local preacher—mentioned in the extract No. VII., page 119, of our present Number—who scorned the odious exception made in his favour. The Rev. John M'Kenny, and W. B. Boyce, however, with John Eggleston, E. Sweetman, J. A. Manton, H. H. Gaud, and John Harcourt, have other notions of magnanimity. These good men, like Crabbe's sage, prefer

Solid pudding to empty praise.

They rejoice, it appears, in state pay and state patronage, and in a joint patent of privilege as the sole and only teachers of abandoned women and profligate men, pickpockets, thieves, and robbers! Surely such a mark of preference for the Methodists, on the part of "the powers that be," ought to excite serious attention both as to its causes and its effects. Did we not assign the true cause in our Number for January, in the following words? "The parasitical position in which the Old Conference has always stood with respect to the Established Church, has conciliated the regard of multitudes for Methodism, for whom the Liberalism and spirituality of Nonconformity presented few attractions. On this ground they have gone forth to the harvest of souls in these realms, and in the COLONIES, with peculiar advantages as compared with the Independents and Baptists." He has small claim to sagacity who sees not, with grief, that the effect can only prove mischievous to the interests of true religion and perfect liberty. It is time for all denominations to look at this matter. The Wesleyan community is second to none in its abundance of laymen highly endowed with a

sense of honour, of justice, and of patriotism, and no small portion of its ministry is composed of men likeminded: to the serious attention of all such we commend these mournful and alarming facts, in the fullest confidence that they will produce their proper impression, and, combined with other facts daily accumulating, in due season lead to proper action. This is the proper time for giving the annexed article, which we had selected with special pleasure, from the *Nonconformist*.

STATE CHURCHISM.

THE BLADE, THE EAR, AND THE FULL CORN
IN THE EAR.

THE systematic neutrality of English Dissent, in regard to the question of Church Establishments, is producing, as might have been looked for, its proper fruits. The *State-church principle* has seeded—and plants from the parent stock, in different stages of growth and maturity, appear in our colonies. Wherever British commerce establishes a permanent settlement, wherever British force effects a conquest, wherever British emigrants carry with them the customs, laws, and institutions of their native land, thither, sooner or later, by force or by fraud, with or without the consent of the colonists, a "Government Christianity," is sure to push its way. It is computed that nearly one-third of the globe is now subject to our dominion—and it is deeply melancholy to reflect, that over so vast a surface negligence and indifference are allowing a pernicious ecclesiastical system to scatter its seeds broad-cast, without even a show of opposition. The fact perplexes, confounds, overwhelms us. At great expense—by means of heroic devotedness on the part of not a few missionaries—not without frequent stirring and pathetic appeals to the liberality of the Christian public—we aim to give the gospel to those of our countrymen who have quitted their own shores for distant colonies; and yet we coldly look on, and without protest, almost without remark, witness the planting, growth, and withering influence of institutions, which we admit to be fatal obstacles, whether at home or abroad, to all genuine and hearty religion. Such anomalies stagger us outright—and reluctant as we are to trespass beyond the etiquette of public journalism, such anomalies will compel us, we fear, ere long, to seek explanation from individuals, by name, whose position warrants the belief that they are best able to solve the mystery.

A week or two since we gave our readers a brief report of a public meeting held on the 26th of July last, at Adelaide, South Australia—a meeting, evidently enough, got up under the auspices of Government officials—at which an attempt was made, unsuccessfully it is true, to prevail upon the inhabitants to sanction State support in behalf of their religious institutions. On the 24th of the previous month the session of the Legislative Council was opened by his Excellency Lieutenant-Governor Robe. From the speech of that functionary we take the following extract:

"The provisions heretofore made from the revenues of the province for purposes of religion

and religious instruction are quite inadequate. Judging from returns lately laid before Parliament, it would appear that South Australia is one of the most backward of all the colonies of the British empire in providing from its public resources for the means of worshipping that Being to whom we owe our existence, and all the blessings we enjoy. This should not be; it is not in accordance with the spirit of the colonists themselves. Let it no longer be a reproach upon the Government and the legislative body of the province having control over the public finances. The members of the Church of England, forming more than half of the entire population, have lately received the benefit of two additional clergymen sent among them, but for these we are mainly indebted to the pious zeal of our friends in England. The due apportioning Government aid among the different sects of professing Christians is a question of some difficulty, but it is not, I trust, insurmountable."

The Legislative Council were not backward in adopting his Excellency's suggestion. Within a short period of the opening of the session, they hurried through the following resolution:

"That his Excellency be requested to introduce into the estimates for the financial year 1847, a sum of money for religious and educational purposes, to be apportioned amongst the different denominations of Christians in the province, in the ratio of their numbers, according to the late census returns, and to be applied by their respective bodies, either in building places of worship, the support of ministers of religion, the erection of school-houses, or the maintenance of schoolmasters or schoolmistresses; the sums, as apportioned, to be paid to, and appropriated by, a limited number of individuals in the nature of trustees, to be nominated by the respective bodies, and the trustees to furnish a report to his Excellency the Governor, of their appropriation, accompanied by a proper statement of accounts, to be laid before the Council."

This is the *Establishment principle in the blade*. Thus modestly, and with seeming impartiality, it pushes itself from beneath the surface of the colonial soil. Thus, in its early stage, it developed its form in Van Dieman's Land. The pressure of financial embarrassment is felt, and, lo! Government generosity confines itself within the limits of a single sect—the Church of England. Other denominations, taught in too many instances to look up to the civil power for the support which their own zeal should have furnished, are cast off without scruple, at the moment when familiarity with State bribes has deprived the voluntary principle of its wonted elasticity—cast off, to become a laughing-stock to their foes, and a reproach to their friends. Here we have the compulsory system in the ear. Would we look at the full corn in the ear, we need only turn to our West Indian possessions. The burden of State-churchism is there becoming intolerable. The expense, constantly increasing, it entails upon the emancipated peasantry—the bitterness of feeling it creates—the blighting influence it exerts upon pious minds—the impediments it throws in the way of political and religious improvement—the oppression it unblushingly and systematically practises—and the vile and hideous caricature of Christianity it exhibits to the world—can only be

fully appreciated by the devoted missionary band who have sought, at the hazard of their lives, to make the gospel the instrument of enlightening the ignorant, of elevating the depressed, of purifying the depraved, and of breathing a spirit of self-reliance into the abject and the outcast.

These morbid excrescences in the extremities of our vast empire would scarcely have appeared, and could not have grown into such unsightly dimensions, but for disease and inaction at the heart. The reason which will account for this multiplication of colonial church establishments must be sought for at home. The ruling powers require no supernatural shrewdness to conjecture that they who refuse to protest against State-churchism, in their very midst, are not likely to remonstrate against planting offsets from it in the remote distance. They *count*—and count, alas! securely—*on our sufferance*. With their views, which we take no pains to change, and their principles, the unsoundness of which we make no effort to force upon their conviction, they are but discharging recognised obligations. We cannot justly visit them with indignation. We never lifted up our voice in their hearing, with sufficient earnestness to claim maturer consideration at their hands. The way to reach them with effect is through the medium of public opinion. How have Dissenters sought to inform and guide it? What signs do they display of an anxiety to purify and remodel it? What sacrifices are they making with a view to put the national mind into harmony with their own? From every quarter of the globe, human interests cry aloud in accents of fervent supplication, beseeching them to stand between the living and the dead, and swing aloft the plague-staying censer of truth. Colony after colony is infected. But they heed it not. From every movement yet made to expose the anti-christian character and tendency of government ecclesiasticism, they resolutely stand aloof—and where, one might have imagined, they would have been forward to encourage and assist, they have been foremost to condemn and to impede.

Oh! that some appeal might reach them—if not from us, then, from some other quarter. Long familiarity with the evil at their own doors, may have destroyed their sensibility of conscience. The conclusion may have stolen upon them, and, Delloh-like, shorn them of their locks of manliness, that the system is too deep-rooted in our home soil to be disturbed by any effort. They may have carelessly set down mischiefs, distinctly traceable to the State-church principle, to other and more proximate causes. They may have flattered themselves into a persuasion, that the sleeping monster is best let alone. But when, as the news brought by every mail from our distant possessions testifies, the evil is everywhere reproducing itself—springing up in tender shoots on other soils, and growing with marvellous rapidity into rank luxuriance—clinging about and choking the churches which voluntary zeal, at no slight cost, has planted in destitute localities—overlaying all religious vitality, paralyzing all Christian earnestness, eating out the heart of all spiritual enterprise, and filling the most promising spheres of successful labour, with its coarse and flaunting leaves of nominalism, and its bitter fruit of strife and dissension—surely, surely, one spark of genuine concern for the welfare of poor humanity, or for the honour of humanity's Lord, will suffice to kindle in the bosom of every Protestant Dissenter an indignant renunciation of any further supineness, and will light him on to the practical resolve, that he will throw his energies into any existing system of means, not involving sin, which aims at rooting out so terrible and desolating a mischief. If we are silent now, when should we speak? If duty permits *neutrality at such a moment*, when will it ever bid us to arm ourselves against falsehood? Do we wait a call of Providence? Can it be clearer, louder, more imperative? Away, then, with all special pleading—all sophistical pretexts—all excuse coined for the occasion! In every part of the world, religion languishes in consequence of our unfaithfulness to our convictions. The heart must overtake the head, or it will soon die of inaction.

Education.

PRESENT POSITION OF THE EDUCATION QUESTION.

(From the *British Quarterly Review*.)

IN our article on Popular Education in England we have taken the space between five and fifteen as the instructional age. From all available sources of information we have arrived at the conclusion that it is little more than one-third of the children between those ages who are found in day-schools at one time, if we except the children in dame and infant schools. This point being settled, it follows that if we assume, with some statist, that ten years should be the average time

of attendance, then the number to be reported as day-scholars is little more than one-third, and the number to be reported as never becoming day-scholars would be nearly two-thirds. But if we assume that a five years' attendance is as large an average as we should expect, then the number to be reported as day-scholars is something more than two-thirds, and the number to be reported as never becoming day-scholars is a little less than one-third. These points—as having respect, it will be remembered, not to particular districts, but to England and Wales—present the substance of our statistical case. Thus much we have attempted to prove; and if any case has ever been fairly established

by figures, we think this case has been so established.

But we have reasoned this matter something further. We have supposed some persons to insist that nearly all our juvenile population do obtain day-school instruction of *some sort for some time*, and we have accordingly supposed an average to be fixed upon which would divide the *ten years* into *three parts* instead of *two*, or even into *four parts*. But we have stated it as our opinion that nothing, upon the whole, can be gained, as respects the real abatement of popular ignorance, by descending to this lower average. To this opinion we still adhere (pp. 458, 459.) First, very little is gained as respects school accommodation and teachers; for if we suppose these to be anything like equally distributed, it is clear at a glance that the same means of instruction that would suffice for two-thirds between the ages mentioned upon the average of a five years' attendance would suffice for the remaining third also, upon an average of three years' and four months' attendance; the main difference being, that the same schools would be occupied by three sets of pupils for a shorter time, in place of being occupied by two sets only for a longer time. Secondly, nothing would be gained as regards the amount of instruction communicated; all the time given to impart instruction to the one-third before reported as not being day-scholars at all, being so much taken from the time given to the instruction of the two-thirds before reported as being day-scholars on an average of five years. In this case the number not receiving any sort of day-school instruction is of course diminished—we may say gone; but the number not receiving such instruction to the extent necessary, if it is to be of any real value, is greatly increased. For it must be remembered that in an average of three years and four months, embracing *all classes, from the richest to the poorest*, you have to calculate on full half the number of the scholars as attending during spaces ranging from that standard downwards to the smallest possible time—the real average to the great mass of the children belonging to the operative or labouring classes being not more than some eighteen or twenty months, some of them rising above that line, and as many perhaps falling below it. This pittance of instruction, moreover, must be viewed as obtained while the children are for the most part somewhere between five and twelve years of age.

But this, it seems, is the position which the Education Question is now to assume. On this ground let it be tried. So long as the aggregate attendance at proper day-schools, apart from dame and infant schools, cannot be shown to rise much higher than to about *one-third at one time*, we see what *must* be the result. Anything short of an average attendance of five years, or of an attendance of at least *one in nine* of the population, *exclusive of the children in dame and infant schools*, must, in our judgment, leave little less than a third of our people without anything deserving the name of education. From this view of the question it is not difficult to form some idea of the work still to be done—the work in respect both to the increase and the distribution of schools; and in respect to the improvement of their quality, so as to render the short time which even a five years' average would leave to a large portion of the young children of the humbler classes as effective as possible. What we need is, an increase of attendance at our proper day-schools to the extent of little less than one-third; together with the requisite increase—taking in the country at large—of schools and of competent instructors. With nothing short of this amount of progress should we be satisfied. Concerning the returns recently obtained from West Kent, and from some other places, it is to be observed, that while the number taken as that of the young who should be at school, is restricted to those between five and fifteen, the number returned as being in day-schools embraces children of all ages, from the youngest in dame and infant schools upwards. Until the children in these last-mentioned schools shall be kept distinct from those in proper day-schools, our educational statistics must be in a great degree confused and delusive; and the degree in which we fall below an attendance of one in nine of our population, apart from the children in such schools, is the degree in which we must fall below any tolerable standard of popular education. At present, it seems, nearly half the children in the National Schools, throughout the Midland District, leave them without being able to read. This is a clerical report of schools under clerical superintendence.* *How this matter is to be dealt with remains to be seen; but in these few sentences we think we have indicated pretty clearly the present position of the Education Question.*

* Minutes of Committee of Council, 1845, p. 150.

THE CHRISTIAN WITNESS.

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LONDON, MARCH 1, 1847.

STATE EDUCATION.

NEW dangers threaten the liberties of our country. Government, taught by experience, has begun to walk warily in the development of its Educational projects. In the Premier's Address to his Constituents striking prominence was given to the question of Education. The vigilance of the leaders of Voluntary Education was awake, a prolonged and vigorous discussion was carried on till Parliament assembled, when, in the Sovereign's address, not a syllable was heard on the subject! The trick succeeded. This unexpected silence was ascribed to prudence, desperate of success. Some even believed it was the result of a conversion to the views of the Voluntaries that the business were best let alone, and that no interference was required. Thus it was hoped that, for the present, once more, all danger was past. In due season a voice was heard in Parliament proclaiming the decision of the Government, quietly stating that, from the conflicting views of religious parties, it was impracticable to introduce any general measure, and that, therefore, the Government had NO PLAN to offer. Not they! It was, to be sure, vexatious and very disheartening; very! Still there was no help for it. They would leave the old, ugly, commodious edifice standing as it was, merely striking out a new door, adding a porch to it, with three new windows, rebuilding a gable, digging a sewer some thirty feet deep all round the house, to dry the old damp walls, and building a large shed behind the kitchen to store wood for domestic purposes. This, which, of course, was next to nothing, was all the Government intended. And lest plain men should weakly fear that the wood store might end in the conflagration of the building, or the surrounding sewer bring it to the ground a mass of ruins, Lord Brougham rose and echoed the words of the speaker—NO PLAN

Very sad, after forty-six years! Very sad indeed; but there is no plan. Three Bishops in succession, and then an Archbishop, stood up to echo—NO PLAN! Yes; these reverend rulers of both spiritual and temporal kingdoms bore a four-fold testimony to the worth of the thing, called—NO PLAN! They unite to bless the noble propounder, because he had propounded—nothing! He had not touched the existing order of things. When praise is heard from Lambeth it behoves mankind to suspect and tremble! Mr. Baines has unmasked this piece of senatorial craft in a manner which exceedingly enhances the value of his previous and all but inappreciable labours. Addressing Lord Lansdowne, he proceeds as follows:

The following heads will give an idea of the uses you mean to find for the public money:—

1. Grants to Normal Schools, so much per student.
2. Grants in aid of the salaries of Schoolmasters.
3. Grants to Schoolmasters for training Pupil-Teachers and Stipendiary Monitors.
4. Grants to the Pupil Teachers and Stipendiary Monitors during their service.
5. Grants to Students in Normal Schools.
6. Gratuities to Schoolmasters of several kinds.
7. Grants in aid of School Field Gardens.
8. Grants in aid of School Workshops.
9. Grants in aid of School Kitchens and Washhouses.
10. Superannuation Pensions to Schoolmasters, two-thirds of their former salary and emoluments.
11. Grants for Workhouse Schools, Schools of industry, and Penal Schools.
12. Grants, as at present, for building School-houses.
13. Salaries of a great number of Inspectors
14. Expenses of the head office in London, with Secretaries and Clerks.

Now it is very convenient for the Chancellor of the Exchequer, and exceedingly conducive to the success of your measure, that the above items of charge will not come all at once on the finances. But if the plan should be adopted by Parliament, they are all sure to be incurred ultimately, and a few years hence they will con-

stitute a very large item in the Budget. No estimate accompanies the Minutes of Council laid before Parliament. Of course the estimate for the first year will be comparatively light; but it becomes those who have to bear the burden to calculate its amount. Let us look at the plan, and consider what the annual expense is likely to be when it shall have come into full play.

We may perhaps assume that 15,000 schools and schoolmasters will ultimately come under the inspection and benevolence of the Government: for the tendency of grants and pensions will be to set all schoolmasters, school trustees, &c., to work, at once to put themselves into the enviable position of having a claim on the exchequer. Dr. Hook estimated that there would be 16,625 schools put upon the public funds. The National Society has already, I believe, about 9,000 day-schools. To reckon on 15,000 schools, with 100 children each, or 1,500,000 in the whole, then seems to me a moderate computation. I confine myself to England and Wales. If Scotland should be included, the number would be much greater.

We may suppose that for each school containing 100 children there will be two pupil teachers and two stipendiary monitors: for it will be the interest of the schoolmaster to have the greatest number possible, as he is to receive gratuities in proportion to the number. The Minutes of Council say, that there may be pupil teachers not exceeding one to every twenty-five scholars.

We may also suppose that Dr. Hook is right in estimating that a fresh supply of 1,000 schoolmasters and 500 schoolmistresses will be required each year, for the 15,000 schools. And as they are to be three years in the Normal Schools, those schools should at all times contain 4,500 persons in course of training.

With these preliminaries I offer my rough estimate:

SUPPOSED ANNUAL EXPENDITURE.

1. Grants to Normal Schools, for 1,000 male students admitted each year, on the average £22 10s. for each . . . £22,500
Ditto for 500 female students, at two-thirds the amount per head . . . 7,500
2. Grants in aid of the salaries of Schoolmasters, 15,000, at £20 each . . . 300,000
3. Grants to Schoolmasters for training pupil teachers and stipendiary monitors; 30,000 pupil teachers, at £9 for two . . . 135,000
30,000 Stipendiary Monitors, at £4 for two . . . 60,000
4. Salaries of Pupil Teachers and Stipendiary Monitors—30,000 pupil teachers, at £15 each . . . 450,000
30,000 stipendiary monitors, at £10 each . . . 300,000
5. Grants to Students in Normal Schools—3,000 male students, at £25 each . . . 75,000
1,500 female ditto, at £16 18s. 4d. each . . . 25,000
6. Gratuities to Schoolmasters for skill in training pupil teachers and stipendiary monitors—suppose 1,500 to receive yearly £5 each . . . 7,500
7. School Field Gardens—suppose 3,000, aided by grants of £5 each . . . 10,000

Carried forward . . . £1,392,500

	Brought forward . . .	£1,392,500
	Purchase of tools for first year—may average yearly . . .	1,000
	Gratuities to masters for teaching agriculture, say £10 each . . .	20,000
8.	Workshops for Trades—suppose 1,000, aided by grants of (say) £5 each . . .	5,000
	Purchase of tools for first year—may average yearly . . .	2,000
	Gratuities to masters for teaching, at (say) £10 each . . .	10,000
9.	School Kitchens and Washhouses—suppose 2,000, at £5 each . . .	10,000
	Outfit, may average yearly . . .	2,000
	Gratuities to mistresses for teaching, at (say) £7 each . . .	14,000
10.	Superannuation Pensions to Schoolmasters—not to exceed two-thirds of salary and emoluments—suppose 1,500, at £50 each . . .	75,000
11.	Grants for Workhouse Schools, Schools of Industry, and Penal Schools—Parliamentary grant already made for salaries of schoolmasters . . .	15,000
	Annual charge of Normal School for ditto . . .	3,500
	Other expenses (say) . . .	15,000
12.	Grants, as at present, for building schoolhouses, and also the building of workshops, kitchens, &c., (say) . . .	100,000
13.	Salaries and travelling expenses of Inspectors: suppose seventy-five, at £700 each . . .	52,500
14.	Expenses of the head office in London, clerks, &c. (say) . . .	25,000
	Total expenditure . . .	£1,742,500

Such is the best judgment I can form, from the materials furnished in the "Minutes of Council," of the probable expense to the State when the system shall come into full play some years hence. I may be far wrong. But when I know that Dr. Hook calculated the gross expenses of the schools at £2,541,571, and that part which was to come out of public funds at £1,141,571, and that Mr. KAY made a claim of £2,500,000 a year on behalf of education,—when I look at the multifarious and novel sources of expenditure included in your plan,—and when I consider the extreme ingenuity shown by all men in getting upon public funds whenever an opportunity offers, the proverbial expensiveness of all Government establishments, and the proverbial longevity of pensioners,—I think the amount given here by no means an over-estimate.

And this vast amount of £1,742,500 a year, be it more or less, is proposed by your Lordship to be levied yearly on the tax-payers of this country, for the sake of improving education certainly, but also for the sake of putting the education of the people into the hands of the Government!!! Surely, the friends of State Education will "pay too dear for their whistle!" You create this enormous expenditure unnecessarily, at a time when the people are with unexampled rapidity extending and improving their own means of education. Assuredly you will leave behind you, when the present epidemic passion for State Education shall have subsided, a reputation for extravagance not honourable to your characters as statesmen.

But the cost of the new School Establish-

ment, heavy as it will be, is not the most serious objection to your plan. I am not aware that a measure was ever proposed that would lead to so enormous an extension of Government patronage and influence. Every schoolmaster in the country, teaching a public school, will become an expectant of grants, gratuities, or a pension; and inasmuch as he will be unable to obtain it without the favourable report of the Government Inspectors, he will lay himself out to win that favourable report. In the same way the pupil teachers and stipendiary monitors will become dependent on the Inspectors, whose report will make or mar their fortunes. But as Government appoints the Inspectors, it will be the fountain-head of all the influence which they exert. Let us form a rough estimate of the number of persons who will, by your new plan, when fully carried out, be brought into dependence on the Government:

Schoolmasters	15,000
Ditto, receiving pensions	1,500
Pupil Teachers	30,000
Stipendiary Monitors	30,000
Students in Normal Schools	4,500
Workhouse Schoolmasters, &c.	1,000
Employed to assist in field gardens, workshops, washhouses, kitchens, &c., Inspectors, Clerks, &c., &c., (say)	6,000
Total	88,000

Thus 88,000 persons, and perhaps nearly 88,000 families, will become directly dependent on the Government, which, reckoning four and a half to the family, brings 396,000 persons under Government influence! But if these 88,000 are actually employed, it is needless to say that a far greater number must be in the position of aspirants to the various situations. Unless the people of England should have drunk the cup of oblivion as to all constitutional jealousy, they will surely arouse themselves at the prospect of this new *army of Government functionaries*. But if we are to imitate Prussia and France in our State Education, we may well imitate them in their degrading and enslaving system of *functionarism*!

But, my Lord, it can hardly have escaped your notice—I am sure it was perfectly known to the real concocters of the measure—that in this vast amount of patronage, though Government has the chief influence, yet THE CLERGY are made to go *partners* with them. There can be no doubt that all the National Schools will sooner or later be put on the list of recipients of State-money. The *parochial clergy* are to attend and assist in every examination, and to give yearly certificates to the pupil teachers and stipendiary monitors; the whole of the schoolmasters, pupil teachers, and monitors in Church schools will be dependent on the parochial clergy, nearly to the same extent as on the Government Inspectors—dependent for their success in life or their ruin. We shall shortly have ten or twelve thousand of the Clergy exercising this new and vast influence in their respective parishes. My Lord, I regard this not only as an unseemly, but as a most dangerous extension of ecclesiastical influence in the country,—unfavourable in the highest degree to liberal principles, and to practical religious liberty. The ARCHBISHOP of CANTERBURY and the BISHOP of LONDON might well applaud your measure!

LORD JOHN RUSSELL has abundantly redeemed the promise he is supposed to have made to the Archbishop!

And whilst you thus load the Church with influence and patronage, *what effect will your measure have on Dissenters and their schools?* It professes impartiality. It offers help to all schools alike. But what will be its *practical working?* You know that those who consistently hold the Voluntary principle cannot receive any of the money which you so profusely scatter. You know this, because in your speech you alleged the scruples of the Voluntaries as one reason for not introducing an entire system of Government Education. Then if Dissenters refuse the grants of money, see the cruel position in which they are placed. *You lure away their schoolmasters, by your grants, gratuities, and pensions. You lure away their scholars, by the advantages of pupil teachers, stipendiary monitors, Queen's scholars, appointments in the revenue departments, school-gardens, workshops, kitchens, and washhouses, in the Church schools. You lure their school-committees to desert their principles, and accept your money. You lure their subscribers to give up their subscriptions, under pretence that Government grants ought to be accepted. You may look with composure on these undermining and sapping processes; but depend upon it, my Lord, there are scores of thousands of Dissenters, hitherto favourable to your party, who will regard the measure, as I do, with the liveliest indignation.*

Every Dissenter will see that this measure is erecting a *new religious Establishment*—a School Establishment appended to the Church Establishment. It is not a measure for secular education,—but distinctly a measure for religious education, and, in all Church schools, for *education in the principles of the Church of England*, to which you will compel the Dissenter to pay, as you now compel him to pay *tithes and church-rates*.

Why should the Wesleyan, the Independent, the Baptist, the Quaker, and every other Non-conformist, be forced by a *new law* to pay for the teaching of doctrines which they do not believe, and the upholding of a system which they regard as unscriptural?

Let this project pass, and it matters little what be prevented. The liberties of Englishmen will forthwith be endangered, and at length destroyed! And unless the patriotic multitude arise, in an attitude of strength and with a voice of thunder, this insidious project will undoubtedly succeed. Our alarm is great! We confess it. Confidence ceases to be a virtue when it ceases to be rational. At this moment the dictate of reason is, distrust, alarm, fearful apprehension! This matter, moreover, is not to be viewed by itself, but in connection with the past, the present, and the coming facts of the history of our age. Every successive concession of the State will be followed by a fresh demand by the Church. At this moment we have received a leading Church organ, which states, that "the Bishop of Worcester has convened a meeting of the members and supporters

of the Worcester Diocesan Board of Education to be holden at Worcester next week, with the view of memorialising the First Lord of the Treasury on the propriety, in the future application of *Parliamentary grants*, of regarding the maintenance as well as the establishment of elementary schools, and also of rendering assistance to training institutions." Let Englishmen mark this! The cry, "Give—give—give!" from the leech of Worcester will be echoed from every diocese in England. A spirit of delusion has fallen upon Statesmen, who are tenderly alive to that cry, and ready, like the monarch of old, to meet it at the expense of "half of the kingdom." Non-conformists of every class must awake, or be undone! A greater power is necessary now than in the case of the Factories Bill. The enemy is the same; the same

his object, and the same his cunning, but greater his determination; the same, too, his instrument, but ten-fold more skillfully constructed, and a hundred-fold more adapted to work his purpose and our country's overthrow—the extinction of Dissent, and with it, of Civil and Religious Liberty. If the strong current now setting in be not arrested, the sons of Englishmen, in circumstances similar to those of Hampden, may have to adopt his lamentation, when—with Pym, Cromwell, and others, on board the ship in the Thames, which they vainly hoped would waft them to New England—he said, "*I love to watch this glorious river. I love to watch her free waves flowing on—on, unshackled by any rule save one! THE WAVES AND THE SHIPS ARE FREE; ALL ELSE IN THIS MISERABLE COUNTRY IS IN BITTER BONDAGE!*"

GREAT MEETING AT LEEDS.

THE following Resolutions were passed at an important and influential meeting of ministers and gentlemen from various towns of Yorkshire and Lancashire, held at East Parade Chapel, Leeds, on the 18th ult., to consider the Government measure. There were ministers and leading gentlemen in the Congregational body present from Manchester, Leeds, York, Hull, Sheffield, Bradford, Halifax, Huddersfield, Wakefield, Barnsley, Dewsbury, Pontefract, Heckmondwike, Hopton, Gomersal, &c. A very decided, earnest, and all but unanimous feeling (perhaps two dissentient) was expressed against all Government interference with Education, and there was perfect unanimity against the detestable measure of the Government. A Deputation was appointed to wait on the Premier, the Marquis of Lansdowne, &c., and also to attend the meeting of the Congregational Board of Education; and it was resolved to organize the strongest opposition in Yorkshire and Lancashire.

RESOLUTIONS.

HENRY FORBES, Esq., in the Chair.

Moved by the Rev. Dr. HAMILTON, Leeds;

Seconded by JOHN CROSSLEY, Esq., Halifax:

1. That it appears from official documents, that during the last twenty-nine years there has been an exceedingly rapid extension of education in this country, both by Day Schools and Sunday Schools,—promising ere long, with the continued efforts of Christians and philanthropists, and with the growing sense on the part of parents of the value of education for their children, to meet the requirements of the nation;—that in the day schools recently provided for the poor, it has been the object of nearly all parties to combine moral and religious with secular instruction;—that the quality of education is also very rapidly improving;—and that under a system of perfect freedom, with the active exertions of religious and benevolent men, there is every reason to expect the happiest results in the general education of the people.

Moved by the Rev. JAS. PARSONS, York;

Seconded by JOHN WILKINSON, Esq., Gledhow Mount:

2. That this meeting regards with the strongest disapprobation and alarm, the measure of Her Majesty's Ministers for bringing the Education of the people under Government support

and direction, contained in the Minutes of the Committee of Council on Education for December, 1846.

Moved by JOHN WM. SMITH, Esq., Sheffield;

Seconded by the Rev. J. D. LORRAINE, Wakefield:

3. That the Government plan will involve an unnecessary and prodigal expenditure of public money, and a dangerous extension of Government patronage.

Moved by R. MILLIGAN, Esq., Acacia, Bradford;

Seconded by the Rev. J. L. POORE, Salford:

4. That it appears likely, on a moderate estimate of the grants, gratuities, and pensions promised in the Minutes of the Committee of Council, that should the plan come into full operation, it will entail a burden on the country of from a million and a half to two millions sterling per annum.

Moved by the Rev. THOS. STRATTEN, Hull;

Seconded by WM. STANCLIFFE, Esq., Mirfield:

5. That it will give to the Government of the day a most objectionable and virtually despotic power over the schoolmasters throughout the country, by the means of grants, gratuities, and pensions, which may either be bestowed or with-

drawn on the report of the Inspectors,—a power which may be used tyrannically towards individuals, and the effect of which must be to reduce the schoolmasters into a state of bondage, and thus to produce an influence on their teaching unfavourable to mental independence and the spirit of liberty among the rising race.

Moved by GEORGE LEEHAN, Esq., York;

Seconded by the Rev. Dr. MASSEY, Salford:

6. That the entire dependence of the pupil-teachers and stipendiary monitors, and of the candidates for those offices, on the favourable report of the Inspectors, for their success in life, will place a very great number of families, constituting no inconsiderable portion of the whole community, under the direct influence of the Inspectors, and of the Government by which they are appointed.

Moved by the Rev. JOHN ELY, Leeds;

Seconded by SAMUEL HICK, Esq., Leeds:

7. That the amount of patronage thus added to the Government cannot be contemplated without serious concern for the interests of liberty.

Moved by the Rev. JAMES PRIDIE, Halifax;

Seconded by Capt. IRVINE, Leeds:

8. That the Government measure involves the erection of a new religious Establishment, in the form of schools closely allied with the present Church Establishment, in which the doctrines, principles, and formularies of the Church are expressly required to be taught, and where all the religious examinations are to be carried on in the presence of the parochial clergy, whose attestation is rendered necessary to the bestowing of salaries or grants on the masters, pupil-teachers, and monitors: That although Government assistance will not be confined to Church-schools, yet it will in practice be nearly so, as Dissenters will for the most part conscientiously decline to accept the grants: That thus a new injustice and a new burden will be imposed on Dissenters, who will be compelled to pay for the support of a religious teaching which they do not approve.

Moved by the Rev. WALTER SCOTT, Principal of Alredale College;

Seconded by MATTHEW HALE, Esq., Dewsbury:

9. That the influence of the proposed measure on the Schools of Dissenters who decline the Government grants must be extremely prejudicial,—that it will obviously tend to draw from them both their schoolmasters and their scholars by the lavish patronage offered to each in the schools inspected by the Government;—and that thus the Dissenting communities, their congregations, their Sunday-schools, and the principles which they believe to be those of Scripture truth, will essentially suffer.

Moved by WM. WILLIAMS, Esq., Huddersfield;

Seconded by the Rev. JAMES G. MIALL, Bradford:

10. That the Government plan, though constructed with the utmost art to gratify the pretensions of the Established Church without openly offending the Dissenters, displays gross partiality towards the Establishment: it recognizes and distinctly requires the teaching of religion in the Church schools, whilst it does not recognize the teaching of religion in any other

schools: if it be assumed that religion will not be taught in other schools, the partiality towards the Establishment is evident: but if it be assumed that religion will be taught in the other schools, this is manifestly an introduction of the principle that Government may support the teaching of every form of religion,—a principle which this meeting regards with abhorrence, as calculated to degrade religion into an instrument of state-policy, and its ministers into state-pensioners, while on the popular mind it is calculated to produce the impression that all religions are alike true or alike false.

Moved by EDWARD BAINES, Esq., Leeds;

Seconded by the Rev. EBENEZER MORLEY, Hull:

11. That the form in which this great, novel, and dangerous measure is brought forward, appears to this meeting inconsistent with the spirit and ordinary practice of the Constitution, inasmuch as it would seem, from the statement of the President of the Council, that it will not be made the subject of a Bill, and pass through several readings in both Houses of Parliament, but will merely be brought forward with the annual estimates in the House of Commons: That this attempt to carry so important a change in the educational system of the country without the ordinary securities for ample discussion both in and out of Parliament, adds to the alarm which the measure itself is calculated to inspire.

Moved by EDWARD BAINES, Jun., Esq., Leeds;

Seconded by the Rev. THOMAS SCALES, Leeds:

12. That the Ministerial plan affords a new and striking illustration of the danger of Government stepping out of its legitimate province to undertake the training of the national mind: That in the view of this meeting it is inconsistent with the principles of civil and religious liberty, that a Government should undertake the instruction of the people, either in general knowledge or in religion: That the present plan, whilst it professes only to aid education, necessarily involves inspection and control, and even prescribes with minuteness the system of education for all the pupil teachers and stipendiary monitors: and that, acting on the same principles, Government may proceed to take the entire education of the country into its management, and to make it compulsory: That all experience proves the unfitness of Government to direct the education of the people: That whatever zeal or activity might be manifested in the outset, it can scarcely be doubted that a great Government system, once established, would become inert, the subject of abuse, a field for patronage and jobbing, and almost incapable of reform or improvement: And that, therefore, this meeting is fully convinced, that principle and true expediency alike condemn the interference of the Government in the education of the people.

Moved by the Rev. JAMES PRIDIE;

Seconded by the Rev. J. G. MIALL;

13. That it be recommended to all congregations, and to the Managers and Teachers of Sunday-schools, to prepare and sign petitions against the proposed measures of the Committee of Council on Education, and to apply to their own Representatives, whether of the Borough

or County, to present them to Parliament and support their prayer; and that it be also recommended to influential electors to address special and earnest letters to their Representatives, urging them to resist the scheme of Government.

Moved by Mr. HORNER, Wakefield;

Seconded by JOHN WILKINSON, Esq.;

14. That Mr. E. Baines's Letter to the Marquis

of Lansdowne has presented the measure in so clear a light, and exposed its unconstitutional character and mischievous tendencies in so masterly a manner, as to render it desirable and expedient to give to this document the widest possible circulation; and this meeting rejoices that it has already been printed in a cheap and convenient form, well adapted for that purpose.

We have set aside a large amount of our usual matter to make way for the all-absorbing and all-important subject of Education. Such Resolutions as the above, adopted with such a measure of unanimity, by such a body of gentlemen, is a circumstance which alone ought to arouse the attention of the entire country! The danger is most imminent, both to Liberty and Religion! The serpent which was coiled up in the Factories Bill was small and harmless compared with the boa-constrictor of Lord Lansdowne, which, unless destroyed, will infallibly crush the spirit of the English Nation! Now then is the time for every true-hearted Briton to speak, to act, and to rally around the Constitution!

. The Rev. R. Ainslie has just issued a Letter on Education, a notice of which, in type, we are compelled to defer. It is a production of the highest merit, and specially adapted to the present exigency.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

THE Committee of the Congregational Union announces, with great satisfaction, the consent of the Rev. R. W. Hamilton, D.D. of Leeds, to fill the office of Chairman of the Union for the year 1847.

Also, the most cordial and brotherly concurrence of the churches in York, and their pastors, to a proposal of the Committee that the Autumnal Meeting of the Union should be held in their city, next October.

The time has arrived when it is necessary that the thoughts of brethren should be directed to the various important matters likely to engage attention at the now near approaching Seventeenth Annual Assembly of the Union:—of these the following are among the principal:

1. The revised Constitution of the Union, as approved by the late Autumnal Meeting at Plymouth, and to be submitted for the consideration of the ensuing Annual Assembly, is of chief importance. The three primary points for consideration, are; First, whether any other plan of constituting the Union, except that of receiving individual churches into membership, on the distinct application of the churches themselves, and on the ground of their previous connection with a local association, will ever render it an association in the highest degree firm, free, and safe? Secondly, whether any thing less than an engaged annual contribution, the regular payment of which shall be a condition of membership, will ever secure the necessary income required for the Union? Thirdly, whether on any bases less distinctly defined than those now indicated, the assemblies of the Union can ever be constituted of members, strictly entitled to right of speech and vote, and able readily to show that right, whenever questioned?

The proposed revision as approved at Ply-

mouth, and to be submitted to the next Annual Assembly, will be found in the report of the proceedings at Plymouth, in the CHRISTIAN WITNESS for last November, p. 538, and in the Year-Book, p. 57.

2. The proposals for closer Union in the executive, and in the public proceedings of the Three Societies for British Missions, coupled with some accompanying changes in the methods for conducting the proceedings of the Annual Assemblies of the Union, form the next subject for careful consideration. These proposals were also discussed at Plymouth; and in the form there approved, are in like manner to come under the review of the approaching Annual Assembly. The design for British Missions is to obtain one vigorous board of direction; a united secretariat; combined public meetings; and publications of intelligence, appeals, and reports condensed and in common. For the Union, the object is, to render its Annual Assemblies in a greater degree self-acting, so as to originate within themselves their measures and proceedings more than hitherto.

These Proposals will also be found in the CHRISTIAN WITNESS for November last, pp. 538-9: and in the Year Book, p. 59.

3. The scheme for assisting brethren in effecting insurances for deferred annuities, as a resource for their declining years, is of great consequence. The plan proposed for this object is simple, safe, and effectual. To entitle a minister to the proposed assistance, his income from all sources must fall under two hundred pounds per annum. No insurance for a less annuity than fifty pounds will be assisted. One uniform sum of six pounds per annum will, in all cases, be given to assist brethren who insure. The interest alone, of funded capital, will be appropriated in payments of the stipulated assistance. It is objected to these proposals, that they exclude ministers advanced on in life to forty years of age, and upwards. This is true, but unavoidable. All persons who, from whatever cause, have allowed the period in which the effecting of insurances on life is advantageous to pass by

without insuring, and it inevitable that they must forego these benefits altogether. Yet the plan does not shut out brethren so circumstanced from the advantages of the Magazine Fund altogether. It proposes to continue, in their favour, the distribution of profits already commenced with so much advantage and satisfaction. The more the subject is canvassed, and submitted to the tests of calculation and experience, the more plainly will it appear impracticable to commence such a scheme with elderly brethren, working backwards from them to the younger. In working an insurance project, we must begin with the young.

On this subject an appeal was published in the *WITNESS* for January last, pp. 43—45; and the regulations for the management of the Fund are to be prepared for the consideration of the next Annual Assembly.

4. The Board for General Education. This great work, must, if possible, be placed on a more satisfactory foundation in May next. The organization must be made permanent and independent. It may be worthy of consideration, whether the Society should not be constituted to work for education purely on the voluntary principle—whether, if this result cannot be otherwise reached, the proposed institution should be no longer denominational, but catholic; and, of course, in no further connection with the Congregational Union. By whatever measures such results can be best reached, the operations of the Board must be extended and invigorated. Already, indeed, the Board has accomplished much—yet higher aims and counsels are required of Congregationalists, for the voluntary and religious education of the children of England.

HOME MISSIONARY SOCIETY.

It is with sincere and devout thanksgiving to God, the Directors are able to state that the journals recently received report that the work of God is progressing in many of the stations in a most delightful manner. The space allotted to the Society in the pages of the *WITNESS*, is too brief to record all the facts which could be stated illustrative of the value and importance of the labours of the Agents. A few only can be selected; but they are such as cannot fail to encourage the friends and supporters of the Society to persevere in their work of faith and labour of love. May God pour out a spirit of liberality on the churches, that other districts of our country may be blessed in an equal or yet greater degree than those which are already visited by the faithful preachers of the cross of Christ.

Interesting Memoir of Miss Martha Burch, illustrating the importance of Home Missionary operations.

Evidences are continually accumulating of the importance and efficiency of Home Missions, and of their approval and blessing by Almighty God.

The following brief narrative of a farmer's daughter, recently carried to her grave, is calculated to give satisfaction and joy to all who are in this way working the work of God.

Miss Martha Burch, of Bradford, was, previous to the last four years of her life, a moral but not a godly woman, a regular attendant at

the means of grace, but realizing neither their quickening power nor saving influence. The world thought her a good person, and she thought so herself. As she did not know sin, nor its demerits, she could not understand or see how God could be just if he condemned her as a sinner deserving his wrath. But after the veil of ignorance upon her mind was removed respecting sin, and God; and the knowledge of his glory was discovered to her in the face of Jesus Christ, she saw and felt herself a most miserable sinner, exposed to the everlasting displeasure of a holy and righteous God. Many and great were her anxieties now as to what would become of her soul. Her surprise was that God should have borne with her so long, and often after did she speak of his great goodness in not cutting her down in ignorance, unbelief, and sin; or as the barren fig tree that had so long cumbered the ground. To a person who spoke to her of the good life she had lived she said, "That will never do, I am a poor guilty sinner; to be saved we must be born again." But the pains and groans of dying unto sin, and the hard struggles of the soul to rise from the grave of corrupt nature, did not continue long; sermons, and conversations with pious people, conveyed to her the great fact that Jesus Christ is the resurrection and the life, the Redeemer and Saviour; in him she found all that she required, justification from all things, the spirit of holiness, and the peace of God which passeth all understanding; the Son made her free, and she was free indeed. Some time after this she felt it her duty to honour the Saviour she had found by joining the church, and she wrote to the Home Missionary the following note on the subject;

"December 18, 1844."

"Dear Sir,—At your request I have written to you respecting the state of my mind. About two years' since I heard you preach from 'The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it.' I felt a good deal of the importance of being prepared for death. I thought God was a just and holy God, and I could see no way to escape the punishment my sins had deserved; but afterward I read, that God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. My only hope of being saved is through the righteousness of Jesus Christ. Henceforth my desire is to be his who died to redeem us from eternal death. If I may be permitted, I should like to join your church at Norton, for I wish to obey the command of Him who hath done so much for us.

"Yours affectionately,
"MARTHA BURCH."

The church received her to its communion, and rejoiced that God had been so gracious to her, and to so many of her father's house. It had received two of her brothers and all three of her sisters before. She continued to attend the means of grace regularly, both on the sabbath and Wednesday evening, as long as her health permitted. She never stayed at home but from necessity; be the weather what it might, she was always glad to go to the house of God.

Early in February, 1846, she was taken ill, and a long and painful affliction ensued, which

she suffered with very great patience. I remember her saying, "It is good for me to be afflicted, for I do not think I should have read or thought as much of God and Christ and heaven. If my health had continued, I should have been more engaged about the things of the world; and what are they worth? Nothing, compared with the salvation of the soul! Nothing, when we come to die! What would all the world be to me now?"

In her affliction she increased in humility, faith, and knowledge, and in love to God and man. Often she would speak of her desert of God's wrath, and of his great love in sending his dear Son to die for sinners. She would sing,

"Nothing in my hand I bring,
Simply to his cross I cling."

She even felt it to be a great privation not to be able to go to the house of God. Very, very anxious she was to go to chapel, if it were but once more, before she died; and when a little better, she was ever hoping she should. When her brothers and sisters returned from chapel, she would inquire all about the service—singing, prayer, text, sermon—and would enter into all with considerable spirit and Christian feeling. The text of the last sermon they brought her home was, "Let us consider one another, to provoke unto love and good works." It made a deep impression upon her mind, and occasioned some very painful regrets. She said she felt that she had done nothing in her life for Christ. At times she was cast down from a sense of her nothingness and the distressing character of her bodily affliction. She would then pray to Him who lifteth up them that are cast down, and increaseth strength to them that have no might, and God would graciously hear her, and enable her to rejoice in his goodness. She often spoke of her great privilege in having pious brothers and sisters to be in the house with her to read and converse with her, to pray and sing with her. Her love to them all had greatly increased since her illness, especially to her brother John, for the knowledge of Divine truth he had conveyed to her mind. She told him how much she loved him for it. As she approached the end of her course she exhorted them always to keep the prize in view. For her other relatives, who she found were not pious, not in the right way, she felt much concern, and often very affectionately entreated them to prepare for death, that she might meet them in heaven. About a week before her death she was heard earnestly entreating God on their behalf, especially for her dear father and mother. She was heard also praising God for his goodness to her, and praying that he would enable her to be resigned to his will in all things. After recovering from a fit of fainting she was heard to say,

"I'll praise him again when I pass over Jordan."

When her pains were almost unutterable, she said to her brother, "What shall I do? I am afraid I shall not be able to bear this." He replied, "Try to pray to God; he is all-sufficient; he may even now relieve you. Jesus Christ is the same yesterday, to-day, and for ever." She replied, "Yes;

"Well he remembers Calvary,
Nor let his saints forget."

She prayed, her pains ceased, and never again

returned. She remained from Saturday evening to Tuesday morning,—and then fell asleep in Jesus, December 15, 1846. The grave which received her mortal remains the Tuesday following was selected by her brother, Mr. John Burch, a little before her death. He came home one day and told her that as there was no ground connected with the chapel, he should like, when he died, to lie in a spot in the churchyard immediately opposite the chapel, and which he had been looking at. She said there she should like to lie also.

As an expression of her obligations and love, she bequeathed of her pocket-money £10 to the Home Missionary Society, saying she should have to bless God to all eternity for that Society.

IRISH EVANGELICAL SOCIETY.

THE only topic that secures attention in connection with our ill-fated sister country is the deep distress which almost bows her down to death. The letters received from every part of the Society's operations are literally filled with "mourning, lamentation, and woe." Disease and death are rapidly following upon famine and destitution. Dark, indeed, is the scene which every part of the country exhibits. Nor is there, at present, any indication of improvement. The only relief the mind feels is in the simultaneous effort made by all classes, and by every religious denomination in our own country, to mitigate the woes, and alleviate the sorrows of our Irish brethren. Political strife is hushed; religious distinctions are forgotten, and the one topic of anxious solicitude which all parties feel is, how they can most promptly and most effectually relieve the wide-spread misery and wretchedness. Our own churches have nobly stepped forward in this career of benevolence, and have largely contributed to lessen the amount of suffering in that unhappy land. In addition to other sums of a larger amount, many of our churches have devoted the proceeds of their sacramental collections, as an expression of their deep sympathy for their fellow Christians of the mission churches in Ireland. Although the aggregate of these collections forms but a small proportion of the sum total placed at the disposal of the Committee, yet faithfully dispensed according to the instructions of the donors, it has not only relieved the temporal necessities of many families who were well nigh ready to perish, but it has also cheered many a Christian heart, by the exhibition of that pure "brotherly kindness and charity" which is so distinguishing a feature of "pure and undefiled religion." The following statement of the appropriation of this portion of the churches' bounty, in one instance, will illustrate these remarks, and show to our friends how judiciously and how advantageously their contributions have been distributed.

The Rev. James Bain is pastor of the church at Straid, in the county of Antrim. On the receipt of remittances which were forwarded to him, he organized a plan by which the members of his church and the regular attendants on the ministry of the word, who were in need, might all be relieved. The following are some of the cases which received assistance:

"James Robinson—a wife, with six children. He works night and day. He and his family have lived for a week on five pounds of meal

and a few turnips. He suffers in silence, often saying, 'He would be satisfied with one meal a day, rather than be dependent, if it were not for his poor sick wife and his little children.'

"William McClean—a wife, and five children. He and his family were two days without food. And on the Saturday his wife came to Mrs. Bain, telling her, 'They had no prospect of a morsel of food for the sabbath, and had not tasted anything for two days.' We of course relieved them.

"James M'Hale—has a wife and married daughter, with two little children, entirely dependent on him. When I sent to him, they had been without food for a whole day, and knew not what to do, as his work was done, and he could get no more for ten days. They are all in great affliction. He is a truly devoted pious man, and has worked far beyond his strength for the support of his family.

"John Eischen—he and his wife are both members of my church. They have six children, and, at present, can only earn twopence per day.

"James Lough—a wife and six children; suffering great pain in his limbs, the effect of cold and wet while at work. He has a small farm; but he will most likely lose it, in consequence of his present distress, and the high price of provisions.

"John McClean—he and his wife sickly, in consequence of cold, hard work, and want of food and clothing. They have eight children. He often works at his loom through the day, and the whole of the night, on one meal! and yet his distress would be unknown to any one seeing him at his work. He never complains, but has often said to me, 'It is God's will.'

"Samuel Boyd—five children. When I called to see him, they had neither food, nor money, nor work. Need I say how welcome was the relief I brought to them.

"Widow Johnson—she wanted food with her two children, ere she told her distress. Even then, she felt reluctant to tell her sad tale. Her's was, indeed, the widow's tale of woe. Her husband was a member of the church, and died of decline, after a lingering illness.

"Widow Coucher—suffered great privations before we knew of it. She wanted food all the sabbath, with her little son; yet she attended Divine service both parts of the day. It was Monday, at noon, ere they got the meal from us, wherewith to satisfy their hunger. Her husband was a member of the church, almost from its formation, and died rejoicing in Jesus.

"Fanny Hogan—she has been a consistent member of the church for many years, and is pious and devoted. She has to take care of and to provide for her brother, who is unable to do anything for himself, having been palsied for two years; yet they permitted themselves to want food for more than two days, before they could prevail upon themselves even to tell me of their sad case. I pitied her much. 'Oh, Mr. Bain,' said she, 'I am ashamed to say we want.'

"John McAdam—a wife and eight children. He is at present entirely laid aside, having injured his leg-bone in lifting a heavy weight while at work. His wife has been ill for months, and his family employed at the mill are all thrown out of work, in consequence of its being stopped. They are in great distress, and were very thankful for the help afforded to them.

"James Forsythe—he and his wife are both members of my church. They have nine children. I expected to find them in comfort; and calling on them on one occasion, I said, 'It was a great mercy they had enough food.' I was struck with the silent sorrow that was evident in the mother's countenance; who, after a moment's silence, while the tears fell fast, said, 'Oh, sir, we have tasted nothing since yesterday morning'—adding, 'We don't care, if it were not for the children; but we cannot keep them quiet, they say they are hungry.' They have a little land, but fear they must lose it. Their crop is gone. They are now forced to part with their little stock. Their means for the support of the family are completely gone.

"John Murphy—an industrious man, pious and useful. While work continued, he maintained his family in comfort; but, owing to the widespread distress, and the price of food, he was reduced to the necessity of seeking aid. His wife—a pious woman—was a member of the Bible-class, and continues to practise what she learnt there. They endured great privations before they were induced to seek assistance—indeed, Mrs. Bain sent for Mrs. Murphy, and told her what she feared: the silent tear of sorrow showed her that her suspicions were too well founded.

"Lean McClean—an aged Christian. She has lost her all, yet is satisfied to suffer, if she can only obtain that which will sustain life. She says, 'All I really need, I shall surely get.'

"Edward Hogan—the last year has completely destroyed all his hopes. His every dependence is gone; and such is the effect of this widespread distress, that those friends who were formerly independent, and could have helped him, are now needing assistance themselves. The wants and infirmities of age are added to those of poverty, and this poor old man is now houseless and homeless. He suffers patiently, in silence: he seeks one meal a day, and if he obtains this, is satisfied and thankful. In his afflictions he is pitied, respected, beloved by all who know him. With this aged Christian I have travelled many a mile through the country to my stations. He was my constant companion to all my places of preaching for miles around. Severe indeed was the night when his place was empty; and frequently did I return with him, and spend the night under his humble but hospitable roof, where I was sure of receiving a true Irish welcome. It was at his happy and then comfortable home that I spent the first night I came to this part of the country. Well do I remember the night: it was the sabbath. I had preached for the first time in Straid. The few who attended at the chapel were unknown to me, and I to them. I had travelled from Belfast in the morning, and in doing so, I was drenched with rain. After the evening service I was cold, wet, and hungry. All were willing to ask me, but, from diffidence, none dare. I purposed to walk back to Belfast, and had bidden farewell to all but him. When he saw me going, he said, 'Would you come with me, Sir?' While I reflected, he said, with a look and a smile, 'It would wake me up, if you would come and spend the night with us.' I went; and never did people show more desire to make me happy than they—the cheerful circle, the blazing turf fire, and the old family Bible, are all remembered in the unforgotten comforts of that night. But

those who formed that happy group are gone to their rest. Three sisters died of putrid fever in quick succession about four years since; and the poor man is now old, and in deep distress.

"Widow Adamson, with six children.—When first I made out my list, she was left out; but, on inquiry, I found that this interesting family were enduring heavy privations. The father died a few weeks since, after a few days' illness. The son, having lost his health in America, returned a few weeks since, unable to work. The three daughters work often the whole of the night, and with all this exertion cannot earn more than a shilling a week each. To add to their distress, their cow—their only maintenance—died lately. Thus the Lord has pleased to afflict this family; but to use the words of the aged widow, 'It is all for their good.'"

The foregoing statement, it cannot be doubted, will be read with the liveliest interest by those pastors and their churches in this country, who have sent relief to the "poor saints" of that ill-fated portion of the United Kingdom. It will be seen that substantial aid has been rendered to the "household of faith," by which the objects of the churches' love and care have been cheered and comforted in the season of their deep distress, and have been made to feel that they have those who are ready to evince that "brotherly kindness and charity" which are distinguishing features of their common faith. Other churches, besides Mr. Bain's, have received supplies from the sums remitted to the Committee for that special object, and have been appropriated by the pastors with the same judgment and discrimination. In addition to these, the agents have received larger sums, which have been appropriated generally to the distressed of all classes, without any distinction of political or religious creed. By the liberality of the British public, the Committee are enabled to afford extensive assistance to the miserable and the wretched. The visits of the Deputations throughout the country have been welcomed by all classes; and the brethren have been hailed as messengers of mercy, sent by British Christians to snatch from the jaws of death those that "were ready to perish."

COLONIAL MISSIONARY SOCIETY.

MONTREAL, CANADA.—No. II.

The religious Statistics and History of the City.

The religious statistics of a city so important as Montreal, cannot fail to interest the intelligent Christian in Great Britain, who is desirous to understand the state of the British Colonies, and to learn the duty, with respect to them, of the British churches. It is to be lamented that our data are by no means ancient, and that what we have, except perhaps the more recent, are far from accurate. At the same time, enough is known to supply materials for a rapid sketch.

I. The first in magnitude and importance is, the *Roman Catholic Church*. Montreal has ever been, and is now to a very great extent a Popish city. Up to the date of the conquest, no other religious system was known in the colony, except that now and then a Huguenot family migrated from France and settled in the coun-

try. Since that period, until very recently, the French Canadians have been left in the undisturbed possession of the priesthood of Rome. The influx of immigrants from the British Isles, and more especially from Ireland, introduced a new element of power to Roman Catholicism, for of their number a large portion were members of that church. My impression is that the effect of this began to be felt in the early part of the present century; but as the census of 1825, which gives a population to the city of 22,357, does not classify them, and as we have at hand no earlier census, nothing positive can be stated. In 1825 there were three Roman Catholic churches in the city, one of which was occupied by the Irish and a few Highland Catholics. The parish church was large, probably containing, when full, three or four thousand, while a considerable crowd were wont to collect outside in the square, prostrating themselves at the tinkling of the bell.

In 1831, the official census gives as inhabitants 27,297, and it gives as Roman Catholics only 11,958, but as the enumeration in classes is no less than 6,000 short of the total, my impression is, that the error is in the first class, and that 17,958 is the true number. Meanwhile the old parish church had been taken down, and superseded by the largest ecclesiastical edifice in America, which was opened with great pomp in 1829. This vast church is said to seat 10,000; but I am satisfied it is a mistake; that it will contain that number seated, and standing in all the aisles, I have no doubt. About this period there was added in a distant part of the city a church, called "The Bishops Church," erected by Bishop Lartigue, who had quarreled with the seminary of St. Sulpice,—who are the pastors of the city, as well as Signors of the island.

In 1842, a census taken by the city authorities gives the church of Rome 25,637; of whom it would seem 17,000 were French, and 8,637 were either Irish or Highland Scotch, very few indeed of the latter. It had been needful for some time to assign two of the old churches to the English-speaking Catholics. This census estimates the population at 40,857, including those temporarily absent. In 1844, the official census gives a population of 44,591, and assigns to the Church of Rome 20,281. But as there were only 19,041 French Canadians resident, the Roman Catholics of British and Irish origin must have been upwards of 10,000. Hence, there is in course of erection, and in fact nearly finished, a church to be named after the patron saint of Ireland, nearly as large as the parish church. It is represented as designed to seat 7,000. This is intended for those who speak the English language. It may be well to note here, that in this last and most accurate census, the population of a new municipality is given, namely, that of *Hochelaga*, being the part of the Roman Catholic parish of Montreal lying beyond the city limits. It amounts to 5,300—four-fifths being Irish and French Canadians, and therefore principally Roman Catholic. Let your readers add to these details the fact that the seminary of St. Sulpice has enormous wealth—an income from real estate estimated at £80,000 per annum—and that two or three houses of Nuns have large property, and are very busy in the department of so-called education, &c.: let them further note the fact, that we have a per-

feet host of Priests, Frères, Jesuits, &c., officials in their cassocks and cloaks meeting us on all hands, and that houses of all sorts, under the direction of the Romish church, have been erected, or are growing up, and they will form some idea that this city of Montreal is a peculiarly stronghold of Romanism.

II. *The Episcopal Church of England.* The province was erected into a bishop's see, in the year 1793; but there is no civil establishment of any church except the Roman Catholic, and that is confined to its own members. Imperial smiles however have been ever enjoyed by the Canadian branch of the monarch's church *par excellence*. Thus, the land on which "Christ's Church" stands in Notre Dame-street, now one of the most valuable spots in the city, was a grant from Government. The corner-stone was laid on 21st of June, 1805, and among the estimates of the Imperial Parliament, some time after, may be found a grant of £4,000 towards finishing it. It is a large and elegant structure, an ornament to the city. The census of 1831,—taken, from its appearance, very much in the ordinary mode of putting down to the Episcopal Church all who belonged to no other,—gives 5,110 to that body, and only 2,670 to the Church of Scotland. The city census of 1842, gives to the former 6,564, and to the latter 6,371. While that of the year 1844, says, Church of England, 6,706, and to the latter 4,849. Some error must have crept into these returns, I apprehend; but at all events the habit of all the English and Irish Protestants, not actually identified with some Nonconforming community, of calling themselves members of the Church of England, and a similar habit on the part of Scotchmen, not specially identified with others, of calling themselves members of the Church of Scotland, render such returns very uncertain data on which to place any calculation of the moral and spiritual strength of these bodies respectively. I think, however, there can be no doubt that the Episcopalian denomination has been making some long strides during the last ten or twelve years, and that they have received quite a number of deserters from the church of John Knox. By intermarriages and otherwise, the Episcopal churches of Montreal contain a considerable number of Scotchmen. Episcopalianism is fashionable—its church is that of the Governor and officials—largely of the army, and of the many who move, or who desire to move, in the higher circles of society. Besides, its ministrations do not, in several churches of that denomination here, much disturb the conscience, nor do they set forth the offence of the Cross as embodied in *evangelical* sentiment. At the same time it is matter for grateful acknowledgment to God, that, in two of the five places of worship, the gospel of Christ is faithfully preached by pastors who walk in conformity with their holy doctrine. The introduction of such an element into the body, and its occasional influence in all the places of worship, cannot fail under the Divine blessing to be productive of great good. It may be noted, that two of the five churches were erected by individual munificence,—one of them still remaining the property of its builder. Two others, quite recent erections, are owned by shareholders, as indeed is Christ Church; for its pews have been all sold. With the exception of the rector of the

last-mentioned church, who receives some part of his salary from England, all the others are sustained by their respective flocks.

III. *The Church of Scotland* had a place of worship in the city before her sister of England, namely, in 1792. To this were added two in the course of years; one being erected, and one being made over by its pew-owners, though built in 1807 for a dissident Presbyterian Church, and with some of the money of dissidents too. The oldest of the three has gone over to the Free-Church,—and that body has a younger but more lively and vigorous organization now worshipping in a modern structure, but speedily to occupy a newly-erected and substantial stone edifice. The recent introduction of a faithful evangelical pastor to one of the residuary churches is fitted to accomplish much good in that community, while the influence of the Free-Church is on the whole decidedly in favour of pure and undefiled religion. Nearly the whole of the support of the two Kirk clergymen comes from their flocks; and quite the whole of that of the Free Church ministry. The younger and more vigorous congregation has been hitherto principally supplied by deputies from Scotland, who have spent from three to six months in the country. The Scottish Free-Church has done much for Canada, and has put forth an energy, and that with a promptitude and perseverance on its behalf, not only worthy of all praise, but which may put to shame the older and more powerful Congregationalists of England.

IV. *The Wesleyan Methodist* denomination is a very large and influential body in the city, and of comparative antiquity among the Protestants. They commenced operations very early in the present century; and, after an introductory season, succeeded in erecting a small chapel in which they worshipped for several years. The place becoming too strait for them, they erected a large and elegant structure in one of the principal streets, giving up the small one for the purpose of a New-room and Exchange. The second chapel was opened in the year 1820. With characteristic zeal and energy, in which they ought to be imitated, they gradually opened rooms in two opposite and distant sections of the suburbs; and these gradually requiring enlargement, they have at length erected elegant places of worship on these spots. Meanwhile their centre chapel being too small, they sold it for commercial purposes, and erected, not far from it, a spacious and really magnificent Gothic edifice, which seats between 2,000 and 2,500, and into which doubtless 3,000 persons have sometimes been crammed. This last was opened in 1845. They have now considerably more church room than they need to accommodate their actual congregations; but they have wisely anticipated the wants of a rapidly growing city, and their congregations are found continually to increase. They have constantly three ministers in the city, who at present, and in fact ordinarily are men of talent, as well as of devoted piety. They have a number of wealthy families among them. Their comparative increase, according to census, is as follows; but it must be borne in mind that some attend their chapels who would not probably give their names as Wesleyans:—1831, 471; 1842, 1,488; 1844, 1,802.

V. *Presbyterians* not of the Church of Scotland or of the Free-Church. We have two

congregations to place under this category. The first is a church that has been eminently useful, more especially for some years after its formation, at a period when there was comparatively little spiritual religion in the city;—I refer to the American Presbyterian Church. The congregation consists almost exclusively of natives of the United States and their descendants, though it once included a number of persons of British origin who have since formed the nucleus of the Secession, Baptist, and Congregational churches. It is connected with a Presbytery in New-York, enjoys the ministry of a very estimable and excellent clergyman, and it exerts a good influence on the side of evangelical piety. The place of worship was opened in an unfinished state in 1826, it was gradually and elegantly finished, and is large and comfortable.

The other is the United Secession Church,—composed almost exclusively of the adherents of that church who have immigrated from Scotland, and their descendants. Their place of worship was erected in 1834. They have an enlightened, devoted and excellent minister, who has been with them from the beginning. The influence of this body is conservative of sound doctrine, and diffusive, amid an important class of our population, of evangelical religion. The census of 1831 gives as Presbyterians not connected with the Church of Scotland and Congregationalists (the latter having at the date no congregation) 918. That of 1842 excludes Congregationalists from this head, and gives as Presbyterians of the above-mentioned class the number of 1,068; while the census of 1844 reports 1,102.

VI. *The Baptist chapel* was erected in the year 1831, by an union of a few Pædo-Baptist Congregationalists with individuals of that denomination. The church was for several years open communion: though this was altered seven or eight years since. It has a faithful evangelical ministry. The influence it puts forth on the side of spiritual religion will be understood by your readers in England, when they are told, that it is a worthy colonial sister of the Baptist churches there. The place of worship is small; but it has recently been enlarged, as to accommodation, by the addition of a gallery. A small Mission chapel in one of our suburbs is the fruit of the zeal of this church. The denomination has erected a very substantial and capacious college, principally for the training of young men for the ministry. The two instructors being both clergymen, we have three of that denomination in the city. They have always been forward in defending the cause of religious equality. The census of 1831 gives 99 Baptists; that of 1842 gives 365; and that of 1844, 400.

VII. *Congregational Churches.* Alas! chronologically almost the last to do their share as a body for the evangelization of the people. The trumpet of the watchman was first sounded on the part of this body, by the Rev. R. Miles, towards the close of the year 1831. In the summer of 1832, a church was formed of twelve members. In 1835, a neat place of worship was opened, and in 1839 galleries were erected. In the beginning of 1843, a second church was formed out of materials found in the parent church, and with the prayerful consent of that church. In 1844, a spacious and handsome

structure, at the eastern extremity of the city, was erected by the second church. The next year the parent church commenced the erection of a building double the size of that it occupied, and in November, 1846, it was solemnly and successfully opened. It will comfortably seat 1,100, and the aisles and vacant spaces being occupied with benches, it will seat 1,500. Your readers must guess the influence put forth by Congregationalists in the city, from what they know of them in the cities of Britain. At all events, of their ministry, their zeal, their liberality, their energy, and their piety we cannot write particularly. The second church is destitute of a pastor: may the Lord of the harvest soon give them a right-hearted and competent minister! Our census of 1842,—the first in which our youthful body was particularly distinguished,—gives 443 "Congregationalists and Independents," and that of 1844 gives 617.

VIII. *A Jews' Synagogue*, for a population according to the census of 1844, of 105 Jews, and a small, but very handsome *Unitarian Chapel*, of quite recent erection, complete the list of the places of worship and religious denominations in the city. The last mentioned body is not noticed in the census; it is not large; its minister is an Irish Arian clergyman, and its members, partly of British and partly of United States origin, vary in sentiment, from the highest Arianism of Ireland and of Boston, through German transcendentalism, and onward to the Socinianism of Priestley, down to a scepticism which is of course indefinite. Many of them however are highly estimable citizens, and intelligent and useful men in the community. Their minister, I understand, is a respectable earnest man, but their sadly erroneous views on fundamental points, of course preclude intercourse as religionists on the part of the evangelical bodies.

It may help to complete this statistical paper if the *national* classification of our citizens be appended. In 1844 it was thus:

Natives of England	3,161
" Scotland	2,712
" Ireland	9,595
Canada, of French origin	19,041
" British origin	8,868
United States and Aliens	915
Continent of Europe	219

During the last quarter of a century, next the increase of population, commerce and wealth, the most noticeable fact has been the rapidly increasing *proportion* of the English-speaking population as compared with the French. At the commencement of that period, the latter must have been a majority of two-thirds: at the present time about two-thirds speak the English language as their native tongue.

Montreal is the seat of government—the centre of influence—the principal emporium of commerce—by far the largest city in Canada. Let our prayer be, that it may become as the garden of the Lord. I leave the facts I have given for thinking men to reason upon. They are worthy the thoughtful attention of British readers. Let them be understood thoroughly by our churches, and the claims of the colonial empire cannot be neglected. My request to your readers is, "Aid heartily the Colonial Missionary Society."

W.

Canada, December, 1846.

Theology and Biblical Illustration.

THE RENT VAIL.

It having been determined that the only begotten Son of God should in the fulness of time visit our world, assume our nature, and die upon a cross for our salvation, it may be presumed that his advent would be previously announced by the Oracles of Heaven, and that his career on earth would be marked by circumstances indicative of his true character, and illustrative of the great and benevolent design of his appearance. Upon examining the sacred Scriptures we find this expectation abundantly realized. The incarnation of our Redeemer was foretold by a long line of divinely-inspired prophets, and a great variety of types and ceremonies were instituted to prefigure his character, offices, and work. His birth, and especially his death, were signalized by occurrences which, from their extraordinary nature, were obviously designed to attest his divinity and indicate the character of that marvellous enterprise which he came to achieve. In the darkest hour of his humiliation, when he was hanging a spectacle of woe upon the cross, derided by his enemies, forsaken by his friends, and bruised by his Father,—when not one drop of consolation, and not one cheering ray of light was afforded to him,—even then, the heavens above and the earth beneath bore decisive testimony to the grandeur of his character, and the importance of his undertaking. The portentous gloom which at mid-day shrouded the awful scene of his sufferings, and the earthquake which shook the hill of Calvary when he gave up the ghost, proclaimed in language the most solemn that Jesus of Nazareth was no ordinary person, and that his death was no common event. The centurion who superintended his crucifixion, although a heathen, could interpret these appalling prodigies, and perceive that Jesus was a righteous man; yea, that he was the Son of God! Shall we, who enjoy far higher advantages, permit ourselves to be surpassed in discernment by this Roman soldier? As we contemplate the dying Saviour, and mark the wonders which attended his decease, let us own him, with deep reverence and gratitude, as the Prince of life and the Lord of glory!

In the following remarks, we shall consider one of those astonishing events by which our Saviour's death was accompanied. When Jesus gave up the ghost, "the vail of the temple was rent in twain, from the top to the bottom."

The temple of Jehovah, originally erected by Solomon, and rebuilt by Zerubbabel after the Babylonish captivity, was an edifice alike remarkable for its splendour and its sanctity. The Jews regarded it with exultant admiration, as their holy and beautiful house—the glory of the land. Its architectural magnificence, its rich decorations, and its golden vessels, did not constitute its chief distinction. It was consecrated to the service of the living and true God, it was frequented by his people, and honoured by unëquivocal tokens of his gracious presence. There stood his altar; there his throne of mercy. It was the chosen place of his rest—his palace on earth, where he received the homage of his people, and displayed the riches of his grace. This temple was an emblem of Christ, in whom dwelleth all the fulness of the Godhead bodily; and its ceremonies were shadows of his Mediatorial services, and of the worship of his New Testament church. The temple, properly so called, was divided into two apartments—the holy, and the most holy place. The latter was a chamber twenty cubits square, and contained the golden censer and the ark of the covenant, with the cherubim of glory shadowing the mercy-seat. The Holy place was separated from the inner sanctuary by a vail of blue, purple, and scarlet, and fine twined linen, richly embroidered, and supported upon

four pillars of cedar overlaid with gold. Within this veil none but the high-priest was permitted to enter, or so much as to look ; and even he was admitted only once a year, on the great day of atonement.

In consequence of this arrangement, ideas the most august were associated with this gorgeous veil and the sacred mysteries which it concealed. This was doubtless the veil which was rent in twain from the top to the bottom at that eventful moment when our Lord bowed his head and gave up the ghost !

The evangelists, in relating this occurrence, do not represent it as an accidental occurrence—as a strange coincidence merely—far less as an event brought about by human agency ; but as something altogether supernatural, and so connected with the death of Christ as to be significant of truths deeply interesting both to Jew and Gentile. It would be absurd to imagine that the veil was rent by the earthquake. Had we been informed that the temple itself was rent and laid in ruins by this sudden convulsion, we could easily have accounted for the catastrophe on ordinary principles. But the temple was not overthrown. It may, for aught we know, have trembled from its lowest foundation to its loftiest pinnacle, and on such a supposition the strong and ample veil of the holiest of all may have been slightly shaken, or made to wave to and fro ; but the agency supposed will not account for the complete and, as it would seem, systematical rending of the veil into two equal parts, from the top to the bottom. It would be still more unwarrantable to conclude that any of the Jewish priests either would or could have torn the veil,—thus committing an act of wanton sacrilege, which, had it escaped the immediate vengeance of heaven, would have exposed the perpetrator to the universal execration of the Jewish people.

Nothing can be plainer than that the veil of the temple was rent by the hand of God himself ; and that this was done contemporaneously with the death of Christ, to show that the economy of religion which had so long obtained, and which none but God could abolish, was now to be changed ; that old things were to pass away, and all things to become new. In several passages of Scripture to which we shall afterwards refer, the spiritual import of the rending of the veil is revealed to us ; and what we shall therefore attempt is, to arrange under a few particulars the information which the word of God supplies concerning this subject.

I. The rending of the veil at the time of Christ's death was intended to intimate that the period had arrived for disclosing the mysteries of the Old Testament. With vigilant care the Holy of Holies had been kept sacred from all intrusion. The veil was for concealment. None but the high-priest might draw it aside and gaze upon the hallowed symbols within ; and even when he entered, it was with the blood of expiation in the one hand, and the censer in the other, emitting a cloud of smoke, which deepened the obscurity of the inner sanctuary. All this indicated the darkness of that dispensation. It would be rash to allege that the pious Jew did not understand in some degree the spiritual import of the rites which God had commanded him to observe. At the same time there is no reason to conclude that even the most godly and intelligent of the Jewish people possessed such distinct views of the person and work of Emanuel—of his priesthood, sacrifice, and intercession, as can easily be found amongst the humblest believers who enjoy the light of the glorious gospel. The ancient people of God must have expected redemption through the mediation of the promised Saviour, and must have regarded the ceremonial law in all its parts as a harbinger of good things to come ; still comparative darkness characterized the economy under which they lived. Now, however, by means of the death of Christ, all is laid open ; the mysteries are unveiled ; the light of a new and better dispensation hath dawned. Now we may see that the mercy-seat signified Christ the propitiation for our sins ;

that the pot of manna meant Christ the bread of life ; that the blood of bulls and of goats denoted the blood of God's own Son, which cleanseth us from all sin ; and that the ascending cloud of incense was a beautiful emblem of the prayers of our great High-priest, who hath entered with his own blood, not into the holy places made with hands, which are figures of the true, but into heaven itself, there to make intercession for us. It is worthy of remark, that as our Lord's death took place at the time of the evening oblation, the priest whose turn it was to officiate in the holy place, and to offer up incense while the people were praying without, must have witnessed the rending of the vail and the sudden disclosure of the holy of holies ;—an event which admonished him and the people for whom he ministered that the ceremonial law was at an end ; that the temple had lost its sacredness ; that the priesthood to which he belonged was superseded ; and that the Royal Priest who was after the order of Melchisedec had commenced his glorious ministry in a sublimer and holier temple than that which crowned the hill of Zion.

II. The rending of the vail at the time of Christ's death denoted the removal of all religious distinctions between Jew and Gentile. From the call of Abraham to the death of Christ—a period of nearly two thousand years—the Jews had been the peculiar people of God, and carefully separated from the other nations of the earth. They were a people near to the Lord, while the Gentiles were afar off. But as by the death of Christ the ceremonial law was abolished, the partition wall which had kept Jew and Gentile asunder was broken down, and for ever removed. Christ appeared to be the Saviour of the world. He came indeed to be the glory of his people Israel. He was the avowed hope of that nation ; he was their kinsman according to the flesh ; he tabernacled among them, and they received the first offer of salvation through his name. In these respects they were peculiarly honoured ; but Christ also came to be the light of the Gentiles, and for salvation unto the ends of the earth. Let us who are by nature sinners of the Gentiles consider this. Here is grace for us. The blood of Christ speaks peace to them that are afar off, as well as to them that are nigh. We need not direct our steps to Jerusalem, that we may observe our New Testament feasts. We need not conduct our sacrificial victim to the altar, that its blood may be shed and its body burned ; for the Lamb of God, which taketh away the sin of the world, hath been slain. We need not rely upon the intercession of a sinful man like ourselves ; for we have an Advocate with the Father, Jesus Christ the righteous—a High-priest holy, harmless, undefiled, and made higher than the heavens. Whatever blessings, privileges, or honours belonged to the Jews are now extended to all who believe,—for there is no difference. Even those Gentiles who became proselytes to Judaism were not permitted to draw so near to God in his worship as the Israelites ; but since the death of Christ Jew and Gentile, Greek and barbarian, male and female, are alike welcome to approach the Father of mercies, and equally enjoy the light of his countenance. There is now no vail that can conceal from us the gracious manifestations of God, and no partition wall which can separate us from the communion of the saints, except the vail of unbelief.

III. The rending of the vail at the time of Christ's death indicated the opening of a new and living way to God : “We have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.” The vail of the temple prevented the people, and even the ordinary priests, from drawing near to the Most Holy place, where Jehovah dwelt between the cherubim ; but the rending of it signified that there was no longer any exclusion. Christ suffered for us, the just for the unjust, that he might bring us to God. He

rent in twain the thick vail of guilt and wrath which interposed between us and our God. When Adam was driven out of Paradise, a flaming sword kept the way of the tree of life. The vail of the temple had a similar use under the Jewish dispensation; but Christ, by his death, hath opened the kingdom of heaven to all believers. There is now the freest access to a Paradise of fairer bloom and more enduring bliss than Eden's lovely garden. Oh! what a privilege is this! Are we conscious of guilt or unworthiness?—Are we afraid or ashamed to look to God? Let us lift up our heads and our hearts with joy. Christ hath died. The vail is rent from the top to the bottom, and we behold the God whom we have offended seated upon a throne of grace, and hear him saying to us, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: a just God and a Saviour!" D. T.

Stonehaven, February, 1847.

HOW TO LIVE ON CHRIST.

THE very figure which Christ uses illustrates this idea; "as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Now, how does a branch bear fruit? Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom, and verdure to the leaf;—it simply *abides* in the vine, in silent and undisturbed union; and the fruit and blossoms appear as of spontaneous growth.

How, then, shall a Christian bear fruit? By efforts and struggles to obtain that which is freely given; by meditations on watchfulness, on prayer, on action, on temptation, and on dangers? No, there must be a full concentration of the thoughts and affections on *Christ*; a complete surrender of the whole being to him; a constant looking to him for grace. Christians in whom these dispositions are once firmly fixed, go on calmly as the sleeping infant borne in the arms of its mother. Christ reminds them of every duty in its time and place—reproves them for every error—counsels them in every difficulty—excites them to every needful activity. In spiritual, as in temporal matters, they take no thought for the morrow—for they know that Christ will be as accessible to-morrow as to-day, and that time imposes no barrier on his love. Their hope and trust rest solely on what he is willing and able to do for them; on nothing that they suppose themselves able and willing to do for him. Their talisman for every tempt-

ation and sorrow, is their oft-repeated, child-like surrender of their whole being to him; as the infant in every trouble finds a safe asylum in the bosom of its mother.

Some may say, "Truly this is a very delightful state of feeling, but how shall we obtain it? How shall we begin?"

We answer, just in the same way that a sinner begins the Christian life, by coming to the Saviour, and making a full, free, and hearty surrender of his body, soul and spirit; fully resolved, in future, to resign the whole to the Redeemer's direction. And having made this general surrender, make it also in particular, in reference to every circumstance of every day.

Let us imagine a day spent on this principle. You awake in the morning and commend yourself to Christ's care for the day. The first temptation that besets you may lead you to a waste of time. Say immediately, "Lord, assist me in this particular." The next may be a temptation to irritation.—Cast yourself again on Christ for this. A few hours after, you may be tempted to censorious remarks on some neighbour.—Cast yourself upon Jesus. A while after, you may perhaps forget yourself and give utterance to some hasty or ill-judged expression.—Turn instantly to Christ, confess your fault, and ask further help. If you find yourself beset with uncommon difficulties and temptations, and in danger of forgetting what manner of spirit you are of,—steal from your avocations, though but for a few moments,

and ask help of Jesus. The practice of having a full and stated *season* of prayer *at noon*, cannot be too highly commended. The middle is usually the most unspiritual part of the whole day. The cool of the morning is generally to every one a time of good purpose and resolution, and the quiet of the evening is often devoted to penitence and retrospection; but the noon is too often a season of hurry and bustle—there is therefore so much the greater need that we then consecrate a portion of the time as a stated season of prayer. But the Christian, who would live as Christ directs, must beware of making *seasons* of prayer the substitute for that constant recurrence to him, which we have endeavoured to inculcate. Morning and evening the little child is with its mother in a long and fond embrace; it listens with rapture to the expressions of her affection, and willingly renders the tribute of promised obedience. But in times of difficulty or danger, it instinctively runs to the same arms for protection, without reflecting whether the danger be great or small.

A direction of great importance to one who would live this life, is this:—In your sins, troubles, and temptations, make no distinction between *great* and *little* things. Remember that nothing that has the slightest bearing on your improvement and spiritual progress is insignificant in the estimation of Christ. Now it is a fact, that Christians are more impeded in their progress by little things, than by great ones;—because, for great things, they seek the strength of Christ, and for little ones, they act on their own. But if the little accidents of every day's occurrence, the petty annoyances to which every one is subjected, be sufficient to ruffle the temper and excite an unchristian spirit, they are to *you* matters of very serious moment; and as such, you must regard them—nor can you fully abide in Christ but by attaching to such things that just importance, which shall lead you to refer them to Him with the same freedom that you feel in reference to what you commonly call serious affairs. If you are conscious of peculiar and besetting faults, familiarize your mind to those incidents of the life of Jesus which show a particular bearing on them. If you are irritable, examine all those incidents which show his untiring patience; if you are proud, those which exhibit his humility; if you are worldly, those that show his spiritual-ity; if you are negligent and careless in

duty, those which show his incessant zeal and activity. Study them, understand them, keep them in memory, and pray to him to infuse into you the same spirit. The memory, too, may well be stored with those sacred songs descriptive of the character of the Saviour, or imploring his Divine aid; for their sweet words will sometimes come to you in hours of temptation like gentle messages from our Lord.

The remarks now made are intended as general hints; but the only teacher of the true life of faith, is Christ! Go to him, and ask him to direct you. Christ is willing to make *you* just as meek, just as patient, just as lovely as he is; and if you desire it earnestly, if you desire it more than everything else, if you are willing to give up all beside for it, he will explain to you practically what is meant by “abiding in him,” and by his coming to make his abode with you. Then your Christian race will be full of love and joy; more like the free flight of a bird, than the struggles of a captive. You will naturally lay aside every weight, and the sin that easily besets you, and run with patience the race that is set before you, because your whole soul will be so filled with the view of Jesus at its termination; you will be so inspired with admiration, hope and joy, that you will run because you cannot hold back;—the spectators, the race-course, all about you, will be forgotten in the view of Jesus, at once your helper, your judge, and your eternal reward!

H. B. STOWE.

EJACULATORY PRAYER.

“PRAYER,” says an able writer, “procures many blessings—averts many evils. It is man’s first duty; the first in order, and the first in importance. It is our highest consolation. It brings us nearest our God, and is our only refuge in the time of trouble.” The truth of these sentiments all have felt who are in the habit of engaging in the solemn exercise of prayer.

The Scriptures declare that “men ought always to pray, and not to faint; to pray everywhere, lifting up holy hands without wrath and doubting.”

“Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and with supplication for all saints,” is the positive injunction of the Divine word. In

order rightly to obey this injunction, we must especially attend to "ejaculatory prayer."

Ejaculatory prayer is lifting up the soul to God, upon a sudden emergent occasion, with some short but lively expression of our desires to him. It may be either vocal or mental, according to the circumstances in which we are placed.

Ejaculatory prayer is independent of time. Other kinds of prayer can only be offered at certain periods. Public, private, social, and family prayer, are all dependent upon time; and can only be offered when the house of God is opened for worship, or when we can retire to our closets, or when the social prayer-meeting is held, or when the family surrounds the altar morning and evening. But this is not the case in reference to ejaculatory prayer. It may be offered at any time. Any hour, any moment, we may lift up the soul to God in holy ejaculations, and receive a blessing from his hands.

It is, also, independent of place. No matter where we are, this kind of prayer can be offered. In the sanctuary, in the house, in the place of business, in the halls of justice, in the fields, in the bowels of the earth, on the land or on the water, at home or abroad, the soul may find its way to God by ejaculatory prayer.

This kind of prayer is, also, independent of circumstances. Our hands may be engaged in our lawful occupations, or we may be surrounded by wicked men, whose blasphemies and filthy conversation vex the soul; we may be in the midst of temptations, or beset by enemies, or surrounded by dangers, or oppressed by difficulties; but, still, we may send forth the desire of our souls to God in mental ejaculation: for as an old divine quaintly, yet forcibly, observes, "These arrows can be shot to heaven without the use of the tongue's bow." Such was the kind of prayer which Moses used at the Red Sea, and which caused God to say unto him, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," Exod. xiv. 15. Moses uttered no words, but his heart was engaged in prayer. It was no season, then, for him to retire, and betake himself to the duty of prayer in a composed and settled manner; for the Egyptians were behind him, the Red Sea was before him, and the Israelites were flocking around him, murmuring, and charging him with the guilt of blood,

for having brought them into those circumstances that they must perish, either by the hands of the Egyptians or by the waters of the Red Sea. "These circumstances caused Moses to despatch his desires to heaven by some short ejaculation—the surest and quickest post in the world—and which brought back a speedy and happy answer." Nehemiah, also, when cup-bearer to Artaxerxes, king of Babylon, was so troubled and pained at the recital of the sufferings of his people, (the Jews,) who were left of the captivity in the provinces, that he wept and mourned, and fasted and prayed, certain days. In this distressed condition he appeared in the presence of the king, who immediately demanded the cause of his sadness. This peremptory demand filled Nehemiah with fear; and he tremblingly answered—"Let the king live for ever; why should not my countenance be sad, when the city—the place of my father's sepulchres—lieth waste, and the gates thereof are burned with fire? Then the king said unto me, 'For what dost thou make request?' So I prayed to the God of heaven!" By a short mental prayer he lifted up his soul to God, which did not hinder him replying immediately to the king's question, and which, undoubtedly, caused God to induce the king to grant Nehemiah's request.

That prayer may be independent of time, and place, and circumstances, must appear evident to all who are acquainted with the true nature of prayer. The desire of the soul may not be expressed; but God, who searcheth the heart, knows our meaning. The sigh may not be noticed by mortals; but God hears it, and knows the cause of it. The tear may silently fall; but God observes it, and puts it into his bottle. The eye may look to heaven unperceived, unheeded by man; but the Omniscient catches that glance, and interprets it rightly. And how pleasing is the reflection, that—

"A sigh can reach his heart; a look
Can bring him down from heaven."

Such, then, is the nature of ejaculatory prayer; and, without it, it is impossible to pray without ceasing—to pray always with all prayer. We cannot always be in the sanctuary, nor in the closet, nor in the prayer-meeting, nor at the family altar; but we may always live in the spirit of prayer, and at any time, in any place, and under any circumstances, send up our ejaculations to the throne of grace.

RELIEF ON CHRIST.

DIRECTION TO AN INQUIRING SINNER.

You feel yourself a sinner. You have some little conviction of what your heart is, as well as of what it should be. You are sensible that it is unfit for heaven, and that it must be made new, or you cannot be saved. Hence the propriety of earnest prayer for a new heart and a right spirit. But rest not on your prayers, neither seek for peace. This is often a mistake of the anxious. They are distressed, and instead of surrendering to Jesus Christ, yielding to his Spirit, and embracing him by faith, they are seeking relief from their distress. Now, so long as this course is pursued, true and lasting peace cannot be found. That is the fruit of faith; and so long as faith in Jesus Christ is not exercised, it cannot be enjoyed. Hence the sinner's first duty is to come to Christ. The business of your salvation, my soul, is between Christ and your soul. Hence, be much alone; read the Bible; pray; but above all, and first of all, believe in Jesus Christ. Do you ask what it is to believe? What is faith? I reply, fully to understand it, you must put forth the act, and believe for yourself; you must know what it is by experience, fully to comprehend it. Still, that I may try to help you, let me say,

1. *Look at yourself.* Examine your heart; compare yourself with the law of God, with the whole Scriptures, and endeavour to realize what you are; how corrupt, how miserable, how helpless, how undone, how hopeless, how perishing, how ill-deserving, how hell-deserving! Then,

2. *Look at the Saviour.* Consider his person, character, offices, work; how wonderful, how excellent, how glorious! What abundant provision is here—what a fulness in his atonement—what efficacy in his blood—what sufficiency in his righteousness—what prevalency in his intercession! God is just, but his justice is satisfied by the atoning Saviour; the law of God condemns us, but Jesus came to deliver us from the curse; the Holy Spirit convicts of sin, and takes of the things of Christ and shows them unto us. He leads us to feel our need of Christ; and as you are convinced of your sins and feel your need of an interest in the Saviour, you are under his influences. Beware that you resist him not. Grieve him not away. He would lead you to look to the Saviour, and flee unto him. Then,

3. Consider not only the *sufficiency* of the Saviour, but his *willingness* to save; yes, his *willingness* to save *you*. He makes a free offer of himself; he invites sinners to come; and he does not exclude you from his gracious invitations. You are persuaded of his *ability* to save; you know he is able; why not credit his willingness as well as his ability? Why not take him at his word? Hath he not said, "Him that cometh to me I will in nowise cast out?" John vi. 37. "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1. "Whosoever will, let him come," Rev. xxii. 17. Then you may come. Jesus Christ is willing to save; he is waiting to be gracious, ready to receive you. Such is the testimony of Scripture. Then,

4. *What is it to believe?* As it respects God, it is to credit his word, the record he has given of his Son, and then to act accordingly, and receive his Son as he is offered in the word, and trust in him. As it respects the Saviour, it is to credit his promises, his invitations, his offers of himself, and then to act accordingly; to rest on his promises, accept the invitations, and close in with the offers, and so to embrace Christ as our Saviour, and trust in him for salvation. To believe in Christ is to trust in Christ, to confide in him, to commit our souls to him, and be willing that he should reign over us and in us, and save us in his own way, and dispose of us to his glory. Hence faith is one of those terms which can scarcely be made plainer by definition. It is belief—trust—confidence—reliance. It is variously expressed in the Scriptures, as believing in Christ, coming to Christ, feeding on Christ, eating his body, drinking his blood, looking to him, fleeing to him, receiving him, laying hold of him, putting on the Lord Jesus Christ, &c. The Shorter Catechism says, "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." "And," says Fisher's Catechism, which explains the Shorter, "when the flesh and blood of Christ (or his incarnation and satisfaction) are exhibited as meat indeed and drink indeed, faith, in conformity to this, is called eating and drinking of the same, John vi. 55, 56. When Christ is held forth as a refuge, faith is a flying to him for safety, Heb. vi. 18. And when he is represented as a door, faith is an entering in by him, John x. 9." Faith is *receiving* Christ, "because Christ, the glorious object of

it, is revealed in Scripture under the notion of a gift, 2 Cor. ix. 15; presented to such as are quite poor, and have nothing of their own, Rom. v. 17, 18." It is *resting* on Christ, "because he is revealed in the word as a firm foundation, Isa. xxviii. 16, on which we may lay the weight of our everlasting concerns with the greatest confidence and satisfaction, Psa. cxvi. 7." And resting on Christ is "the same with trusting in him, Isa. xxvi. 4; or relying on his righteousness and fulness, as laid out in the word, for our unanswerable plea and inexhaustible treasure, Isa. xlv. 24." Such is faith; to believe in Christ is to receive and rest upon him alone for salvation, as he is offered in the Scriptures: and he is offered fully and freely to all; he is offered to you; and he is both able and willing to save all who come to him; he is willing to save you, if you will but come: for every one who hears the gospel is authorized to believe it, and accept the salvation it offers: "This is his commandment, That we should believe on the name of his Son, Jesus Christ," 1 John iii. 23. Then,

5. *Just go to Jesus Christ.* Receive him, rest on him, trust in him, and serve him, whether you have peace or not. Commit your soul to him; give him your heart; surrender yourself and your all to him; go to him just as you are, confide in him, and begin to serve him and to do his will; and let him take care of *your peace and salvation*. And do this now; for "now is the accepted time." I do not advise you to cease to be anxious; but to receive Jesus Christ, and devote yourself to him; serve him all your days, and seek him till you find him precious to your soul. You have broken many solemn resolutions: this teaches you your weakness and your helplessness. Trust not in resolutions: trust only in Christ;—in him is strength, and help, and salvation! To him I direct you; flee to him, believe, and live!

"Jesus! the name that calms our fears,
That bids our sorrows cease;
'T is music in the sinner's ears;
'T is life, and health, and peace."

W. J. M.

RELIGIOUS CONVERSATION.

ST. PAUL says, (Col. iv. 6,) "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Few of us, it is presumed, converse after this manner. But ought we not, as Christians, to cultivate our talent in this respect, especially as

we are exhorted to "be holy in all manner of conversation," and "show out of a good conversation our works with meekness of wisdom?" How else can we "give to every man that asketh us a reason of the hope that is in us with meekness and fear?"

Besides, has not pious conversation an amazing influence in keeping alive a sense of religion in our minds? Can we converse with our fellow-Christians on the great topics of faith and practice, and of our personal interest in the things that concern our everlasting peace, without having our minds interested, and our hearts deeply affected? "As iron sharpeneth iron," says the wise man, "so doth the countenance of a man his friend." If this be so, why should Christians deprive themselves of that source of satisfaction, profit, and delight, which arises from the free communication of their thoughts, feelings, and desires on serious subjects! Surely they lose much of religious edification and spiritual enjoyment by their icy coldness and frozen-hearted indifference in this matter. This was not the way of the holy apostles towards the Saviour. For after they had listened with all attention to his public discourses, and had sometimes great reasoning among them, as to the meaning of some things that he said, they gladly availed themselves of private opportunities for conversation with him. "When they were alone," it is said, "he expounded all things to his disciples."

In proportion, then, to our zeal and affection for religious subjects ought to be our desire and endeavour, brethren, to stir up the pure minds of one another for spiritual improvement and religious edification. The cause of pure religion and the church has evidently suffered from the neglect of this obvious duty. Instead of talking of it to our children and others when we rise up, and when we walk by the way, and when we sit in our houses, as divinely directed, we rarely engage in conversation of a pious, edifying character. In this we discover how little our practice conforms to that of our Divine Master, and how little we do to help forward each other in the way everlasting. For we are told to "*exhort one another daily, while it is called to-day*, lest any of you be hardened through the deceitfulness of sin." In doing this we receive and communicate good, and "provoke unto love and good works." "For a good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh."

If the ungodly, then, are not ashamed to give utterance to wicked thoughts and feelings to the manifest detriment of themselves and society, we see not why Christians should be afraid or ashamed to speak out in honour of their Divine Master. And they are encouraged to do so by the honourable mention made of the practice in the prophet Malachi: "Then they that feared the Lord *spake often one to another, and the Lord hearkened and heard it*; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. *And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.*"

It is obvious, then, that the practice has the express approbation of the Almighty, as well as a manifest tendency, under the Divine blessing,

to do good to others and bring down good upon ourselves. Shall not the duty receive more attention from us? Whilst we talk by the hour, and day after day, of perishing vanities and idle conceits, and things that cannot profit, shall Christians have nothing to say of Christ and their immortal souls, and of their hopes and prospects for eternity? It may be this is one reason why even good men sometimes have such fears of death. An aspect of dread and horror is associated in their minds with thoughts of their own dissolution, which, it is presumed, would not exist if they were more familiar with the subject, and more free in the communication of their doubts to their fellow-Christians. Let us, therefore, "follow after the things which make for peace, and things wherewith one may edify another." S. C. S.

"ALL ARE YOURS."

"ALL things are yours." You have the ministry of reconciliation. Whether Paul, or Apollos, or Cephas,—whoever may be the special servant of God to you,—the benefits of the labours of all are for you.

The world, also, is yours. The universe and the whole course of nature and Providence is subservient to your best interests. "All things work together for good to them that love God." A Cressus could not so certainly count upon his riches as turning to his personal advantage, as the Christian can upon the world which God has given him. Having sought first the kingdom of God, he knows that all these things shall be added unto him. "He that walketh righteously shall dwell on high; bread shall be given him; his waters shall be sure." Even the trials and afflictions of the world are blessings to him. They exercise a wholesome and necessary discipline.

Life is yours. This life is given as a season of preparation for a life above, and all the events which transpire in time as related to you shall concur in promoting your spiritual welfare and advancing your salvation.

Death, the sinner's dread, is your friend and deliverer. Overcome by your Lord, it will be your servant for his sake. It will be a messenger of mercy and peace to you, and will conduct you to the realms of everlasting joy.

Things present, the occurrences of each day, the immediate circumstances in which you are placed, however they may seem to you, are all ordered, in sovereign love for your best good.

And things to come, all that is to take place, all the allotments of the future, whatever may be your forebodings, are predetermined to conspire for your highest welfare in time and eternity.

All are yours. If you are a sincere believer, "you shall want no good thing." Have you true godliness, you have "promise of the life that now is, and of that which is to come."

With such possessions present and in prospect, fellow-Christian, you ought surely to be happy, contented, and grateful.

1. Be happy; enjoy the gifts of a kind Providence, and especially your spiritual mercies. "Rejoice in the Lord always." O the rich treasures of redeeming grace. Let the love of Christ fill your hearts with constant hope and joy and peace. Make your religion attractive. Show to the world the superior excellence of spiritual

joys; and while you rationally enjoy the things of earth, as you may, use them not as an end, but as means and incentives to attain unto the higher and holier joys of heaven.

2. Be contented. Yours must be a life of faith. Your condition in many respects may seem to you most undesirable. Perhaps sickness may be your lot, or bereavement of friends, or poverty, or some other form of mental or bodily affliction. Still remember that these are subordinate agencies under the control of your heavenly Father. Not one unnecessary pang will be inflicted, and every dispensation to you is an expression of love. Why, then, these murmurings and complainings felt in your heart, if not uttered by the lips? Submit, therefore, cheerfully, and with a trustful spirit, to the disposal of your all-wise and beneficent Creator.

3. Be grateful. How suitable is gratitude in those who are the recipients of such blessings. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The least that we can do is to be grateful. Paul exhorts the Ephesians to "be filled with the Spirit; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." And the Psalmist exclaims, "Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Let us all give thanks unto the Lord, and praise his holy name for evermore.

"WEEP NOT."

BELIEVER in Jesus, "weep not;" the day of your death shall be infinitely better to you than the day of your birth. Let the consolation which the gospel presents dissipate all your fears. It opens a vista through the gloom of death, and pours a full flood of light on the darkness of the grave. It tells us that Jesus "liveth, and was dead, and is alive for evermore, and hath the keys of hell and death." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage."

The ocean spreads wide and dark before you, but it will waft you to Emmanuel's happy shore. "There thy sun shall no more go down, neither shall thy moon withdraw itself." The delightful prospect has made the dying saint sing upon his death-bed when his friends around him were lamenting. This has made him lift up his head with joy, because the day of his redemption drew near: "When this corruption shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Indeed, many who were exceedingly dispirited at the prospect of dissolution, have triumphed gloriously amid its final agonies. Jehovah reserves dying grace for a dying hour: "My grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness."

As the river rolls the smoother the nearer it approaches the ocean, and as the rose smells sweetest just when it begins to decay, so, at the

believer's departure, his graces shine with the most resplendent lustre. Thus we have seen the sun, at the close of a dark, tempestuous day, bursting forth in all his radiance, sinking beneath the horizon in unclouded splendour, appearing at the moment most lovely and glorious.

Trust in the Lord, disconsolate believer; "At the evening-time there shall be light." "Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

"GOD SHALL WIPE AWAY ALL TEARS."

REV. vii. 17.

WHY do I weep? Pains rack this mortal frame; disease has lain its heavy hand upon me; suffering of body is my lot; I pine away upon a bed of languishing, and my tears are my meat and drink, day and night. But, O! how sweet this consolation, that soon the time will come when "God shall wipe away all tears."

Why do I weep? Friends have proved unkind; trusted hearts have become estranged; the world is cold, and with its stern rebukes am I driven hither and thither; persecution plants its thorns in my pathway; scorn points its arrowy finger; poverty's gaunt form is upon my threshold; my body famishes; I am alone, deserted; my heart is broken, my spirit weeps.

But, O! how precious, how endearing is the thought that I have a sympathizing friend, who, when I am gathered to his side, "shall wipe away all tears."

Why do I weep? Mighty temptations assail me; secret sins overpower me; pride, selfishness, and impurity are in my heart; innumerable evils encompass me; my iniquities take strong hold upon me, they are more in number than the hairs of my head; I daily mourn and repent, and daily fall back, as the dog to his vomit; I am ashamed; I am confounded; I loathe my own vileness; my God has hidden his face from me, because of my innumerable transgressions; "therefore my heart faileth me." But, O! how glorious is this truth, that if I still trust in the Lord my God, he himself will wipe away all my tears, and the days of my mourning shall be ended, Is. lx. 20.

When, O! when will that long-expected day arrive—that day when God shall wipe away all my tears; when I shall have no more cause of sorrow and weeping; when I shall feel no more sickness nor pain; no more trial nor tribulation; no more temptation nor transgression; when I shall sweetly repose in the bosom of my blessed Saviour?

A few short years at most. Time flies—the moment must soon arrive. See to it, my soul, that thou art ready for its coming!

W. R. B.

Lessons by the Way; or, Things to Think On.

A PORTRAIT.

THE man of deep and inscrutable design, who is an utter stranger to the simplicity and godly sincerity of the gospel—the man of thought and mystery and silence, and into the hiding-place of whose inaccessible heart the light of day never enters—the man who ever ruminates and ponders and revolves, and has a secret chamber of plot and artifice in his own bosom, which admits of no partnership with a single brother of the species—such a one, it may be thought, diabolical though he be, will, in the triumphs of his wary and well-laid policy, have his own sources of diabolical satisfaction. But ere he reach his place in eternity, he, too, in time, may have the foretaste of the misery that awaits him. There is already a hell in his own heart, that is replete with the worst sufferings of the hell of condemnation; and if through the deep disguises in which he lies entrenched from the eye of his fellow-men we could see all the fears and all the forebodings that fluctuate within him, we should say of him, what is true of every son of wickedness, that, like the troubled sea, he cannot rest. —*Chalmers' Works*, Vol. XXIII., p. 195.

MARRIED LIFE.

DECEIVE not one another in small things, nor in great. One little single lie has before now disturbed a whole married life. A small cause has often great consequences. Fold not the arms together and sit idle: "Laziness is the devil's cushion." Do not run much from home. One's own health is of more worth than gold.

Many a marriage begins like the rosy morning, and then falls away like a snow-wreath. And why? Because the married pair neglect to be as well-pleasing to each other *after* marriage as before. Endeavour always to please one another; but at the same time keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its to-morrow likewise, and its day after to-morrow too! "Spare, as one may say, fuel for the winter."

Consider, my daughters, what the word wife expresses. The married woman is the husband's domestic faith; in her hand he must be able to confide house and family; be able to entrust her the key of his heart, as well as the key of his house. His honour and his home are under her keeping; his well-being is in her hand. Think of this!

And you, sons, be faithful husbands, and good fathers of families. Act so that your wives shall esteem and love you.—*Frederica Bremer*.

RULES FOR DOMESTIC HAPPINESS.

"*Heirs together of the grace of life.*"—1 Pet. iii. 7.

HEADS of families, do you wish happiness? Then be happy. It is a Christian duty. To be unhappy is to be disobedient. Do you want directions? The following are offered you in love:

1. Every day let your eye be fixed on God, through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your

mercies as coming from him, and that you may use them to his glory.

2. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and to your own soul.

3. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shown and received.

4. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard may, perhaps, be still the same, and the blame only attaches to you.

5. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect what God has borne with in you.

6. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you will both be unhappy.

PASTORAL VISITS.

It is the leading duty of a minister, on week days, to prepare for the pulpit. To some extent pastoral visits aid this preparation; if carried to excess, they hinder it. We know of no better rule than for a pastor to *prepare well for the pulpit*, and do as much more as he can. And we invite churches to consult experience, and say which class of ministers have been most successful, laboured longest in a place, and got the deepest hold on the affections of their people: those who generally preach *well-prepared sermons* at the expense of some pastoral visits, or those who *visit to the great neglect of their sermons*. Let churches, then, be sure they are injured, before they find fault with their minister. Especially let them beware of those men who are suggesting and fomenting causes of discontent and complaint, where, all things considered, none exist. If you imagine yourself neglected, go in person to your minister, and ascertain the cause, instead of listening to those who would sow the seeds of disaffection in your minds.—*Christian Mirror*.

THE MINISTER'S ERROR.

THE following anecdote bears strong testimony in favour of labouring and praying for the *immediate* conversion of young children in our sabbath schools. A minister who felt a lively interest in the sabbath school, used to pray that the seed there sown might spring up in due time and bear fruit. He not only prayed in this manner himself, but, by his example, taught the teachers thus to pray. They never once thought of praying for the immediate conversion of the scholars. At length this minister heard that some two or three of the scholars who had been in the school for some time were beginning to indulge the hope that they had passed from death unto life. He called to see them, and on inquiring, found that their feelings began to change at just about the age that he and the teachers had supposed would be the due time, when the seed might begin to spring, and grow, and bear fruit. This led him to believe that if he had only fixed upon an earlier time, and laboured accordingly, they might have given their hearts to the Saviour long before. He was convinced of his error. He

met the teachers, and said to them, we have been wrong, entirely wrong. We ought to have prayed for their immediate conversion; then exhorted them to direct all their efforts to this point, and not to rest satisfied so long as one child in the school was unreconciled to God. They began to pray, and God soon poured out his Spirit upon the school, and convinced minister and teachers that it is right to pray for the immediate conversion of little children. Let all who have anything to do with the religious instruction of little children, take heed lest their garments be stained with the blood of their souls!

A NEW WAY OF PLAYING CARDS.

I OVERTOOK five lead teams returning from Milwaukee. The teamsters were sitting under a tree while their oxen were resting. I asked them if they wanted any religious books. "Have you no novels?" said they. "None," said I; "I am a Christian, and sell none but Christian books." One of them then bought Nelson's Cause and Cure of Infidelity; another, the Spirit of Popery; and another, Bean's Advice. "Well," said one, "now, boys, we'll have something to do besides play cards when we stop nights and Sundays." Said I, "Do you play cards, friends?" "O yes," said they; "except him," pointing to one of their number, "he is our preacher." "Have you a pack on hand?" "Yes." "Will you sell them?" "For books?" Yes. "What will you give for them?" Handing out Baxter's Call and Alleine's Alarm, I offered those for the pack, and we made the exchange. I then gave them a lecture on the folly of spending their time in this manner. They then voluntarily promised never to own or use cards any more. I asked them if they had a fire, as that would be the quickest way of *cooking* the cards? As they had none, I took my knife and began cutting the pack into shreds, in which two of the party assisted me. After giving them some good advice, I drove on and left them. J. M. CLARK.

THE COLPORTEUR AND THE WHISKEY BARREL.

MR. K. heard of a magistrate who was notorious for his drunkenness, but who exerted a great influence on the community around him. He made it convenient to stop at the magistrate's house at night-fall, and spent the night with him. He found him too much intoxicated to make any advances; but in the morning the Colporteur was careful to be up before the magistrate had taken his dram, and remonstrated with him against persisting in a practice that was destroying him. The Colporteur, to enforce his appeal, told him that, poor as he was, he would pay for the barrel of whiskey which had recently been brought home, if he would roll it into the street and destroy it. Convinced at last of his wrong-doing, he determined to destroy his destroyer, on his own account, and ordered one of his men to roll the barrel into the yard and to the brow of a hill near by. "Now," said he to the man, "give it a hard push and let it go!" The wife and children stood in the door, witnesses of the scene, and the little ones, who knew the cause of their father's ruin and saw the change, clapped their hands. Several stood around, manifesting their

gratification. "Jim, go get an axe quick," said the magistrate; and following the barrel down the hill, with a stroke of the axe the head of the barrel was dashed in pieces. The magistrate thanked the Colporteur for helping him to triumph over his worst enemy.

THE BEST POLICY.

A **QUAKER**, passing through a market, stopped at a stall and inquired the price of citrons.

"I have none," said the honest countryman, "that will suit you; they are decayed, and their flavour is gone."

"Thank thee, friend; I will go to the next dealer."

"Hast thou good fruit to-day?" said he to the dealer.

"Yes, sir; here are some of the finest nutmegs in my garden. They are small, but rich of their kind."

"Then thou canst recommend them?"

"Certainly, sir."

"Very well; I will take two."

He carried them home, and they proved not only unsound, but miserably tasteless.

The next morning he again repaired to the same place. The man who sold him the fruit the preceding day asked him if he would like some more.

"Nay, friend, thou hast deceived me once, and now, although thou may'st speak the truth, still I cannot trust thee; but thy neighbour chose to deal uprightly with me, and from henceforth I shall be his patron. Thou would'st do well to remember this, and learn by experience that a falsehood is a base thing in the beginning, and a very unprofitable one in the end."

THE TRUE STAR.

THERE is one Star that will never disappoint the hopes it awakens; its ray is never dimmed, and knows no going down; its cheering light streams on through ages of tempest and change. Earth may be darkened, systems convulsed, planets shaken from their spheres—but this Star will pour its steady and undiminished light; the eye that is turned to it will gladden in its tears; the countenance that it lights sorrow can never overcast. The footstep that falls in its radiance finds no gloom even at the portal of the grave. It is the star

"First in night's diadem,
The star, the Star of Bethlehem."

WHERE IS SAFETY?

DEATH is the most certain, and yet the most uncertain of all events. That it will come no one can question, but when no one can decide. The young behold it far in the future; the aged regard it still at a distance; but both are smitten suddenly as by a bolt from an unseen cloud, a serpent from the brake, or a shaft from an unseen quiver. There is no safety, therefore, save in that habitual preparation which nothing can deceive and nothing surprise.

THE OLD PENSIONER.

WE have had an interesting case of an old pensioner, an inebriate, about eighty-five years of age, very feeble and very deaf. For many years he has not been in a house of worship, and being so hard of hearing, few have attempted to converse with him. We all pitied him, as he

seemed to be sinking into the grave without hope. But while we pitied, our unbelief placed him beyond any help from man. Last summer M—— gave him the tract, "A Gift for the Aged;" and that book has been blest, as we trust, to his conversion. He feels as if he could not be thankful enough to the giver, nor to God for putting it into his heart. For weeks past he has been full of praise. One morning we found him full of doubt and distress. He feared he had been deceiving himself; that the foundation of his hope was not broad and deep enough. But subsequently he has found happiness in looking to Him whom he has pierced. Probably he will not tarry with us long; but he says, "All is peace; all is peace!"—C. H.

ERRING BROTHER.

WOULD you throw a brick-bat to a friend that had fallen overboard? Would you gather stones and pile them on the bank that had fallen on a brother? Would you throw a keg of powder to the person who had fallen into the fire? Then why heap words of reproach upon him who has erred from the path of duty? Why denounce him and spurn him from your presence? Can you be a stranger to the human heart, you who have so often fallen? Shame on you! shame!

"He cannot know the human heart,
Who, when a weaker brother errs,
Instead of acting mercy's part,
Each base, malignant passion stirs."

Harsh words and epithets but prove
That he himself is in the wrong;
That first he needs a brother's love
To nerve his heart and guide his tongue."

BEAUTIFUL SENTIMENT.

WHEN I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every immoderate desire goes out; when I meet with the grief of parents upon the tombstone, my heart melts with compassion; when I see tombs of parents themselves, I consider the vanity of grieving for those whom we must soon follow; when I see kings lying with those who deposited them—when I consider rivals laid side by side, or the holy men that divided the world with their disputes,—I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of some of the tombs, of some that died yesterday, and some centuries ago, I consider that great day when we shall all be contemporaries and make our appearance together.

THE CAR OF JUGGERNAUT.

HEAR yon deafening shout that seems to roll over the peopled plain like the growling thunder! What is it? Ah! it marks the progress of the great idol car. Infuriated men catch the long ropes and drag its ponderous weight through the deep sand. On it rolls like a fend-drawn chariot. The robed Brahmins sit perched in its high tiers, and jewelled gods are hung with garlands. The clang of harsh instruments, the sound of the tom-tom, and the deep monotonous roar of the swarthy throng that swarm around its unwieldy form, all mingle in one terrific chorus. The blood of the self-sacrificed spirits is upon the massive wheels, and from the

mangled carcasses in its deep ruts is heard the death-wail of souls. Behind, in the dust, men and women roll themselves, piercing their bodies and uttering wild shrieks—a proper dirge over the dead. A just emblem of idleness is that car of destruction.—*H. M. Scudder.*

A CRITERION OF PROSPERITY.

A MAN of much travel and observation, and of eminent genius, the celebrated Goldsmith, nearly a century ago, penned the following remarks:—"In the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in *proportion to the number of its public-houses*. In Rotterdam you may go through eight or ten streets without finding a public-house. In Antwerp almost every second house seemed an ale-house. In the one city all wears the appearance of happiness and affluence—in the other, —." We need not proceed with the description.

IDLE DAUGHTERS.

"It is," says Mrs. Ellis, "a most painful spectacle in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy-work, and their reading—beguiling themselves of the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but, as a necessary consequence of a neglect of duty, growing weary of their useless lives, laying hold of every newly-invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are.

"These individuals will often tell you, with an air of affected compassion, (for who can believe it real?) that poor dear mamma is working herself to death; yet no sooner do you propose that they should assist her, than they declare she is quite in her element—in short, that she would never be happy if she had only half as much to do."

THE TEMPTER.

As in the robbing of a house it is the custom of the sturdiest thieves to put in a little boy at a window, who, being once within the house, may easily open the doors and let them in too; so the tempter, in rifling of the soul, despairs for the most part to attempt his entrance by some gross sin of a dismal, frightful hue and appearance, and therefore he employs a lesser, that may creep and slide into it insensibly—which yet, as little as it is, will so open and unlock the bars of conscience, that the biggest and the most enormous abominations shall at length make their entrance, and seize and take possession of it.

FEAR AND SLOTH.

"I CAN'T DO IT,"—Yes you can, try,—try hard, try often, and you will accomplish it. Yield to every discouraging circumstance, and you will do nothing worthy of a great mind. Try, and you will do wonders. You will be astonished at yourself—at your advancement in whatever you undertake. "*I can't*" has ruined many a man—has been the tomb of bright expectation and of ardent hope. Let, "*I will try*," be your motto in whatever you undertake, and, if you press onward, you will steadily and surely accomplish

your object, and come off victorious. Try—keep trying, and you are made for this world.

NEATNESS AND ORDER.

NEATNESS and order are enjoyed not only by economy, but by comfort. Every negligent mother resigns one of the choicest pleasures within her reach—that of seeing her house and home surrounded by the marks of neatness, industry, and taste. She brings up her family amidst confusion, and presents to her children an example of negligence the most unpardonable. Can she wonder if they follow her example? They will go further. In their partialities they will have a vicious preference for what good sense and sound economy would condemn. They will regard with less respect the decencies of life, and be more likely to abandon the path of morality and virtue. There is much meaning in the old adage, "Have a place for everything, and keep everything in its place."

A COUNTRYMAN AND AN INFIDEL.

COLLINS, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, sir." "How can he be both?" "He is so great, sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

HOME QUESTIONS.

DID you ever know *anybody* to stick to *any* kind of business, no matter how unpromising, ten years at most, who did not prosper? Not one! no matter how bad it might be in the beginning, if he stuck to it earnestly and faithfully, and tried nothing else, no matter how hard he found it sometimes to keep his head above water, still, if he persevered, he always came out bright in the long run—didn't he?—whatever it might have been at the beginning, at the end of ten years he had made a business for himself.—*John Neal.*

THE BEST SERMON.

HE is the best artist that can most lively and powerfully display Jesus Christ before the people, evidently setting him forth as crucified among them; and that is the best sermon that is most full of Christ, not of art and language. I know that a holy dialect well becometh Christ's ministers; they should not be rude and careless in language or method; but, surely, the excellency of a sermon lies not in that, but in the plainest discoveries and liveliest applications of Jesus Christ.—*Flavel.*

ANSWER TO A QUESTION.

A PERSON who suspected that a minister of his acquaintance was not truly a Calvinist, went to him, and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he; "it is the perseverance of the sinners that I oppose." "But that is not a satisfactory answer, sir. Do you think that a child of God cannot fall very low, and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

Essays, Extracts, and Correspondence.

CAUSES OF DECLENSION IN CHRISTIAN CHURCHES.

(Concluded from page 114.)

II. *To Church Members.*—You are aware, brethren, that Christian pastors have been frequently accused of seeking to obtain more power than belongs to them,—than they can, consistently with the constitution of a Christian church, possess. That the love of power is inherent in human nature is a position admitted by all; and that Christian pastors have frequently sought, and acquired more power than belonged to their office, to the detriment or overthrow of the constitution of their churches, it would be idle to deny. But who is to blame when they thus succeed? Must there not be something wrong, something wanting with the church itself, ere any man, or number of men, can succeed in overturning its constitution? It must have declined in practical godliness, it must by some means have lost much of its reverence for the authority of Christ, it must have put its pastor in the room of its Redeemer, ere it submitted to have its Divine constitution changed. Would you then maintain the constitution and government of the churches unimpaired;—would you hand them down entire to your children as their most invaluable inheritance;—would you rear a barrier against the ambitious designs of self-seeking men; the means are within your reach;—the remedy,—the only effectual remedy, is at your own disposal:—strive by every possible means to diffuse and increase a spirit of practical godliness, of vital religion, of reverence for the Divine authority, through the whole body. If this do not answer the end, nothing else will. Neither cold-hearted speculations on church-politics, nor cold-hearted indifference to external modes of government and worship, but the life and soul of godliness, the fear of God, supreme regard for his authority, will keep the churches in their right position. Where these are maintained, there is no danger of things going far wrong; where they are wanting, or decaying, there is nothing right; and everything will go farther and farther wrong.

“I beseech you therefore, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit,” that you strive,

individually, and together, not only to prevent declension, as above described, but also to *advance* the purity, the spirituality, the holiness of the churches. You are thus striking at the root of the evil by which churches are destroyed, whereas, by any other means, apart from this, you are only lopping off the twigs.

But to be a little more particular, I would intreat you to “suffer the word of exhortation” on the following subjects:

1. Follow holiness as individuals.

The church whose members as individuals are eminent for holiness, is an eminently holy church; and where shall the countenance and blessing of the Lord be enjoyed, where shall peace, and comfort, and edification be found, but where holiness is studied and pursued? See then, brethren, that you cultivate personal religion, personal devotedness to God, close living and holy walking with him. See that you be careful not only to obey, but to cultivate those sentiments and views, those dispositions and inclinations of mind, from which all acceptable obedience must flow. It is this that will effectually counteract the tendency of the church to declension;—it is this that will ensure to it the Divine blessing;—it is this that will qualify it for answering all the ends of its association.

2. Study to cultivate increasing union of heart with the church as such.

I know not a more unseemly, a more unchristian disposition, in a professed disciple of Christ, than a cold-hearted indifference to the real interests of the church whose privileges he enjoys. Believers, while they act in character, must make common cause with their Lord; and as his cause is the cause of his churches, whatever concerns the peace, the purity, the increase, the respectability of the churches, must occupy the mind, engage the attention, and regulate the pursuits of every consistent disciple of his. How unlike disciples of Christ, those cold-hearted professors, who, though nominally joined with a church, yet feel no interest in its concerns, no anxiety for its prosperity, no union of heart to its cause and interests, no inclination to employ influence, or property, or talent on its behalf,—who can attend its ordinances, and glide along the stream in its connection while it enjoys peace and outward

prosperity; but are ready to slip away on the appearance of trial, or difficulty, indifferent whether it sink or swim. Let me beseech you, my brethren, to shake yourselves loose of this unseemly apathy. If the society with which you are connected be not a church of Christ, you have nothing to do there; but if it be, is it not a suitable, a proper, a legitimate object for all the affections of your souls? is it not a subject on the advancement of whose interests you may lawfully, and profitably, expend all your influence, and all your exertions? Has Jesus "loved the church," and is it unworthy of your love? Did Jesus "give himself for the church," and is it unworthy that you should devote yourselves to its cause,—that you should spend and be spent in its service? Show yourselves then to be genuine disciples of Jesus, by a union of heart with his cause, a oneness of interest with him; and let it be your "heart's desire, your prayer to God," and your daily business, that that interest be advanced.

3. Study to maintain the purity of the church.

Let no consideration induce you to consent to the reception of any among you but such as give evidence of being the subjects of converting grace. The privileges of the kingdom of heaven are such as none but they can enjoy; its laws are such as none but they can obey; its interests are such as none but they can advance. Do not imagine that it is a matter of little consequence to you with what sort of characters you sit in fellowship. Has Jesus said, "Give not that which is holy to the dogs," has Paul said, "Be not unequally yoked together with unbelievers," "Come out from among them and be separate;" and is it a matter of little consequence to you whether you obey or disobey these precepts? "A little leaven leaveneth the whole lump;" and is it a matter of no consequence to you whether the church be a carnal or a spiritual society,—holy or unholy? "Evil communications corrupt good manners;" and is it a matter of indifference to you whether you and your brethren be corrupted in your sentiments and conduct, or not, whether your minds should catch the contagion of carnality, or not? Do not imagine that the character, good or bad, of those that seek admission among you is *no concern of yours*. It is decidedly your duty and your privilege as church-members to inquire after it; and it is *your highest*

interest as Christians, to guard against the admission of any but such as appear to be fellow disciples.

But, brethren, the purity of the church must be maintained, not only by watching the avenues of admission, but also by watching over one another, in the true spirit of the gospel. This is of essential importance to the purity of the church, and to the preservation of the souls of individuals. Where this duty is neglected, external fellowship is but a mere shadow,—an empty form. You all know the tendency of your own hearts to depart from God; and you know that the hearts of your brethren are equally depraved and deceitful, and equally liable to depart from God; and how can Christian friendship and brotherly love be more suitably displayed, than in exhorting, admonishing, and warning one another as occasion may require: yea, how can they be proved to exist without this? O! be intreated then to cultivate a growing interest in one another's spiritual prosperity. Study to "work out one another's salvation," to "build up one another on your most holy faith, to keep one another in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

4. Be exhorted to cultivate a spirit of mutual intercourse and social prayer. Be assured that the prosperity of your own souls, and of those of your brethren will be much advanced by it. Stir up your own minds, and endeavour to stir up the minds of your brethren to consider its importance, and to obtain its advantages. Beware of listening to the false reasoning by which you would be persuaded that it is unlawful, or unnecessary, to come together except on the Lord's day. Such reasoning proceeds from a state of mind inimical to spiritual religion, or averse from it. Lay it down as a fundamental principle, that the care of your souls is your first,—your main concern; and that you are imperatively bound to seek their spiritual improvement, by every means that God brings within your reach. And that mutual intercourse and social prayer are calculated to advance spiritual improvement, the conduct of the primitive churches under the eye of inspired teachers, and the experience of believers ever since, abundantly confirm. If then, brethren, you would keep alive and advance the spirituality of your own minds, if you would strengthen the hands and encourage the hearts of those who are over you in the Lord, if you would shine as

lights in the world, if you would "see the good of Jerusalem all the days of your life," pay increasing attention to this important subject. Cultivate more ardently this truly Christian spirit.

Finally, dear brethren, might I be permitted to conclude this address, by admonishing you not to be *over-anxious* for popularity? With many religious bodies, you know, there is no other criterion of prosperity, but the degree of popularity enjoyed by the minister; and Christian churches have sometimes been injured by imbibing *too much* of the same spirit. Where this spirit predominates, if the public teacher happens not to get popular, the church gets disheartened, gets dissatisfied, a coolness takes place, both parties get discouraged, edification ceases, and removal becomes the only remedy. It is easy to see how unlike Christianity, how detrimental to the real interests of the church, how hurtful to the cause of the Redeemer, such occurrences must be. The order and ordinances of the kingdom of heaven are not fitted to be popular, either among the heathen, or among the false professors of the true religion; and it is in vain to strive to make them so, by the adventitious circumstance of the popular talent of a public teacher. The most permanent, as well as the most scriptural popularity that a Christian church can enjoy, is that which arises from the holy lives, and upright conduct of its members. When Christians are found honest, faithful, and conscientious in the discharge of their relative duties in civil life, sober and industrious in their personal deportment; supporting the credit of their profession by a uniformity of consistent and holy conduct, they will possess, in the bosom of their neighbours, a testimony which nothing can eradicate, and this will, in ordinary circumstances, secure a measure of public respect and countenance, which nothing else can procure for them. Seek then, brethren, to enjoy more and more of this legitimate popularity; and as for the rest, "let your conversation be without covetousness, and be content with such things as you have; for he has said, I will never leave thee nor forsake thee."

"Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of peace and of love shall be with you."

The foregoing sections may probably fall into the hands of some professed disciples of the Redeemer, who are aware,

that in the foregoing discussion they have no interest, nor concern? Unconnected with a Christian church, they are beyond the reach of the duties and ordinances of social religion. What do you think then, brethren, of the subjects discussed in the pages you have just now read? Do you think them contained in the Bible? Do you think the primitive disciples attended to them? Do you think Christ enjoins them on his followers? If so, (and I am persuaded you cannot deny it,) what are you doing? Are you disciples of Christ, and yet living in the neglect of a great part of his revealed will? Do you profess to be the friends of Jesus, and yet resist his authority, and refuse to do whatsoever he commands? Why call you him Lord, Lord, and do not the things that he says? In what light would ye be regarded by the Apostles, think ye, did you live in their day? Would they not say, "they profess that they know God, but in works they deny him, being disobedient?" Is not much of the preceptive part of the New Testament useless to you, being applicable only to associated bodies? Do you think the Lord has given a dispensation to one class of his followers, to neglect ordinances and disobey precepts which he has enjoined upon others? Do you think you will be able, at last, to justify your neglect of the positive precepts of the Redeemer, by reasons that he will sustain? These queries, brethren, are of no trifling importance! I would earnestly entreat you, therefore, to review your conduct in the light of the word of God, and to inquire how far your Christian obedience corresponds with that of the early followers of Jesus. If they were right, and you know they were, you are wrong; for there is not one rule of obedience for primitive, and another for modern disciples. If they obeyed Jesus in associating together in the fellowship of the gospel, and continuing stedfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers, you most certainly disobey him when you live in the neglect of these duties. This is the public profession of the faith of the gospel, the public badge of the subjects of the kingdom of heaven; and if, when the profession was exposed to danger and to death, it could not be dispensed with, is it supposable that Jesus will now dispense with it in his followers, or that they neglect it but at the peril of his disapprobation? "Also I say unto you, whosoever shall confess me before men,

him shall the Son of man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God."

COLONIAL MISSIONARY SOCIETY.

ADDITIONAL STATEMENTS AND APPEALS.

THE state of this Society must be kept distinctly and prominently before the public view. Its financial position, coupled with the demand, the pressure upon it for extended operations, has brought it into very serious difficulties.

The income of this Society ought to be Five Thousand Pounds per annum. That amount would be fully required to sustain the operations called for at the present time. And the operations alluded to as now demanded are of such a nature that to neglect, or even to delay them, will be grievously hurtful to the sacred cause of evangelical truth and liberty in the Colonies.

A less income than Three Thousand Five Hundred Pounds per annum will not effectually sustain the scale of operations already undertaken, inadequate and contracted as that scale is.

Now no one thoughtfully looking at the extent, importance, and prospects of the British Colonies, or considering how momentous it is that they should be the scene of vigorous evangelical missions, will think even the larger of the two sums named more than the Congregational churches of England should appropriate to that department of their efforts for advancing the Saviour's kingdom. As little would any one acquainted with the extent and resources of those churches, judge them unable, by moderate exertions in which all should unite, to raise that larger income.

Yet what is the fact? The income of the Society does not exceed half that sum! It is indeed about Two Thousand Five Hundred Pounds annually. By strenuous urgency of appeals for the two years preceding the present, about Three Thousand Three Hundred Pounds were obtained for each of those years, and progress was thus made in reducing a debt of nearly One Thousand Pounds with which the Society was burdened at the commencement of that period. But now it is seen that these exertions were extraordinary and temporary; the income of the Society falls back this year to its former amount of about Two Thousand Five Hundred Pounds; and it is a too

hopeful estimate to expect that *new debt*, to the amount of *Five Hundred Pounds only*, will be contracted this year.

And while support is thus withholden, what is the aspect, what is the promise of the work in the Colonies? Canada was never more inviting and encouraging, and five hundred pounds additional yearly expenditure would advance the cause there to great efficiency. Nova Scotia and New Brunswick present a field hardly less important, and perhaps even more hopeful, than Canada itself. In every one of the Australian Colonies additional labourers are most urgently needed.

Then other parties are not supine, if we are. Popery proper and the highest of High Churchism are in emulous activity. Sacramental religion is everywhere propagated with successful zeal. Ecclesiastical pretensions are urged in their loftiest form; and State Establishments, patronage, and power, are urged with power or insinuated with craft. No effort is spared to prevent the Colonies from being what their very origin and constitution point out that they ought to be—scenes of expansive religious equality, and of pure evangelical churches.

Hitherto the support of this most necessary, most excellent Society has been maintained principally by a section of the Congregational body. Some few churches have been its constant and bountiful friends. Some few wealthy brethren have with enlightened zeal appreciated its importance, and done nobly for its help. But it has not gained *general* support. Some powerful churches have never once contributed; many but rarely, and to but trifling amounts. This is what needs to be corrected. Let all unite, and the work will be easy, the funds ample, the cause prosperous.

ON THE COMMUNION OF CHURCHES.

AT a quarterly meeting of the Eastern Ministerial District Association, belonging to the Dorset Association of Congregational churches, held at Wimborne, September 16th, 1846, the following resolution was adopted:

"That with a view to the ultimate formation of a *District Association of Churches*, it is deemed expedient, that the brethren should lay before their respective churches, at an early opportunity, the duty and importance of sister churches maintaining a closer fellowship with each other. And that the Secretary be requested to draw up a paper in aid of this object, that may be printed and circulated among the churches."

In compliance with the above resolution, the following paper was laid before the meeting of the Ministerial District Association, held at Wareham, Dec. 8th, 1846, and is now printed at the request of the ministers assembled :

The relation and duties of the churches of Christ to one another, form at all times a subject of interest and consequence ; but especially so at this juncture, when within and around the churches so much appears to awaken in the devout mind painful apprehensions. In such circumstances, one of our first duties surely is—to “set our house in order;”—to inquire, not only whether our heart be right towards God and our brother, but also whether, as churches, we are feeling and acting respecting each other in harmony with the will of Christ, and after the example of the apostolic age ;—whether our mutual intercourse is as intimate, as affectionate, as spiritual, and as confiding as it should be, in order fully to promote our vigour and prosperity ?

As these inquiries are evidently important, let us in the light of Scripture enter on the consideration of our mutual claims and obligations as churches of Christ ; and may we do this with a docile and humble temper, so that we may inherit the promise—“The meek will he guide in judgment ; the meek will he teach his way.”

The apostle Paul, when addressing the Corinthian believers on their relation to one another, says, i. xli. 20, “Now are they many members, yet but one body :” which we believe to signify, that the whole number of Christians residing in any place, whether Corinth, Ephesus, or elsewhere, although differing in some respects, constituted but one church ; and that also the one visible catholic church was composed of the total number of such distinct communities throughout the world. The universal church, though in a very imperfect state, still exists. It includes “all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”

After the likeness of the human body, all Christian churches are mutually related and mutually dependent. No church ought to live separate and alone. Each has some want which another only can supply, or possesses some faculty which may render it useful to others. “The eye cannot say unto the hand, I have no need of thee : nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary, that there should be no schism in the body, but that the members should have the same care one for another.” Particular churches, wherever found, and in whatever condition, possess equal rights, and therefore have no authority one over another. Yet, as they are so closely connected together, being animated by the same spirit, and engaged in the same work, they are bound to watch over each other, and to seek to advance their mutual edification.

Let it not be thought that we are singular in our assertion of these views ;—they have been strongly advocated by the fathers of Congregationalism.—Dr. Owen observes, “No church is so independent, that it can in all cases perform its duties to Christ and the church catholic

without conjunction with others. And the church that confines its duty to the acts of its own assemblies, cuts itself off from the external communion of the church catholic ; nor will it be safe for any man to commit the conduct of his soul to such a church.”

Christian churches, being thus intimately related, ought frequently to commune together in various ways,—

First.—By associating together for the furtherance of those interests that are common to all the churches. They should co-operate, in order to check the prevalence of error, to reform unscriptural practices, and to advance the general interests of Christ's kingdom.

Secondly.—By the members of different churches breaking bread together at the table of the Lord.

Thirdly.—By their pastors exercising their gifts in each other's assemblies.

Fourthly.—Churches may communicate together by sending relief to each other in times of need. Thus the Gentile churches contributed freely to supply the necessity of the poor saints at Jerusalem.

Fifthly.—They ought, also, by their delegates, to consult with one another in matters of difficulty which cannot otherwise be adjusted. Extraordinary occurrences may render it imperative on a particular church to seek the help of sister churches. Owing to the spread of erroneous opinions, the neglect of discipline, or the use of unscriptural forms of worship, strife may prevail. In such, as in all other cases, every church should try to the utmost within itself to remedy the evil ; but in the event of failure, as a last resort, rather than be torn in pieces by protracted discord, it is better that an appeal be made to neighbouring churches, for counsel and assistance.

The Rev. R. Mather one of the New England Congregationalists, in a book written in 1689, says, “When a church is not able to end any matter which concerns only themselves, then they are to seek for counsel and advice from neighbouring churches.” Thus the church at Antioch sent messengers to the church at Jerusalem, and sought advice about the question of circumcision, and concerning the false teachers that had privily crept in. In all these ways churches may hold fellowship together, without endangering their just liberties.

An individual does not surrender his rights of conscience or his Christian liberty, when he joins a particular church, although at any time he may be subjected to its discipline. Nor is any church deprived of one particle of its scriptural freedom, when it enters into communion with other churches, although at any moment, if it be found erring in faith or in practice, it might receive from them fraternal advice and admonition. No church should abuse its liberty by making it a cloak of licentiousness. We are not permitted to become a law unto ourselves in these matters. Our own taste or convenience must not regulate our intercourse with neighbouring churches. Because others have suffered from despotic power, are we justified in living and acting alone ? By no means. In avoiding one extreme, we are not compelled to embrace its opposite. Associated churches may *advise* without *coercing*. When appealed to, it would be their endeavour to throw light upon difficulties—To point out the way of Truth—To guide,

but not to *force*. Their decisions would be binding on no church, without its own consent. They would be helpers of their joy, without lording it over their faith.

The Rev. Isaac Chauncy—a successor of Dr. Owen, and predecessor of Dr. Watts—in his work on Congregational churches, says, "In cases of difficulties and differences arising in churches, many churches holding communion together may, by their elders and messengers, meet together to consult and advise about the said matters, and report to their respective churches; howbeit these assemblies, as such, are not trusted with any coercive power or jurisdiction over the churches, to impose their determinations on them or their officers."

The intimate fellowship of neighbouring churches being thus in obvious harmony with the practices of the primitive churches and of our Congregational forefathers, may we not hope to see our churches, in the present day, waking up to the practical recognition of this too-much neglected duty? Some steps have been taken in the right direction, but much, we conceive, remains to be done. That independency which consists in mere selfish *isolation*, has no sanction from Scripture, and it is high time that it was disowned by the churches. As members of Christ's mystical body, we are united to each other by holy bonds; and "what God hath joined together, let not man put asunder." Fraternal love and confiding fellowship ought, therefore, to increase among us. All suspicion, arrogance, jealousy, and evil speaking, should be carefully avoided. And in proportion to our mutual sympathy and concern for each other's welfare, shall we have warrant to anticipate "times of refreshing from the presence of the Lord." The history of the past amply justifies such expectations. Trumbull informs us, that after the Congregational churches of Connecticut had adopted special measures to promote their closer communion with each other—"They became more regular and harmonious in their discipline, enjoyed more general peace, and their numbers constantly increased."

The Congregational churches of this district do already, to some extent, hold fellowship together, as belonging to the County Association which exists for the spread of the gospel; but we believe that a more intimate communion of the churches would be productive of many and important advantages. In order to realize this, the following plan has been proposed:—

That the churches in the district shall form themselves into a District Association, and shall elect lay delegates, who together with their pastors, would attend its meetings, to be held at stated times, in rotation, throughout the district. Its objects in assembling would be—the wider diffusion of truth in the neighbourhood—"united prayer—the extension of Christian intercourse and acquaintance between the members of different churches—mutual instruction, by the discussion of such questions as might arise from time to time—devising and imparting aid to feeble churches, and promoting, in all lawful ways, the prosperity of religion."

When solicited, the District Association might give advice to particular churches in affairs of difficulty, but no legislative or judicial powers would be exercised. All its acts, in reference to the churches, would be only advisory.

The brethren assembling together for such purposes, would entertain the conviction, that thereby they did not sacrifice any of the rights and privileges which belong to the churches by Christ's appointment.—That they simply agree, under a specific form, to exercise towards each other that mutual fellowship which is their duty as the churches of Christ. And in his strength would engage, for the future, to watch over one another, and to be ever ready, according to God's word, to afford mutual help in the service and kingdom of our Lord Jesus Christ, "In whom all the building, fitly framed together, groweth into an holy temple in the Lord."

In closing this brief statement, we would record our solemn persuasion, that "walking in the spirit" is indispensable to the right and effectual working of all ecclesiastical organization. We can have no real communion with one another, unless we hold fellowship with the Father, and with his Son Jesus Christ. Therefore we must, as pastors and churches, more earnestly cherish and make manifest our spiritual life. Our success—yea, our very existence depends on this. We must be "filled with the Spirit." No outward arrangements, however wise, can ever compensate for the withdrawal of his influence; and in proportion as it prevails, purifying our hearts, and bringing every thought into subjection, shall we "walk in love," and be kind one to another, "striving together for the faith of the gospel."

"Pray for the peace of Jerusalem: they shall prosper that love thee."

"Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

We earnestly commend this wise and truthful address to our readers. Its object is of the first importance, and cannot too early, or anxiously, occupy the attention of our pastors and churches.

THE NUMBER SEVEN.

SEVEN is composed of the two first perfect numbers, equal and unequal—three and four: for the number two consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle, or triune, and is square or quartile; conjunctions considered by the favourers of planetary influence as of the most benign aspect.

In six days creation was perfected, the seventh was consecrated to rest. On the seventh of the seventh month, a holy observance was ordained to the Chaldees of Israel, who fasted seven days and remained seven days in tents—the seventh year was directed to be the sabbath of rest for all things; and at the end of seven times seven years commenced the grand jubilee—every seventh year the land lay fallow; every seventh year there was a release from all debts, and all bondsmen were set free. From this law may have originated the custom of our binding young men to seven years' apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years. Every seventh year the law was directed to be read to the people. Jacob served seven years for the possession of Rachel, and also

another seven years.—Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens. The ark touched the ground on the seventh month; and in seven days a dove was sent; and again in seven days after. The seven years of plenty, and seven years of famine were foretold in Pharaoh's dream, by the seven fat and the seven lean beasts; and the seven ears of full, and the seven ears of blasted corn. The young animals were to remain with their dams seven days, and at the close of the seventh to be taken away. By the old law, man was commanded to forgive his offending brother seven times; but the meekness of the last revealed religion extended his humility and forbearance to seventy times seven. "If Cain shall be revenged sevenfold, truly Lamech seventy times seven." In the destruction of Jericho, seven priests bare seven trumpets seven days. On the seventh they surrounded the walls seven times, and after the seventh time the walls fell. Balaam prepared seven bullocks and seven rams for a sacrifice—seven of Saul's sons were hanged to stay a famine—Laban pursued Jacob seven days' journey—Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams as an atonement for their wickedness. Solomon was seven years building the temple, at the dedication of which he feasted seven days. In the tabernacle were seven lamps—seven days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garment seven days. The children of Israel ate unleavened bread seven days. Abraham gave seven ewe lambs to Abimelech as a memorial for a well. Joseph mourned seven days for Juda. The Rabbins say that God granted the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signify seven, whence Hannah his mother in her thanks says, "that the barren hath brought forth seven." In Scripture are enumerated seven resurrections—the widow's son by Elias, the Shunamite's son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the Synagogue, the widow's son of Nain, Lazarus, and our blessed Lord. The Apostles chose seven deacons. Enoch, who was translated, was the seventh after Adam, and Jesus Christ the seventy-seventh in a direct line. Our Saviour spoke seven times from the Cross, on which he remained seven hours; he appeared seven times—after seven times seven days sent the Holy Ghost. In the Lord's prayer are seven petitions contained in seven times seven words, omitting those of mere grammatical connection. Within this number are connected all the mysteries of the Apocalypse, revealed to the seven churches of Asia. There appeared seven golden candlesticks, and seven stars in the hand of him that was in the midst, seven lambs before the seven spirits of God. The book with seven seals—the lamb with seven horns and seven eyes—seven angels with seven seals—seven kings—seven thunders—seven thousand men slain—the dragon with seven heads and seven crowns—the beast with seven heads—seven angels bringing seven plagues and seven phials of wrath. The vision of Daniel was seventy weeks—the elders of Israel were seventy—there are

seven planets, seven stars, seven notes in music, seven primary colours, the seventh son was considered as endowed with pre-eminent wisdom. The seventh son of the seventh son is still thought to possess the power of healing diseases spontaneously. Perfection is likened to gold seven times purified in the fire. In seven months a child may be born and live, and not before; and anciently it was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are shed and renewed in the seventh year, when infancy is changed into childhood; at twice seven our youths are apprenticed; at thrice seven the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is better fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time decays; at eight times seven he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or year of danger; and ten times seven or threescore years and ten, has by the Royal prophet been pronounced the natural period of human life. The blood was to be sprinkled seven times upon the altar. Naaman was to be dipped seven times in Jordan. Apuleius speaks of dipping the head seven times in the sea for purification. In all solemn rights of purgation, dedication, and consecration, the oil or water was seven times sprinkled. The house of wisdom in Proverbs had seven pillars. The royal psalmist in the fulness of his soul exclaims, "seven times a day do I praise thee," which as Rabbi Solomon literally understood it, when he said they praised God twice in the morning before reading the Decalogue, and once after; twice in the evening before the same reading, and twice after; making in the whole seven times. We might multiply many more instances respecting this celebrated number; but conclude with the opinion of the learned Dr. Adam Clarke, as follows:—"The number seven is what is called among the Hebrews, a number of perfection; and it is often used to denote the completion, accomplishment, fulness, or perfection of a thing, as this period contained the whole course of that time in which God created the world and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people. The number seven among the Hebrews was conveyed from them down to the Greeks, by means of the Egyptian philosophy, from which they borrowed most of their mysteries; and it is most likely that the opinion which the Greeks give is the same that the original framers of the idea had. That there was some mystical idea attached to it, is evident from its being made the number of perfection among the Hebrews. Philo and Josephus say that the Essenes, an ancient sect of the Jews, held it sacred 'because it results from the sides of a square added to those of a triangle.' But what meaning does this convey? A triangle or triad, according to the Pythagorians, who borrowed their systems from the Egyptians, who borrowed from the Jews, was the emblem of

wisdom as consisting of beginning, (monad) middle, (duad) and end (triad itself;) so wisdom consists of three parts—experience of the past, attention to the present, and judgment of the future. It is also the most penetrating of all forms as being the shape of the wedge; and indestructibility is essential to it, as a triangle can never be destroyed. From those three properties it was the emblem of spirit. The square solid and tetrad by the same system were interchangeable signs. Now a square is the representation of a solid or matter, and that the number seven contains within itself the properties of both the triangle or solid, and the square or tetrad, *i. e.* is an emblem of body and spirit; comprehends both the intellectual and natural world; embraces the idea of God, the chief of spirits or essences; and all nature the result of his power; thus a very fit emblem of perfection. It is, perhaps, in this way that we must explain what Cicero, *Tusc. Quest. lib. i. cap. 10*, says of the number seven, where he calls it the knot and cement of all things; as being that by which the natural and spiritual world are comprehended in one idea.”—[*Victor Clarke's Comment, Exod. cap. xxix. ver. 30.*
Grimsby, 6th February, 1847. ALPHIA.

ON DANCING, CONCERTS, &c.

SIR,—The following letter, from the late venerable Rowland Hill, was written in answer to a letter I sent him, at the suggestion of a pious lady, who at the time kept a school, but is since dead. Some of this lady's pupils were in the habit of having dances and concerts at their own houses, (contrary to the wish of their instructor,) thinking that no evil could result from what they considered innocent amusements. Several of them agreed, that if the Rev. Rowland Hill, who had then recently visited —, was of opinion that their proceedings were wrong, they would desist from them. The lady requested me to write to Mr. Hill, simply asking the question; to which I added a request that he would write a tract on the subject. A desire that this excellent letter may be extensively useful, leads me to hope you will insert it in the CHRISTIAN WITNESS.

I am, &c.,

To the Editor, &c.

Wotton, June 4, 1821.

DEAR SIR,—Excuse my delay that I have not answered your letter before; but the truth is, I laid it aside till I retired into the country: in London I have not a moment of time that I can call my own. You ask me a question, which I conceive not difficult to answer,—whether concerts, balls, and, I suppose, other amusements that delight the carnal mind, are admissible among those who make a profession of religion?

I answer, a mere profession of religion leaves the carnal mind just where it was; and a similar query from persons in such a state must naturally be expected: but the question is not

whether those and a thousand other fooleries, invented at different times, only calculated to divert the giddy mind from the one thing needful, can be real pleasure or gratification to such as are born of God; born of the Spirit; are heavenly-minded, spiritually minded; who mind the things of the Spirit; who are made partakers of the Divine nature; who are new creatures in Christ Jesus; and a thousand other passages of the same import. Let such queries as these be proposed, and there can be little doubt what the answer will be from those who are blessed with an honest and upright conscience before God.

But it is not to be supposed that the Scriptures have, or can have, expressions immediately prohibitory of the modern vanities or fooleries, brought into practice at different times, to please the frothy mind of man; it is quite sufficient to observe that these revellings, and such-like, are sufficiently prohibited from the nature of the things themselves; we only need to observe what the practice of a real Bible Christian at all times should be, while he is minutely directed, whether he eats, or whether he drinks, or whatever he does, to do all to the glory of God. Is the money wasted at those places spent to the glory of God, while thousands live almost in a state of beggary and starvation; while the voice of charity from different quarters is louder than the most affluent can reach to relieve? If he that hid his Lord's talent without improving it met with such an awful doom, what sort of judgment must they expect who squander their talent away after such vanities that are calculated to add pollution to the degenerate heart of man? Again; while we are wasting our time in such pursuits, are we not acting in direct violation of that command, to redeem the time because the days are evil? What time is left after these midnight revels for family and private prayer? And how unfitted to attend to the direction given us, to be instant in prayer, to pray without ceasing, to pray with all prayer and supplication in the Spirit? And how unfit to one of the last commands of our dying Lord, “Watch and pray, that ye enter not into temptation?”

Can our conversation be always to the use of edifying, that it may administer grace to the hearers, amidst such a frothy set of pleasure-takers? If we are told, every idle word man shall speak he is to answer for at the day of judgment, how can any spiritually-minded Christian waste his time among such as know of no other conversation but that which at least nearly approximates to the filthy conversation of the wicked?

Some people have caught their death at such revels: are such prepared to meet the summons, “Prepare to meet thy God?” How ill-suited is such a practice to that solemn command, “Be ye always ready, for ye know neither the day nor the hour in which the Son of Man shall come.”

In the “Village Dialogues” you will find a similar dialogue to that which you request me to write, and I think it nearly answers all the end you require; but if this letter answers no further than to make these ladies abstain from amusements that still occupy their hearts and affections, I unhappily leave them just where I found them. We are never convinced of the evil of sin but by the regenerating grace of the

gospel, through the power of the Divine Spirit upon the heart: that is the only principle that inspires us with an obedience correspondent with the word of God: till that takes place, while we have a name to live, yet still we are dead.

Yours, very sincerely,

To _____, ROWLAND HILL.

THE PHILOSOPHY OF SYMPATHY.

THE emotions to which I am to direct attention are those by which, instantly, as if by a sort of contagion, we become partakers of the vivid feelings of others, whether pleasing or painful. They are general affections of sympathy; a term which expresses this participation of both species of feelings, though, in common language, it is usually applied more particularly to the interest which we take in sorrow. By some philosophers, indeed, we have been said to be incapable of this participation, except of feelings of that sadder kind; though the denial of this sympathy with happiness,—a denial so unfavourable and so false to the social nature of man,—is surely the result only of narrow views and imperfect analysis. Nor is it difficult to discover the circumstances which may have tended to mislead them. The state of happiness is a state which we are so desirous of feeling, and so readily affect to feel, even when we truly feel it not, that our participation of it becomes less remarkable, being expressed merely in the same way as the common courtesies of society require us to express ourselves, even when we are feeling no peculiar satisfaction. If the face must, at any rate, be dressed in smiles at meeting, and retain a certain number of these smiles, with an occasional smile more or less, according to the turn of the conversation, during the whole of a long interview, the real complacency which is felt in the pleasures of others is not marked, because the air of complacency had been assumed before. All this is so well understood in that state of strange simulation and dissimulation which constitutes artificial politeness, that a smile of welcome is as little considered to be a certain evidence of gratification at heart, as the common forms of humility which close a letter of business are understood to signify truly that the writer is the very humble and most obedient servant of him to whom the letter is addressed. Joy, then,—that is to say, the appearance of joy,—may be regarded as the common dress of society, and real complacency is thus as little remarkable as a well-fashioned coat in a drawing-room. Let us conceive a single ragged coat to appear in the brilliant circle, and all eyes will be instantly fixed on it. Even beauty itself, till the buzz of astonishment is over, will for the moment scarcely attract a single gaze, or wit a single listener. Such, with respect to the general dress of the social mind, is grief. It is something for the very appearance of which we are not prepared. A face of smiles is what we meet constantly; a face of sorrow, the fixed and serious look, the low or faltering tone, the very silence, the tear, are foreign, as it were, to the outward scene of things in which we exist. We see evidence, in this case, that something has happened to change the general aspect; while the look and the voice of gaiety, as they are the look and the voice of every hour, indicate to us only the presence of the individual, and not any

peculiar affection of his mind. It is not wonderful, therefore, that the appearance of grief, as the more unusual of the two, should absorb to itself, in common language, a name which may have been originally significant alike of the participation of grief and joy. It must be remembered, too, that joy, though delighting in sympathy, does not stand in need of this sympathy so much as sorrow. In diffusing cheerfulness, we seem rather to give to others than to receive; while, in the sympathy of grief which we excite, we feel every look and tone of kindred sorrow as so much given to us. It is as if we were lightened of a part of our burden; and we cannot feel the relief without feeling gratitude to the compassionate heart that has lessened our affliction, by dividing it with us. It is not merely, therefore, because the appearance of grief is more unusual, that we have affixed to this appearance a peculiar language, or at least apply to it more readily the terms that are significant also of other appearances; but in some degree also because the sympathy of those who sorrow with us is of far more value than the sympathy of those who merely share our rejoicing, and therefore dwells more readily and lastingly in our remembrance.

It is not more true, however, that we weep with those who weep, than that we rejoice with those who rejoice. There is a charm in general gladness, that steals upon us without our perceiving it; and if we have no cause of sorrow, it is sufficient for our momentary happiness that we be in the company of the happy. Who is there of such fixed melancholy as not to have felt innumerable times this delight, that arises without any cause but the delight which has preceded it; when we are happy for hours, and, on looking back on these hours of happiness, can discover nothing but our own happiness, and the happiness of others, which have been reflected back and again from each to each? So strong is this sympathetic tendency, that we not merely share the gaiety of the gay, but rejoice also with inanimate things, to which we have given a cheerfulness that does not and cannot belong to them. There are, in the changeful aspects of nature, so many analogies to the emotions of living beings, that in animating poetically what exhibits to us these analogies, we scarcely feel, till we reflect, that we are using metaphors; and that the clear and sunny sky, for example, is as little cheerful as that atmosphere of fogs and darkness through which the sun shines only enough to show us how thick the gloom must be which has resisted all the penetrating splendours of his beams. When nature is thus once animated by us, it is not wonderful, if we sympathize with the living, that we should, for the moment, sympathize with it too as with some living thing. It is this sympathy, with a cheerfulness which we have ourselves created, that constitutes a great part of that "moral delight and joy" which is so well described as "able to drive all sadness but despair." In the poem of the Seasons, accordingly, the influence of spring is, with not less truth than poetic beauty, supposed to be felt chiefly by those whose moral sympathies are the most lively:

"When Heaven and Earth, as if contending, vie
To raise his being, and serene his soul,
Can *Man* forbear to join the general smile
Of Nature?—Can fierce passions vex his breast.

When every gale is peace, and every grove
Is melody!—Hence from the bounteous walks
Of flowing Spring, ye sordid sons of earth,
Hard, and unfeeling of another's woe,
Or only lavish to yourselves;—away!—
But come, ye generous minds, in whose wide
thought,
Of all his works, creative Bounty burns
With warmest beam; and on your open front,
And liberal eye, sits,—from his dark retreat,
Inviting modest Want.—Nor, till invoked,
Can restless Goodness wait; your active search
Leaves no cold wintry corner unexplored;
Like silent-working Heaven, surprising oft
The lonely heart with unexpected good.
For you the roving spirit of the wind
Blows spring abroad; for you the teeming clouds
Descend in glad some plenty o'er the world;—
And the Sun sheds his kindest rays for you,
Ye flower of human race! In these green days
Revising sickness lifts her languid head,
Life flows afresh, and young-eyed Health exalts
The whole creation round. Contentment walks
The sunny glade, and feels an inward bliss
Spring o'er his mind, beyond the power of kings
To purchase. Pure serenity apace
Induces thought, and contemplation still.
By swift degrees, the love of Nature works
And warms the bosom; till, at last, sublimed
To rapture, and enthusiastic heat,
We feel the present Deity, and taste
The joy of God, to see a happy world." *

In the very pleasing Ode to May, which forms one of the few relics of the genius of West, there is a thought, in accordance with this general sympathy of nature, which expresses with great force that animating influence of which I speak. After invoking the tardy May to resume her reign,

"With balmy breath and flowery tread,
Rise from thy soft ambrosial bed,
Where, in Elysian slumber bound,
Embowering myrtles veil thee round,"

he describes the impatience of all nature for her accustomed presence, and concludes with an image, which his friend Gray justly termed "bold, but not too bold :"

"Come, then, with Pleasure at thy side,
Diffuse thy vernal spirit wide;
Create, where'er thou turn'st thine eye,
Peace, plenty, love, and harmony;—
'Till every being share its part,
Till heaven and earth be glad at heart." †

In a fine morning of that delightful season, amid sunshine and fragrance, and the thousand voices of joy that make the air one universal song of rapture, who is there that does not feel as if heaven and earth were truly glad at heart, and who does not sympathize with nature, as if with some living being diffusing happiness, and rejoicing in the happiness which it diffuses?

We sympathize, then, even with the imaginary cheerfulness which ourselves create in things that are as incapable of cheerfulness as of sorrow; and still more do we sympathize with living gladness, when it does not arise from a cause so disproportioned to the violence of the emotion as to force us to pause and measure the absurdity. I have already said that we seem to sympathize less with the pleasures of others than we truly do; because the real sympathy is lost in that constant air of cheerfulness which it is a part of good manners to assume. If the

laws of politeness required of us to assume in society an appearance of sadness, as they now require from us an appearance of some slight degree of gaiety, or at least of a disposition to be gay, it is probable that we should then remark any sympathy with gladness, as we now remark particularly any sympathy with sorrow; and we should certainly then use the general name to express the former of these, as the more extraordinary, in the same way as we now use it particularly to express the feelings of commiseration.

THOMAS BROWN.

"ORATORS OF THE AGE."

FROM a splendid volume bearing this title we extract the following, which will interest our readers of literary tastes, and furnish them with some ideas of two statesmen destined to occupy a conspicuous place in the future history of our country:

THE PREMIER—LORD JOHN RUSSELL.

Can that little, quiet, fragile, modest, almost insignificant-looking man, so neat, plain, and formal in his black coat and snow-white neck-cloth, who sits with his legs crossed "anyhow," and his hat overshadowing his small sharp features till they are scarcely seen—can that be Lord John Russell? Is he really the leader of that compact and numerous party? And has he the power or the skill to rule and rein them in; to amalgamate all their discordant varieties; to tame their political violence, of which you have heard or seen so much; to pour the oil of his philosophic spirit on the troubled waters of their excited passions; to beguile them into suspending or giving up their cherished opinions and settled purposes, and cordially uniting in working out his views, and respecting, if not obeying, his will? When you regard the *physique* of Sir Robert Peel—his full, commanding figure, his intellectual face and head, his handsome, expressive countenance, his erect and manly bearing, you are half tempted to believe, on trust, all you have heard of his magical influence over the House of Commons: but no persuasion will induce you to think that the diminutive model of a man who has been pointed out to us as Lord John Russell—whom Lord Palmerston, his next neighbour, might dandle in his arms—can possess those qualities which history tells us are necessary in order to sway popular assemblies. In a few moments he takes off his hat and rises from his seat, advancing to the table to speak. Now, for the first time, you see something that prepossesses. His head, though small, is finely shaped; it is a highly intellectual head, and the brow is wide and deep. The face, broad and firm-set, sphynx-like in shape, is not of faultless outline, but it is strongly marked with character. A thoughtful repose, slightly tinged with melancholy, pervades it. The features are sharply defined; they look more so in the extreme paleness of the complexion—a paleness not of ill-health, but of refined breeding. The mouth is wide, but finely shaped, surrounded with a marked line, as though it were often made the vehicle of expression; while the lips are firmly compressed, as from habitual thought. The eye is quick and intelligent, the nose straight and decided, the

* V. 366—900.

† Stanzas ii. v. 3—6, and stanza v. preserved in letter v. of sect. iii. of *Memoirs of Gray*.—*Matthias's Edition*.

eyebrows dark and well arched, and the whole face, which seems smaller still than it is from the absence of whiskers, is surmounted by dark and scanty hair, which leaves disclosed the whole depth of an ample and intellectual forehead. A moment more, and you are struck with the proportions, though small, of his frame—his attitude erect, his chest expanded. You begin to perceive that a little man need not of necessity be insignificant. There is a presence upon him, a firm compactness of outline, a self-possessed manner, a consciousness of latent strength, that lead you to abandon your unfavorable view of his physical attributes, and to hope much from his moral and intellectual qualities. He speaks, and for a time your disappointment returns. You have seen him make one step forward to the table, look all round the House, then make a step back again to his old place; then, with the right arm stretched partly out, and his face half turned to his own supporters, he begins. His voice is feeble in quality and monotonous. It is thin, and there is a twang upon it which smacks of aristocratic affectation; but it is distinct. He is, perhaps, about to answer some speech, or to attack some measure, of Sir Robert Peel. He goes on in level strain, uttering a few of the most common-places of apology or deprecation, till the mediocrity grows irresistibly upon your mind. Yet the House seem to listen anxiously—they would not do so if they did not know their man. Wait a little. A cheer comes from around him; it bears in it the effeminate laugh of Mr. Ward, the deep bassoon note of Mr. Warburton, the shrill scream of Mr. Sheil, the loud, hearty shout of Mr. Wakley, and the delighted chorus of the Radicals and manufacturers. Nay, even on the opposite side, the "point" has not been without its effect, as many a suppressed titter testifies. All the level commonplace, it seems, was but the stringing of the bow; at the moment when least expected, the cool, prepared marksman has shot his arrow of keen and polished sarcasm at Sir Robert Peel, whom it has fleshed, if not transfixed. You follow the speaker a little longer, now fairly interested in him, even though opposed to his opinions, and you find that he has more of those arrows in his quiver. And then he proceeds, during a speech of perhaps an hour and a half, developing those characteristics of his mind which we have described in detail—now earning approval by his enlarged and statesmanlike views, now lowering himself to the level of the various prejudices of his party; alternately compelling respect and admiration, or provoking something like contempt; now rousing his own side to cheers against their own opponents, and now stimulating those opponents to laugh at or suspect their own leaders; but always exhibiting power, self-possession, tact, skill, parliamentary and political knowledge, command of language, and felicity of diction, surpassed by but a few of the distinguished men of the day. Meanwhile you have lost sight of the defects of the speaker—defects of voice, manner, and action—which place him as far below Sir Robert Peel, in the merely mechanical point of oratory, as his occasional elevation of thought and happy choice of language place him in these respects above him. If you had not been thus carried away, you would have been speedily wearied by the drawing monotony of his voice, the hesitation in delivery, the

constant catching up and repetition of words, and even of portions of sentences; and you would have noticed that the only action used was a constant stepping forward from the bench to the table and back again, an occasional thumping of the latter with the right hand; when not rested permanently on it, a folding of the arms akimbo, or an action peculiar to this orator when he rests his left elbow on his right hand, while the left arm, raised perpendicularly, is held up as if in warning at his opponents.

THE RIGHT HON. T. B. MACAULAY.

Nature has grudged Mr. Macaulay height and fine proportion, and his voice is one of the most monotonous and least agreeable of those which usually belong to our countrymen north of the Tweed—a voice well adapted to give utterance with precision to the conclusions of the intellect, but in no way naturally formed to express feeling or passion. Mr. Macaulay is short in stature, round, and with a growing tendency to aldermanic disproportions. His head has the same rotundity as his body, and seems stuck on it as firmly as a pin-head. This is nearly the sum of his personal defects; all else, except the voice, is certainly in his favour. His face seems literally instinct with expression; the eye, above all, full of deep thought and meaning. As he walks, or rather straggles, along the street, he seems as if in a state of total abstraction, unmindful of all that is going on around him, and solely occupied with his own working mind. You cannot help thinking that literature with him is not a mere profession or pursuit, but that it has almost grown a part of himself, as though historical problems or analytical criticism were a part of his daily and regular intellectual food. In the House of Commons the same abstraction is still his chief characteristic. He enters the House with a certain pole-star to guide him—his seat; how he reaches it seems as if it were a process unknown to him. Seated, he folds his arms and sits in silence, seldom speaking to his colleagues, or appearing to notice what is going forward. If he has prepared himself for a speech, it will be remarked that he comes down much earlier than usual, being very much addicted to speaking before the dinner-hour, when, of course, his memory would be more likely to serve him than at a later hour in the night, after having endured for hours the hot atmosphere of the House and the disturbing influences of an animated debate. It is observable, too, that, on such occasions, a greater number of members than usual may be seen loitering about the House. An opening is made in the discussion, and he rises, or rather darts up from his seat, plunging at once into the very heart of his subject, without exordium or apologetic preface. In fact, you have for a few seconds heard a voice, pitched in alto, monotonous, and rather shrill, pouring forth words with inconceivable velocity, ere you have become aware that a new speaker, and one of no common order, has broken in upon the debate. A few seconds more, and cheers, perhaps from all parts of the house, rouse you completely from your apathy, compelling you to follow that extremely voluble and not very enticing voice in its rapid course through the subject on which the speaker is entering with a resolute determination, as it seems, never to pause. You think of an express train which does not stop even at the chief sta-

tions. On, on he speeds, in full reliance on his own momentum, never stopping for words, never stopping for thoughts, never halting for an instant, even to take breath, his intellect gathering new vigour as it proceeds, hauling the subject after him, and all its possible attributes and illustrations, with the strength of a giant, leaving a line of light on the pathway his mind has trod, till, unexhausted, and apparently inexhaustible, he brings this remarkable effort to a close by a peroration so highly sustained in its declamatory power, so abounding in illustration, so admirably framed to crown and clench the whole oration, that surprise, if it has even begun to wear off, kindles anew, and the hearer is left utterly prostrate and powerless by the whirlwind of ideas and emotions that has swept over him.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

AFTER an amount of anxiety and toil not easily to be conceived, the gentlemen to whom this important measure was committed by the Congregational Union have at length succeeded in bringing it to a most satisfactory conclusion. It is now started on true and safe principles, and nothing is wanted but to awaken a provident spirit among the churches throughout the entire nation. From our friend Mr. Burls, the Secretary,—a thorough business man, and possessing in a high degree the peculiar talents required for this important function,—we have received the following communication :

SIR,—Permit me to present you, as a Trustee of the Christian Mutual Provident Society, with the following Report of the Society's proceedings in London, and of the progress made in the formation of local branches, since the opening of the Office here about three weeks ago.

The first object was, the certificate and enrolment of the amended Rules. In this, as you are aware, considerable delay had taken place—a delay, however, neither to be avoided, nor without use. The mass of correspondence from all parts, presenting valuable suggestions to the Directors, all more or less affecting the permanent construction of the Society, merited, as did also the kind intentions of the writers, more than formal consideration. Much of it had to be laid “in extenso,” before the Registrar and Actuary, and again to be deliberated upon by the Board after receiving the official dictum, and tedious as the delay may have appeared, the Directors have been not a little rewarded by the high and valuable approval of Mr. Tidd Pratt, whose estimate of the Society has been marked by his consenting to appear as one of its arbitrators. The Rules now contain express provision for local branches, and confer upon towns, districts, or congregations, whether large or small, all the powers of a district society, with the additional security of affiliation with a Metropolitan institution. To the Tables have been added a computation for “Life” under the sickness and assurance benefits, so that members will not be restricted in the advantages to

sixty, sixty-five, or seventy, but may extend them to the “whole of life.”

The Endowment calculations have been remodelled and amplified, and members may insure for relief in sickness with or without a deferred annuity. Provision is also made for the transfer of a member from one branch to another without expense, and without subjecting him, as is usually the consequence of removal from one locality to another, to the disadvantage of entering a second society at a higher rate of premium. In addition to the London members, branches have been formed at Alton, Andover, Sherborne, Stroud, Wandsworth, including Battersea and Putney. A public meeting in connection with the Society will be held at Liverpool next week, which Mr. Sherman has engaged to attend. Mr Jones is taking advantage of a journey through the counties of Norfolk and Suffolk, to introduce the Society there. Arrangements are making for branches in several towns in the western counties, and negotiations for the like purpose are in progress at Newcastle, Bristol, Chard, Poplar, and several other important places. Dr. Maclean has also had most satisfactory interviews with the candidates for the medical agencies. I have requested him to make a special report of them to you. Considerable attention has been bestowed in preparing books, forms, and other documents necessary to the working of the Society and its branches. These are arranged in sets of different sizes, according to the probable extent of a branch, and are supplied at a sum much below what a single purchase in the ordinary way would require. I have inclosed for your inspection a code of instructions for the formation of local branches. Since the publication of this month's WITNESS, upwards of two hundred copies of the Rules have been called for, and the letters which have been received, and which I send you just as they came rather than in extracts, will exhibit more fully than I can describe the strong interest which the Society is exciting.

Such is the Society's progress—a brief recital of some of its general principles may be of service.

The Society is enrolled under the Acts of Parliament relating to Friendly Societies; hence, are secured to it many advantages of which Societies avoiding enrolment are altogether destitute. Among these the following are conspicuous :

1st. A periodical examination of the several funds, and distribution of profits among the members, either in the way of augmented benefits or diminished payments.

2nd. Members may appoint nominees to receive the assurance benefits without the concurrence of executors, or a charge for legacy duty.

3rd. Minors above seven years of age may become insurers.

4th. Disputes are settled by arbitration, and without the interference of law, with its doubtful results and heavy costs.

5th. The funds are invested at compound interest, with the Commissioners for the Reduction of the National Debt, at a higher rate than is afforded by the public funds, and without fluctuation in value.

6th. There are no shareholders, and consequently all the benefits go to the assured.

7th. Members have no personal liabilities beyond their respective premiums, and the payments do not vary as is the case in most unenrolled societies. Enrolment also secures to members a legitimate control over their own affairs, and the annual perusal of the accounts. Were this just prerogative possessed by Benefit Societies generally, they might have been spared the improprieties which are constantly occurring.

Need it be said that public-house meetings are altogether proscribed—yet the assertion is important, because the general use of such places for the convention of members would seem to imply that Benefit Societies and public-houses must co-exist—so dependent, indeed, in many cases is the one upon the other, that a dislodgment from the tavern would break up the society. The effect of this upon morals is disastrously pernicious, and calls loudly for immediate exposure, the more so because many attendants upon public worship, being also club members, are exposed to temptations of the severest kind. Can it be doubted that many have gone down to the grave, deploring the day of their entrance upon a so-called "Benefit Society?" The Society's Tables may without doubt be pronounced safe, not only has Mr. Neison compiled them from 4,000 societies, variously composed as to districts, ages, and trades, but almost the identical figures have been recently recommended by an eminent Scottish Actuary, (a stranger to Mr. Neison,) in substitution of the ordinary contributions of the Odd Fellows. But the advantage to local branches cannot be too explicitly and forcibly set forth.

The sum required by an Actuary for calculating Tables, the expense and labour in preparing Rules, which district societies would have to provide, are by the present plan avoided. Districts where previously societies of 300 or 400 members have broken up may become a branch, however limited, and small places which in no other way could have a society at all, may become as secure as in the Metropolis itself. But extensive numbers are not the only results of concentration like this—the derangements unavoidable to a single society in a particular district, when some heavy drain upon the sickness and insurance funds sets in, are not felt by a society which combines the averages of the entire kingdom, and extraordinary emergencies which consume the reserves of years in isolated institutions, do not affect a society gathering its resources from all ages and every part.

The constant admission of young lives is also another effectual shield against the remotest disaster. The sure destruction of ordinary societies is the disproportion between the enrolment of new members, and the drain upon the funds when the higher ages predominate. Yet is it surprising that young healthy lives are not attainable, when it is obvious their contributions will serve but little more than to keep up a falling concern?

And last of all the Society becomes impregnable by the continued accumulation of its funds at compound interest. This is the key-stone of the entire fabric, and it is to be hoped that before independent societies establish themselves the experience of existing societies will be carefully weighed, and their own chance of funded accumulation fully taken into account.

It must be obvious to the most superficial

observer, that the accumulating powers of money is the desideratum of any institution aiming after permanent usefulness. Industry, activity, and prudence, with talent and perseverance may do much, but all may fail without a competent exchequer. Whence is this to be derived by single societies of limited operations, when we have it upon the first authority, that some hundreds of members cannot in all cases be relied upon as safe.

I would add in conclusion one word as to the value of the double registration of members, payments, and all the Society's details, secured to branches by their adhesion to the Christian Mutual Society. It is not for a moment supposed that any effort can be omitted to secure correctness and preservation. But accidents, fires, and deaths are daily occurrences, and since to a Benefit Society, with periodical investigations to be made upon it, everything will depend upon order, it is submitted as no mean advantage that the "Christian Mutual Provident Society," as was long since recommended by the eminent Mr. Ansell, will possess a double check upon every item of its affairs.—I am, Sir, your obedient and faithful servant,

CHARLES BURLS, JUN.

29, Bridge-street, Blackfriars,
March 10th, 1847.

WESLEYAN METHODISM.

MR. VEVERS, in closing his last communication, announced his intention of going on with his defence of Methodism, and we apprised him that our columns were open. The copy of our first sheet was in the Printers' hands on the 3rd, and the copy of the second sheet—the place assigned to all such matters—was due on the 8th. At great inconvenience we waited four more days, but still nothing from Mr. VEVERS. And when further delay was impossible, still anxious to give him the last chance, at the expense of no small trouble, we adopted the extraordinary measure of suspending the composition of the second sheet, and proceeding with that of the third. Having finished the third, and returned to the second, we there kept a space for him till the 16th. But still no word from Mr. VEVERS. We infer nothing, we insinuate nothing; we only state the fact. He may, if he please, appear in court again next month; but whether he do or not, the trial must now go on. If, however, he should, further to facilitate his preparation for the defence of "Methodism as it is," we shall meanwhile set forth another portion of our daily accumulating depositions:

No. I.

To the Editor of the *Christian Witness*.

Sir,—The enclosed is a copy of a note I have sent to Mr. VEVERS, who was my superintendent, in reply to a part of his letter to you, in reply

to the paper on Wesleyan Methodism. If it will answer any purpose whatever, you are quite at liberty to use it in any way you think fit.

I am, dear Sir,

Yours ever gratefully,

HENRY HANGOOD.

Derby, March 8th, 1847.

Dear Sir,—Being a constant reader of the *CHRISTIAN WITNESS*, I saw upon the cover of the February Number, that a letter had been received from you in reply to what the Editor had stated in the previous Number, in an article on Wesleyan Methodism, and became exceedingly anxious to see it. But you must bear with me, and I feel confident you will, when I say I was very much surprised at your statement in reference to the expulsion of members. I think what you have said, you have stated with all sincerity, but you have fallen into a great mistake. You say "the expulsion of members is regulated by fixed rules, than which nothing can be more reasonable and scriptural, and that during the thirty-three years you have been in the ministry, you have never known a case of expulsion that was tyrannical;" I, therefore, wish to call your attention to my own; but I do not know whether you are acquainted with it or not, but will write particulars as briefly as possible.

After I had been a member of the Society for more than twenty years, and a local preacher, and leader, and trustee almost as long, I was expelled simply from the following:—A letter appeared in the *Christian Advocate* which offended Mr. Powell, who was then resident there, the author signing himself, "Local Preacher, Leader, and Trustee." Mr. P. supposing it to be sent from Derby, and after having put the question, "Do you know the author?" to all those in the circuit who answered to the appellation, and each had, excepting brother Sproat, said they did not; he then charged it upon me; and because I refused to answer the question, I was expelled! I, therefore, should like to know from you whether that was according to "*fixed rule*?" and if so, whether that is *SCRIPTURAL*? but if neither, whether it is not *tyrannical*? If you require further information, I beg to refer you to the said Mr. T. Powell, or to Mr. William Jackson, who was superintendent at the time. Allow me now to state, *I have never known the author of the letter to this day*. If you will be so kind as to answer the question asked, you will confer an obligation upon,—My dear Sir, your affectionate brother in Christ,

HENRY HANGOOD.

To the Rev. W. Vevers.

NO. II.

I cannot by any means suppose, that you have been actuated by any feelings of hostility to our Body, but on the contrary, an ardent desire, to be instrumental in improving the polity and administration of our system. What we have most to complain of in the controversy, which has arisen out of your strictures, is, the very feeble and unsatisfactory defence, which has been attempted, by one of our own ministers, the Chairman of the Hull District. Had Mr. Vevers not meddled with the matter, we should have been in a better position than we are: for his entire article, whilst it does not attempt to grapple with the strong points in your

case, (and strong as they appear, I am of opinion that some of them, might have been successfully answered,) has the more positive fault of exhibiting a remarkable want of controversial talent, sound argument, and Christian candour; so that in his hands, the matter is really "worse for mending." O for the mantle of RICHARD WATSON! then on whomsoever it had fallen, he would have done ample justice to the subject, without condescension or compromise. It may seem, however, to explain Mr. Vevers's anxiety, to assume the defensive, when it is more fully known, that this gentleman is wholly indebted to the *Conference platform*, for his present status in the Connexion; for every circuit, to which he is nominated by the Stationing Committee, remonstrates against his appointment, on the ground of his want of pulpit talent, and general acceptability. Hence, being wholly dependent on the CONFERENCE, and not being well received by the PEOPLE, he is fully aware of the advantages to himself, from his forwardness to vindicate the "powers that be," from the animadversions of those, who think with yourself, that there are grave and weighty faults in Methodism, which have tended to prevent the current of prosperity, which we have been wont to witness in by-gone days.

Yours truly,

A Yorkshire Methodist, of 30 years' standing.

NO. III.

Upper Mill, Saddleworth, March 5, 1847.

Sir,—In reading over the *CHRISTIAN WITNESS* of this month, I was much struck with the uniformity of the remarks on Wesleyan Methodism, contained in the letters there presented, and whatever may be the opinion of the Rev. Mr. Vevers, I am inclined to believe them. I will give you a case in point respecting the power that the Wesleyan ministers claim. In the year 1845, about two months before the termination of the time at which the Wesleyan preachers would leave this circuit, the teachers of the Sunday-school connected with the above, almost unanimously agreed that a preacher connected with the Association should preach the School Sermons; this was done in the spirit of the Evangelical Alliance. The minister was requested to write for the person to come; the answer to the deputation was, that "*if he had the piety of an archangel he should not preach*." Many meetings of Teachers and Committee were held afterwards at which the minister attended, with the intention of altering the former decision; and this by a minister who, during two years, had not once been in the school, in connection with it as a school, (although he had sometimes preached on the week-day evenings;) after this the minister got a private meeting of a few of the parties who had laboured in the school least, and contrived to order the sermons a fortnight sooner than was arranged, and the other was given up. It would take a long time to give the particulars, though they would be interesting, as showing the tyranny that they exercise over their people, but the worst part was this; two of the leaders who had been active on the other side, were summoned by the minister to attend a leader's meeting, and there be tried for their fault; and what was the charge brought against them by the minister? (who on this occasion constituted himself accuser, judge, and

jury,) the charge was this, and nothing else; that they had *voted contrary to the wish of the minister*, they were then asked if "guilty?" they said "guilty," if such a thing could be called guilt: they after this were voted guilty;—before giving sentence the minister said that he "should give them a week for repentance," according to the Rules of Conference, in cases where the minister meditated expulsion. The leaders, thoroughly disgusted by the tyranny of the minister, and the slavery of the other leaders, gave up their class-books at once, and have not had anything to do with them since. The leaders have both of them been connected with the school from its commencement, and one of them a superintendent eleven years every sabbath. You may make what use you like of this, as I can vouch for its truth as far as it goes, but half of the tyrannical conduct of that party have not been told.—Yours,

JAMES LAWTON.

No. IV.

I am constrained to express my thanks, and not mine own only, but the thanks of a considerable number of my brethren too, to you Sir, and to your correspondents, for those articles on "Wesleyan Methodism" that have appeared in the *WITNESS*. For Aleph is not the only individual who "finds" such things as those which he has stated. Since my connection with Methodism I have found many such things, and worse. I can assure you, Sir, my acquaintance with these things is experimental. I happen to live in a place where there have been several exhibitions of ecclesiastical authority of the most despotic character, amounting to gross tyranny: consequently, what it is to be under despotic power, and even when wielded in a despotic manner, I have seen, and what is more I have *felt*. And then, I have been told, and by that authority too, that if I do not like this state of things, "I can go." But I am not disposed to go, but rather to stay and lend my assistance to rectify such evils. Taking such a view of things, the principles of Nonconformity cannot but grow in my mind. It is not such a *refutation* as that of Mr. Vevers that will stop their growth. I hope a reformation is begun. And in order to help it on, I am anxious for the publication and circulation of such things as are referred to above, throughout the land and the world. Therefore, I would say, write on Aleph, write on J. S., write on Editor of the *WITNESS*, until the truth shall prevail over error, and liberty over tyranny, and until the easy yoke of Him, who is meek and lowly in heart, shall, without any additions and appendages, forced upon us by human authorities, be borne by all.

C. H.

Colgrave, near Nottingham.

No. V.

Douglas, Isle of Man, March 10, 1847.

SIR,—Mr. Vevers, as also the writer in the *Methodist Magazine*, do not come up to the help of Methodism like men conscious that they possess a good cause; their quibbling words violate right reason; they do not argue the merits and demerits of the matter in a heathful manner; apparently being aware it will not stand examination nor bear scrutiny; they deal in generals, call facts "falshoods," and after all

signally fail. That the truth has been mightily is plainly seen, and the apology for Methodism is "frail as the gossamer," only calculated to

"Amuse the unlearn'd and make the learned smile."

Many members of the Methodist body are in great darkness respecting religion, and religious liberty. In mentioning the death of an individual, I have heard them inquire whether the deceased "attended class," if so, then all was well. Their ideas of religion are made up of Methodism, hence any person attacking the errors of the system, reprobating its despotism, denouncing the worldliness of some of the ministers, and their neglect of the poor, is stigmatised as a seditious person . . . Several friends used to meet one with another to speak of God's goodness, or any other religious topic, on a Sunday afternoon, in fact it was just similar to a class-meeting *without* the Leader, where all was love, peace, and freedom. In a short time the Rev. Superintendent heard of it, and ordered its immediate discontinuance, remarking it was not Connexional; hence it must be suppressed. This fearful stretch of power, exercised by a shepherd over God's heritage, caused many to leave a church they had loved from their infancy. I love Methodism from its associations, but hate its tyranny, its despotism, and its power. I hope, Sir, the day may arrive when the pressure from without will make Methodism as liberal as any other church on earth.

R. H.

No. VI.

Cossey, near Norwich, Norfolk.

I am glad to find that many pious men in the METHODIST SOCIETY are awake to the intrigues of a despotic priesthood, which labours among them, and if it be not stopped it will ultimately lead to Popery; for I believe that neither J. S. nor Aleph, nor the last nine letters are stretched beyond the truth. As for what W. Vevers has to say, all amounts to smoke; but the last part of his letter is disgraceful to him as a minister. After discovering such a host of "lies" as he appears to call them, he exclaims, if I had not met it in such a publication as the *CHRISTIAN WITNESS* I should have laughed at it. What, a Christian minister make a mock at sin! laugh at lying! Shame upon such a minister. I feel it is high time for those who love the cause of Christ to bestir themselves. I feel it is not enough for me to pray;—Lord send forth faithful labourers into thy harvest; but to use the means to send them. J. A.

No. VII.

The publication of the letter of Mr. Vevers in the *MARCH WITNESS*, not only evinced your candour, but greatly serves your cause by confirming the statements of J. S. and Aleph, and thus justifying your own views and sentiments. If anything could prove that Methodism is in a state of spiritual declension, and that the chief cause of this is the awful substitution of secularity for spirituality, in the leading ministers of our Connexion, that proof is superabundantly supplied in Mr. Vevers' letter, which does not indicate the slightest degree of *spiritual* concern for the real interests of our Sion, but is, in all respects, more like the production of a hireling scribe or a wrangling lawyer than of a true gospel minister. What would John Wesley

have thought of any one of his assistants who could have passed over as "matters of minor importance" your statistical statements which so fearfully demonstrate that Methodism is rapidly losing its spiritual life, and energy, and, consequently, its influence on the public mind?" And what must be the present condition of our denomination when its champion comes forth in its defence utterly destitute of the "armour of righteousness?" What a striking illustration does this afford of the secularising spirit so largely diffused among our official preachers, and of its pernicious effects in deadening or diminishing their spiritual perceptions and feelings! My object in writing is to point out this melancholy truth, and not to furnish an answer to Mr. VEVERS, which may be safely confided by every Wesleyan to the same giant hand which was laid so readily and crushingly on the general fallacy about Committees, &c. in your last number. But I cannot refrain from noticing one of his remarks which was doubtless accompanied by the writer with a knowing chuckle, "what a clever body of men," &c. this is indeed "too high a compliment," for Mr. VEVERS knows perfectly, and sometimes painfully, that instead of managing, the whole body of ministers are managed by ONE all controlling Diotrophes, who employs as his instruments those very committees of which Mr. VEVERS speaks so boastfully, and in most of which, by-the-by, he is a conspicuous member, which fully illustrates the tact of the great manager of Methodism, and completely accounts for Mr. VEVERS' willingness to defend a system which is, at present, working well for *him*, if not for the majority of his brethren, and the thousands of our Israel. In conclusion, I would observe, that the general impression among my friends is, that the reply of Mr. VEVERS does less credit to his head and heart than any previous production of his pen.

Much more correspondence to the same effect, and of equal merit, stands over to be dealt with according to circumstances. What is here given supplies ample materials for serious thought to thinking men. It may now, we think, be assumed that our case is established, and for the present we may abstain from the citation of any more witnesses. We are now in circumstances to resume the discussion of the great leading topics, from which we cannot be diverted by extraneous matter. From the outset we determined not to be dragged into a controversy on subordinate points. The CHRISTIAN WITNESS has no taste for discussions about mint, and anise, and cummin; and hence our abstinence from all reference to the repeated honours that have been done to us in the Wesleyan Periodicals, which have cautiously coursed around the subject without once approaching it, and thrown fire-balls in the air, apparently to divert attention from what is passing on the earth. Our correspondence demonstrates, that we did well in leaving

them to our Wesleyan readers, who are highly competent to form a judgment concerning both ourselves and our friends of opposite opinions. In proof of this we refer to the foregoing extracts, to which we add with pleasure the testimony of a writer in the *Wesleyan* Newspaper, which, notwithstanding its strong Methodist bias, is acting with its usual independence and honour:

The article in the CHRISTIAN WITNESS for January produced a powerful and painful sensation among the wisest and best friends of Methodism in this neighbourhood, which, however, was partially soothed and suppressed by the hope that a full, and candid, and Christian reply would be given by some of our best qualified ministers. But, alas! how has that hope been disappointed by the miserable mystification of the writer in the *Magazine*, and still more by the pitiful production of the well-practised but now powerless pen of Mr. VEVERS! As neither of these pseudologists has ventured to approach the principal subject of that article, but left it alone, with its awful gloom, to spread increased dismay among the thousands of our spiritual Israel, they are naturally led to exclaim, And is this all, or the best defence that can be made for present Methodism? Then surely its state must be fearful in the extreme, and must have arisen from some powerfully pernicious cause or causes. Nor is it surprising that such persons are disposed to regard the communications from several Wesleyans, inserted in the CHRISTIAN WITNESS for March, as assigning the real causes for the present considerably depressed spiritual state of Methodism.

The publication of such sentiments as these is an act which proclaims the trustworthy character of the paper. That was a bright day for the true interests of Methodism which beheld the establishment of the *Wesleyan*, and its popularity shows how highly and increasingly the Methodist community appreciate its worth and prize its services. The *Wesleyan* is the People's paper, and the paper of the liberal portion of the Ministry. It is unnecessary to say whose is the *Watchman*. Its feebleness and its cunning, its utter and uniform destitution of all that is large in view and generous in spirit, distinctly proclaim it a thing of despotic creation, and despotic control, to be used solely, although ineffectually, for the maintenance of despotic authority.

We lay it down as an axiom, that all priestly corporations are the enemies of liberty, and that the enemies of liberty are the enemies of man. Whether such corporations be connected with the State or not, in no respect alters their essential character, however it may modify their proceedings, or extend or contract their powers of mischief. Well and truly said

the immortal Locke, referring to them in connection with the State, and their constant readiness to swallow alive the monstrous doctrine of the "Divine right of kings," "I am sure they are the most dangerous sort of men alive to our English Government; and it is the first thing that ought to be looked into and strictly examined by our Parliaments. It is the heaven that corrupts the whole lump." In this devotion to regal despotism, Locke finds not a romantic loyalty, but a rapacious selfishness. The principle of building the altar beside the throne is mainly held, that they may share in the supposed security of its foundation. The views of the philosopher on this point deserve to be deeply pondered. Hear him :

They have placed themselves and their possessions upon a better and surer bottom (as they think) than "Magna Charta;" and so have no more need of, or concern for it. Nay, what is worse, they have trucked away the rights and liberties of the people, in this and all other countries, wherever they have had opportunity; that they might be owned by the prince to be "jure divino," maintained in that pretension by that absolute power and force they have contri-

buted so much to put into his hands; and that priest and prince may, like Castor and Pollux, be worshipped together as divine, in the same temple, by us poor lay subjects; and that sense and reason, law, properties, rights, and liberties shall be understood as the oracles of those deities shall interpret, or give signification to them; and never be made use of in the world to oppose the absolute and free will of either of them.—*Works, Vol. X., p. 246.*

Here is the root of the sore evils complained of by our correspondents. We commend the language of Locke to the "Oracles" of Methodism, and especially to our friend Mr. Vevers. Let him meet us here, and in the spirit of English manhood and Christian candour, discuss Locke's great principle in its relation to Methodism. To our minds nothing is more clear than that, at a day not distant, this question must be discussed with the Methodist laity. Proofs of this are multiplying on every side, and every day. The people, by degrees, will assuredly recover their Christian rights; Conference

"Else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom!"—*Milton.*

Review and Criticism.

The Case of Tahiti, &c. An Appeal to the Constituents of the London Missionary Society, in Reply to the "Statement of the Directors." By ANDREW REED, D.D. Ward and Co.

London Missionary Society. A Reply to the Animadversions of the Rev. Dr. Reed, in his Appeal to the Constituents of the London Missionary Society. By the Directors of the Society. Snow.

CONSCIENCE is at all times essential to character, and courage is often essential to conscience, which has too frequently suffered for the want of it. Courage is also generally needful to important public services, and without it no man can be a great social reformer. Without it there can be no display of true moral greatness, no acquisition of true moral glory. The course of Dr. Reed, on the present occasion, proves him, in a high degree, to possess this exalted attribute. In the face of the whole world, he has arraigned a large body of most respectable men, his equals, his neighbours, his friends, his brethren,—the whole Board of the Direct-

ors of the London Missionary Society,—in a manner the most extraordinary, and which, supposing the impeachment to be founded in truth, should certainly command for him the admiration of all virtuous men, and entitle him to the gratitude of the universal church. But if that impeachment is not so founded, then Dr. Reed's position is seriously reversed. Courage, apart from truth, is like power, apart from reason, which may lead to consequences more momentous to its possessor than to its subject. Dr. Reed has incurred responsibilities from which the bravest man on earth might well have shrunk, and under which, surely, nothing can sustain him but an intense consciousness of the correctness of his statements, and the integrity of his purpose.

In the discharge of our public duty, we have given the documents before us the best consideration of which we are capable. The production of Dr. Reed, divested of its rhetorical habiliments, comprises only a very few points. His general view is stated thus :

Unhappily there is so firm and prevalent a

conviction, that our Society is not in the state we desire, or might reasonably expect, that I think, in this place, *it may be considered as granted*. This being allowed, then, we have to seek for the cause. Several friends, especially in the country, have written and spoken in this direction, and with much power and zeal for our common objects. But, generally speaking, they have not, as I think, reached the seat of the disease and obstruction. They may have felt the reluctance of which I am now painfully conscious, but to which I will not yield. My deep and settled conviction is, that the core of the evil is to be found in the Direction itself; and I do not fear to make this unquestionable to every constituent of the Society.

Yet let me not be misunderstood. . . . I speak not of the Board of Directors as *individuals*. Personally I regard them with esteem and affection; and with some of them I have been on terms of friendship through most of my life. I speak of it merely as a corporation, composed of different names year after year; but as a corporation continuing the same, and as such open to fair criticism. In this capacity, looking at the greatness of its objects and its even fearful responsibility, I am constrained to say that it has shown the most palpable weakness and inefficiency.

We now enter on the painful part of our duty,—a part, indeed, so painful, that nothing but an overpowering sense of obligation could have induced us to engage in it. Had our investigations ended in a general concurrence with Dr. Reed, it would have cost us but little to step forth, to stand by his side, and to face his opponents. The question of truth and right once determined, we should very speedily have settled that of prudence. More, far more congenial would it have been with our natures to have found ourselves standing by an individual against a multitude, than with a multitude against an individual. But where the cause of a great Institution bound up with the world's salvation, is concerned, feeling must yield to principle, and personal friendship to the public good. The truth must be spoken.

In the passage cited, Dr. Reed, with marvellous composure, takes for "granted" the very thing to be proved! *Who* grants his oburgatory allegation? We know not a single man, whose opinion is worth a straw, that does so. We utterly deny it! We pronounce it a fiction! Rash assumptions of this sort may suit the purposes of a random rhetoric, enlisted in a bad cause, but they are alike condemned by justice, and reprobated by honour. Surely it is not thus that the reputation of a body of able, upright, and holy men, doing their utmost to serve God, is to be laid in the dust! This method, moreover, as the uniform

resource of craft and malice, bent on the compassing of objects which cannot be realized by legitimate means, ought surely to have been eschewed by such a man as Dr. Reed. What! "Considered as granted," where the alternative is honour, or ignominy? No, verily: Dr. Reed, having put the character of the Direction upon its trial, must go to the proof, and abide by the issue. He was at liberty, if he thought proper, to charge the Directional body with "the most palpable weakness and inefficiency," and to raise a wail over them as "little men fallen on great times;" this was simply matter of opinion: but he was *not* at liberty to insinuate, much less to assume, that there prevails among the constituency a spirit of deep distrust, and bitter dissatisfaction, although this is one of the most approved methods of bringing about the state of things which he holds to exist, and professes to deplore. In proof of incompetency he assigns the following reasons:

But if this charge of weakness and inefficiency is to be sustained, I am quite aware it must be by other evidence, spread over a larger space of time and action, and generally open to observation. Such proof even to demonstration, is at hand. It is this: during the last four years the Board has had three great questions to deal with: *Tahiti—China—and the Jubilee*. I mean to say, deliberately and fearlessly, that in each, and in all, it has failed—utterly failed—failed beyond the thought of friend or foe. If ever there was an assertion that might safely be left to the convictions of the parties addressed, I believe this is it: throughout the constituency it is a settled and acknowledged fact, whatever may be the cause, *that, in these three things, we have failed*.

These, then, are the three great themes of Dr. Reed's invective, and these he has worked up with an ability which would do no discredit to the first forensic orator of the age. Nothing is omitted that can lend either grace or pathos to his plea,—rouse or exasperate his reader,—and invest his impeachment with either power or popularity. Had its truth been equal to its eloquence, it would have been a most formidable instrument; but we are bound to say, that never did we meet with a grave document in which the place of fact was so entirely occupied by fiction! In bearing this testimony we select our terms, and speak advisedly. On these three points, the Appeal is throughout a monstrous, although a splendid misconception—we will not say, misrepresentation. Dr. Reed is, of course, incapable of this. To a man, indeed, in his position, if we allow sanity, we can hardly deny

sincerity. His course may be wholly unaccountable, and to us it is so, but we will not question his integrity.

Dr. Reed's attack, of course, determined the character of the Directors' Reply, which comprehends these three points—*Tahiti*—*China*—and the *Jubilee*; and we cannot say less than that the answer is every way complete. Never did we read a reply in all points more candid, more conclusive, more crushing and decisive. We thus testify, that we may stay the adverse judgments of those who have only read the Appeal. Decency, justice, religion, unite in demanding that they give a fair hearing to the Board. We ask this, and we ask no more. Let them do as we have done—read for themselves, and thoroughly weigh both sides—and we have no anxiety for the result. We cherish the utmost confidence that the Statement of the Directors will yield not only general and full, but intense satisfaction to the whole constituent body, and place their conduct relative to the three points of impeachment, in lights even more favourable than those in which it has hitherto appeared to their most approving and confiding friends. For ourselves, we confess our own previous entire confidence and cordial satisfaction have been raised to high admiration. One thing more is very deeply impressed upon us: it seems that of all who have ever been on the Direction, Dr. Reed could least afford to become the assailant of the Society, as will appear from the following most astounding revelations:

Throughout both Dr. Reed's letters, and on every page of the Appeal, the uninformed reader is led to the conclusion that the writer, in all things pertaining to the cause of Missions, has been a leader both in counsel and enterprise; that objects in the distance unseen, or dimly seen by others, were clear to his vision; that, in arduous labours and perilous deeds, he was not only heard exhorting the timid to go forward, but seen—an example far in advance.

But what tale will be told by the records of the Society? Take the last ten years. During the whole of that period many Members of the Board have, by regular attendance and the diligent discharge of duty, retained their seats in the Direction.

In the year 1838 Dr. Reed was elected; in 1840 he went out for insufficient attendance.

In 1841 he was re-elected; in 1842 he went out for insufficient attendance.

In 1843 he was for a third time chosen; in 1844 he went out for insufficient attendance.

In 1845, notwithstanding former deficiencies, he was re-chosen: and thus the Directors have constantly evinced their wish for his co-operation, while he as constantly has failed in discharging the duties of his office.

A surer test of a good Director than even his attendance at the Board, is found in the less attractive, but not less important duties of the several Committees; and in these labours many Members, at a great expense both of time and money, render their willing assistance. But for Dr. Reed to have been found at a Committee would have awakened astonishment; and once in a year, instead of thrice in a month, would have been for him frequent attendance.

And this is the Director who tells the Constituents of the Institution with all gravity and earnestness, "You must see that you have not only names but services from a fair average of the appointments, or you will have one or two doing the work of forty."

Dr. Reed most properly states the importance of prayer in connection with difficult Missionary undertakings; as for instance, *China* and *Tahiti*. Such meetings have been repeatedly held in the Mission House, but he has not been there. To similar meetings, both at the Poultry and at Surrey Chapels, the Directors have invited their brethren and friends, but he has not responded to the call.

He complains that the public meetings on behalf of *Tahiti* were feebly sustained, but he was not once seen upon the platform.

He maintains that the power of public opinion should have been invoked, and that Parliament and the Throne should have been besieged by importunate and irresistible petitioners; but he has never awakened the zeal of his friends, or put forth one public testimony on behalf of the oppressed.

He breathes the most impassioned attachment to the interests of *China*, but neither his name nor that of the Association of which he is the President and the guide, appear on the list of those who, in addition to their ordinary liberality, freely subscribed £10,000.

He pleads against his brethren that, in consequence of this "palpable weakness and inefficiency," the Jubilee Fund was unworthy of the occasion; but to that Fund neither himself nor his congregation, though more than once entreated, contributed a fraction.

He cries aloud, *Tahiti* has failed—*China* has failed—the Jubilee has failed! For *Tahiti* he did NOTHING—for *China*, NOTHING—for the Jubilee, NOTHING!

Among the many extraordinary and inexplicable things contained in the Appeal, not the least so, is Dr. Reed's solemn summons of the supporters of the Society to do the very thing which the Directors, of their own accord, did more than a year ago! On this point the Reply runs thus:

In conclusion: over against the railing accusations contained in the Appeal of Dr. Reed, the Directors place a vindication, prepared, not by themselves, but by enlightened and impartial "friends from the country."

In the month of May last a Committee was convened, by invitation of the Board, at the Mission House, to examine and report upon every subject and every measure connected with the Direction and the Officers of the Society. That Committee was composed of gentlemen, the Representatives of the Society's principal Auxiliaries in every part of the kingdom. It

was composed of men of general intelligence, shrewd in the conduct of business, and in every respect well qualified to investigate the affairs of a large and complicated undertaking. They were deeply interested in the object of their inquiry, and above suspicion for uprightness and impartiality.

As the result of a searching, laborious, and lengthened examination, these gentlemen gave to the Constituents of the Society their unanimous judgment in the following terms:

"That this Committee, after a detailed investigation of the expenses connected with the foreign operations of the Society, and full explanations from the Foreign Secretary and Members of the Finance Committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the Directors and Officers.

"That this Committee strongly feels that the warm thanks of the Constituency of the London Missionary Society are most justly due to the London Directors, for the manner in which they have sustained and promoted the operations of the Society, at a very large expense, in many cases, of time and labour.

"That the Committee has carefully inquired into the extent and cost of the establishment at the Mission House, and it is of opinion that the Officers are able and laborious, as well as acting under the highest motives of Christian zeal. The Committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that when they shall be completed, the establishment at the Mission House will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical."

To these Resolutions the following generous remark is appended:

"The Committee felt so much satisfaction and interest in the result of their inquiries, that they could not but wish it had been possible for every Constituent of the Society to be present."

And if anything could be wanting to give force to the united testimony of these Christian Witnesses, it is found in the manly and lucid statement (from which extracts are at page 73 appended) delivered by Edward Baines, Jun., Esq., of Leeds, when he presented the Report of the Committee.

These records of enlightened and independent Christian sentiment express more than a sense of propriety would have permitted the Directors to utter in their own vindication: they were inscribed after all their failures (if failures they were) with Tahiti, China, and the Jubilee: they supply, by anticipation, an answer—more than an answer—to the Appeal of Dr. Reed; and they leave the calumniated Members of the Board nothing to add—nothing to desire—nothing to fear. They say to their respected and beloved friends, the Constituents of the Society, "Look on this picture, and on that,"—judge for yourselves, and, assured of your love of truth, candour, and justice, we will calmly await your decision, and abide by your verdict.

On the subject of the Secretaryship we have more to say than our space will at present allow, and must rest satisfied with giving the following Resolutions:

At a special Meeting of the Board of Directors,
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held at the Mission-house, Blomfield-street, on Monday, March 1, 1847, it was resolved,—

1. That while this Board feels that it might safely rest on the facts, detailed in their "Reply" to the "Appeal" of the Rev. Dr. Reed, the defence of the efficiency and character of their beloved brethren, the Secretaries, against his unjust and ungenerous attacks, it deems it a sacred duty to express a distinct and strong opinion of their qualifications. The Directors, from close and constant observation of the official conduct of the Secretaries in the most delicate and complicated affairs, as well as in the ordinary duties of their office, cheerfully bear testimony to their sagacity in counsel, promptitude in action, untiring energy, and thoroughly effective service. This testimony the Directors feel assured is sustained by the concurrent judgment of their Constituents, supported by the Documents framed by the Secretaries, corroborated by the Report of a Committee of intelligent and firm friends of the Society, assembled in May, 1846, and strengthened by the known sentiments of their honoured Missionaries, between whom and the Foreign Secretary there exist unbroken confidence and sincere affection.

2. That, without discussing the abstract question of the propriety of the union of the Pastorate and the Secretaryship, the Directors express strongly their approval of *existing* arrangements; and, without pronouncing an opinion on the question of the economy of salaried and unpaid agency, they refer to the experiment, made twenty years since, of an unremunerated Foreign Secretaryship, at which period, when both the Society's Income and Agency were limited to half their existing extent, the expenses of that department *exceeded those of the present time*. But the Directors cannot withhold their decided condemnation of Dr. Reed's insinuations and aspersions regarding Messrs. Tidman and Freeman: and, though they might confidently leave the character of their brethren to the judgment of all who know them, they give an unequivocal denial to the statement relative to Mr. Freeman, who, with a sacrifice of feeling that every minister may appreciate, resigned the charge of an attached church, not for lucre, but from love to the Missionary cause, and with a salary scarcely equal to the income he relinquished. Of Mr. Tidman's amount of labour, the Directors deem it sufficient to say, that it greatly exceeds the service which, on accepting office, he was required to discharge, inasmuch as the whole duties of the Foreign Department, which for some years were divided between two Officers, now devolve entirely on him; while, in the judgment of the Board, his salary is not an equivalent for his unceasing vigilance and indefatigable activity. While the Directors deeply regret the attacks that have been made on their Secretaries, they rejoice that they have been the occasion of eliciting this expression of their united esteem for these respected brethren, whom they regard as "acting under the highest motives of Christian zeal."

It is important to know the light in which the flock of the Foreign Secretary consider the matter; and this may be fully ascertained from the following:

TESTIMONIAL OF CONFIDENCE AND AFFECTION
FROM THE CONGREGATIONAL CHURCH IN
BARBICAN TO THE REV. ARTHUR TIDMAN.

AT a numerous meeting of the members of the church, specially convened, Monday, February, 8, 1847, the Rev. Henry Townley in the chair, the following Resolutions were unanimously adopted:

I. That this church, having seen an appeal by the Rev. Dr. Reed to the constituency of the London Missionary Society, in which certain statements are made, reflecting upon their pastor, by representing him as "incapable of fulfilling the duties arising from a charge," and pursuing a course "disastrous to his church," while holding his official connection with that Society, feel constrained, by a sense of justice and duty, to declare, that on calmly reviewing the history of the period since that official connection has existed, they can confidently assert, that neither the pastoral labours of the Rev. A. Tidman, nor his ministerial efficiency, have suffered any diminution: in proof of which they are happy to state, that, notwithstanding the removal of very many of their members by death or other causes, the number now in church fellowship is about fourfold that of the period at which he commenced his pastoral labours; and they are happy in being able to add, that the love and harmony of their fellowship have been uninterrupted.

II. That the members of this church, while disclaiming the spirit of self-commendation, feel it incumbent, as a proof of the interest which their pastor has inspired among his people towards the London Missionary Society, and of the zeal and success with which he has advocated its cause, and that of other religious Institutions, to state the following facts:

1. That, during the period of his pastorate, eleven members of this church have devoted themselves to the service of Christ among the heathen, all of whom have maintained an unimpeachable Christian reputation.

2. That, during his ministry, the annual contributions in aid of the London Missionary Society have increased from £100 to £300,—this latter sum being the average of the last ten years; while the ratio of contribution has also increased during the period of that official connection which has been the subject of animadversion. And,

3. That his advocacy of *home* objects has also been attended with results equally gratifying, the amount annually collected for British Missions having been greatly augmented; while the efforts of the church and congregation in aid of education, local Christian instruction, and various other benevolent objects, have been widely extended.

III. That, under the deep conviction derived from a thoughtful and temperate review of these facts, the members of this church hereby declare their unabated confidence in their beloved pastor; their continued warm attachment to his person; their most affectionate sympathy under the unprovoked and ungenerous attacks which he has recently suffered; and their fervent desire that his future course, through the blessing of God, may be as honourable and efficient as the past.

IV. That a suitable testimonial be presented to the Rev. Arthur Tidman, to mark the grate-

ful feelings entertained towards him for his untiring and successful efforts, during a period of nineteen years, to promote the best interests of the church and congregation, and the various institutions connected therewith; and that the members of the congregation be invited to unite with the church in this expression of Christian regard.

Sermons occasioned by the Death of the Rev. Hugh Hough, D.D., Glasgow. With the Address before the Interment. Published by request. Glasgow: Robertson.

THIS is a species of publication comparatively rare in Scotland; we hope it may increase. The Sermons of Drs. Taylor, Brown, and Wardlaw are excellent; and the Address of Dr. Harper has only one defect—its brevity. The theme was great, and Dr. Harper was equal to it, or to anything; but our northern friends are less at home in this matter than ourselves. Some of our English funeral orations are among the best pieces of our ephemeral literature.

Memoirs of the late Rev. W. Williams, of Wern. By Rev. W. REES. Translated from the Welsh by JAMES RHYS JONES. 12mo, pp. 202. London: John Snow.

"WILLIAMS of Wern" is a name not a little famous in the religious world, and the present volume will contribute considerably both to maintain and extend his celebrity. The materials are interesting and well put together, while the large dissertation on the "Characteristics of Welsh Preaching" cannot fail to be read with interest. It is not a little remarkable that a people of demeanor so quiet and modest, and of a presence so subdued and unimposing, should possess such a genius for Christian eloquence. This rare gift seems to have distinguished them for generations. The volume will be read with pleasure and with profit.

Lives of Alexander Henderson and James Guthrie; with Specimens of their Writings. Issued by the Committee of the General Assembly of the Free Church of Scotland. 12mo, pp. 285. Edinburgh: Printed for the Assembly's Committee.

A BOOK for the times! A book suited to nurse the much-needed spirit of heroes and of martyrs. The Life of Henderson is from the pen of the late justly celebrated Dr. McCre; while the equally interesting Life of Guthrie is by the Editor; and subjoined is his sermon, preached just before his martyrdom, with his last speech upon the scaffold—a speech every way worthy of the man, the nation, the age, and the awful occasion!

Auto-biography of the late W. Jones, M.A. Edited by his Son. 8vo, pp. 166. London: Snow.

A VERY interesting sketch of the life of a very remarkable man. Here the historian of the Waldenses, the author of the "Biblical Cyclopaedia," "Lectures on Ecclesiastical History," &c., &c., devoted the closing period of his race by recording the facts of his own eventful and useful career. The result is before us, and although it was left not quite finished, yet it comes down within a short period of his decease. Few men of his time had more accurate conceptions of the gospel, and of the true nature of Christ's kingdom; and had it been required of him, very

few would with a firmer step have ascended the scaffold in its defence. Men of letters and intelligent Christians will read the work with interest.

Memoir of the Rev. Samuel Dyer, sixteen years Missionary to the Chinese. By EVAN DAVIES, Author of "China and her Spiritual Claims." Royal 18mo, pp. 303. London: Snow.

THIS is an excellent memoir of a most valuable missionary. His Early Life—Studies—Labours—Vicissitudes and Death—and Character, are detailed in a spirit and a manner worthy of the man and his vocation. The work is rapid and animated throughout, full of matter, stir, and business. It is a volume for all, but especially for young men; and its publication can hardly fail, largely and for a long time, to further the great subject of Missions to China. It is eminently calculated to foster a true Chinese missionary spirit, and to facilitate just conclusions in the minds of such as are exercised upon the great question of personal consecration. There is in it much, very much that may serve as a guide to the perplexed. Mr. Davies, himself a returned missionary, has performed a very substantial service to the cause of heathen evangelization, for which he deserves the cordial thanks of his friends and agents.

Memoir of the late Mrs. Ann Johnstone, of Willow Park, Greenock. Second Edition. 12mo, pp. 168. Edinburgh: William Oliphant.

A VERY instructive and edifying piece of female biography, presenting a beautiful illustration of the workings of a gracious spirit in social life. The late excellent Dr. Hough said of it, "It is not only adapted to please, but to profit all classes." This witness is true.

The Mothers of the Wise and Good: with Select Essays on Maternal Duties and Influence. By JABEZ BURNS, Author of the "Pulpit Cyclopaedia." Royal 18mo, pp. 304. London: Houlston and Stoneman.

THERE is no limit to the industry of Dr. Burns, and of his numerous productions there are none likely to be more useful than that before us. He has here furnished within a moderate-sized and cheap volume, a series of cheering and instructive examples of the success of maternal influence, interspersed with various striking incidents, both in prose and verse, adapted to interest and improve the mind. The Essays, too, are excellent, and much calculated to be useful. Dr. Burns says he has been forcibly struck by the fact that there are few works which are directly adapted to give the information and supply the help which is needed to mothers. Valuable thoughts and interesting facts relative to the subject lie scattered abroad through the length and breadth of our moral and religious literature, and hence they are wholly unavailable to the bulk of the class whose benefit and encouragement he has generously aimed at. In this volume the difficulty is so far overcome; and if it meet the demand it ought, we doubt not the laborious author will extend his effort to a second or more volumes.

Memorials of Mercy. By the Rev. J. T. BARR. London: John Mason.

A LITTLE book of great merit. The Death-bed Repentance, and the Horrors of Intemperance, are particularly excellent.

The Rescue. By an EYE-WITNESS. London: Nisbet.

A VERY pathetic narrative, full of point, and deeply impressive.

Memoir of George Waddell, of Rashiehill, Esq. By J. W. TAYLOR. Edinburgh: John Johnstone.

A MAN of such worth and wisdom as to deserve a more ample Memorial.

Life and Labours of Elizabeth Russell. Bemersley: Bourne.

FULL of instruction and edification; a good illustration of the ardent zeal of the Primitive Methodists.

Memoir of Mr. Robert Adamson. By WILLIAM LOTHIAN.

A VALUABLE discourse and an interesting sketch of a youthful student.

Memoir of Mrs. M. Dundee: Middleton.

A MODEST and touching narrative of a very interesting conversion, by a worthy City Missionary.

Memoir of the Rev. Richard Ingham, Pastor of the Baptist Church, Belper. With a Brief Memorial of Miss Ingham. 18mo, pp. 305. London: Hamilton.

A SOLID narrative of the life of a solid and worthy man, to which are added one-and-twenty sketches of sermons, which may be very useful to the less-furnished class of lay preachers.

A Brief Sketch of the Life of the late Miss Sarah Martin. With Funeral Sermon, &c. Third Edition. Royal 18mo, pp. 95. Simpkin.

A BEAUTIFUL outline of female piety, and a lovely portrait of Christian philanthropy.

Memoir of John Lawrence, of Tunbridge Wells, a Sunday-scholar, afterwards executed at Horsham. London: Educational Depository.

Memoir of Esther Clover. By W. ABBOTT. London: Dyer.

Memoir of John Dalglish, of Newcastle-on-Tyne. By S. DUNN. London: Snow.

Memoir of John Padwick, of Havant. By T. WALLACE. London: Houlston and Stoneman.

Memoir of Rebecca Shaddock. By the Rev. T. PARROT. Ward and Co.

Grave of Emma Vale. Clark: Warwick-lane.

Death-bed of a Child of Dr. Capadose. Edinburgh: Johnstone.

Brief Account of the Conversion and Death of Oliver Mitchell. By G. SMITH. Paisley: Gardner.

Experience and Death of Miss J. C. By the Rev. T. LEWIS. London: Westley and Davis.

Memoir of S. C. Jukes. By JOHN JUKES. London: Snow.

THE whole of these little publications are excellent, very much adapted to give or lend to young people.

Church Affairs.

THE CHURCH OF ENGLAND: WHOSE IS IT?

"The daughter of Babylon is like a threshing-floor: it is time to thresh her."—JER. II. 33.

THE doublings and windings of error are endless. In former days the cry of the parsons turned upon the character of the church. At every corner men's ears were met by the shout, "Our holy Apostolic Church." On each alternate cleric page stood, "The most Apostolic Church in the world,"—and not seldom, "The only Apostolic Church." In those days little or nothing was said about the popular relations of the Church. But at length the voice of utilitarian philosophy, that is, of common sense, began to make itself heard by putting troublesome questions as to the benefit the people of England derived from the Church of England. The cry was then changed into "The Church of England the People's Church." For purposes of conservatism this was a good cry; the only drawback was, its being unfounded in truth. It was too intelligible; it was easily scrutinized; and some of those interested in its maintenance felt that inquiry would be fatal to its claims; and hence, of late years, there has been, in many quarters, a considerable effort to bring the facts into harmony with the affirmation. But notwithstanding all that has been done, it is still felt by observant men, and confessed by honest men, that matters remain much as before. They "would have healed Babylon, but she is not healed." An intelligent writer in one of the best of the Church Journals, the *Church and State Gazette*, thus expresses himself:

"It requires no great amount of foresight to perceive that the day is fast approaching when an effort must be made to effect a reform of those abuses which have so long fettered and impeded the usefulness of that Church to which we have the privilege to belong. Public opinion has been awakened to the subject; that mighty engine, the press, the never-failing reformer of abuses, has already sounded the tocsin; and scarce a day passes but we may read of a growing desire, on the part of the people, that the Church of England should become, what in candour we are bound to admit she is *not*, the CHURCH OF THE PEOPLE."

"*It is time to thresh her!*"—The Church of the People? No; she has for ages been the selfish foe of the nation, the grand obstructor of every movement for the People's good! On the People of England, considered simply as citizens,

she has no claim. When their wrongs, endured at her hand, shall command a voice adequate to their full expression, terrible will be the popular indictment against her! But if not the People's Church, whose is she? Will it be replied, the Parson's Church? Even this must be taken with large limitations. The bulk of her best, most laborious, most useful men, the men who alone are doing any real good among the People, are starving on the crumbs which fall from their masters' tables. The *Journal* already quoted states the matter thus:

"English curates are hardly considered worthy of the rights of citizens—much less the rights of their class, fairly earned. *As a body they are the worst treated men among all her Majesty's subjects, while the curates of the metropolitan diocese are the most ill-used of this evilly-requited, but exemplary phalanx of the soldiers of Christ. In England favour strangles merit; youth without claim, but mounted on influence, rides over the aged labourer in the Church, and dismisses him, impoverished and broken-hearted, to go and receive his only certain reward from a Master that never faileth.*"

"*It is time to thresh her!*"—The Church of the Working Clergy? No: she is not theirs; she grinds them to the dust! In the Parliamentary Papers of 1830, containing the Diocesan returns of the number and stipends of Curates in England and Wales, it is shown that out of 4,254 curates, there were 1,639 *salaries not exceeding £60 per annum*; that only 84 *out of the whole number enjoyed a salary exceeding £160*; that the incomes of 59 ranged between £20 and £30, and those of six between £10 and £20; that only 1,393 resided in glebe-houses, and 805 more in their parishes. Is this the Church of the People of England? The People's Church! But supposing the stipends of the curates to average the mighty sum of £75 *per annum*, still their share of the Church revenues would amount only to £319,050.—Yes, *three hundred and nineteen thousand and fifty pounds out of nine millions four hundred and fifty-nine thousand pounds!** Is this the Church of the Working Clergy?

"*It is time to thresh her!*"—Whose is she? She is the Church of the Aristocracy! The real state of the case is this: in England and Wales there are 5,098 rectories, 3,687 vicarages, and 2,970 churches neither rectorial nor vicarial; in all, 11,755, and contained in 10,674 parishes and parochial chapelries. Now

* See "Exposition of Abuses," &c., p. 52.

comes the hydra: 10,674 benefices in the hands of 7,191 incumbents! Further analysis shows 7,037 of these livings in the hands of 2,886 individuals—1,701 livings in the hands of 517 persons—836 livings in the hands of 209 persons—320 in the hands of 64 men! Even the *Clerical Guide* unwittingly shows that nearly *one-half* of the whole incumbents are pluralists! Some are rectors at one place, and vicars at another, and curates at another! Some, more rapacious still, hold three or four rectories, besides vicarages and chapelries! Some hold two vicarages, a chapelry, and a rectory! Mr. Wright, Secretary to four Bishops, states that in one diocese the majority of the clergy held *three* livings, some *five*, and some *six*, besides dignities, while "a great part of them did not reside upon any of their preferments!" Some honest, simple people, whose modes of thinking are governed only by common sense, think that there are just so many rectors as rectories, vicars as vicarages, prebends as prebendaries, deans as deaneries, &c.; but it is greatly otherwise. There is no rule but this: *every man holds all he can get!* According to the high authority already cited, "the 26 bishops, 700 dignitaries, and about 4000 *non-resident incumbents*, principally belonging to the Aristocracy, enjoy nearly the whole ecclesiastical revenues, properly computed, amounting to more than NINE MILLIONS!"

People of England! is this your Church? "The Poor Man's Church?" "The Church of the People?" Mockery of Reason! Insult to Religion! Treason to the Majesty of Justice!

Oh for a forty-parson power to chant
Thy praise, Hypocrisy!

"*It is time to thresh her!*"—Who can be silent amidst such an assemblage of outrages perpetrated under the mask of the religion of Christ? Is it not time to "set up a standard in the land, to blow the trumpet among the nations, and to prepare the nations against her?" Is it not for every friend of reason, religion, England, and the world, adopting the words of Jeremiah, to cry, "O thou that dwellest upon many waters, *abundant in treasures*, thine end is come, and the measure of thy covetousness?"—God will "send fanners that shall fan her."—"Make bright the arrows; gather the shields; the Lord hath raised up the spirit" of his chosen servants "to come against her," to "open her storehouses" of abuse and abomination; "to cast her up as heaps, and destroy her utterly."

It is high time to "call together the archers against this daughter of Babylon."

Young men of England, fathers, teachers, preachers, pastors, and above all, ye who direct the liberal and religious press of the nation, on you we call to engage in this great work of truth and justice, of piety and patriotism. Public writers, guides of opinion, "put yourselves in array against Babylon; all ye that bend the bow shoot at her! Spare no arrows! She hath sinned against the Lord, and against all the people of the land. Shout against her round about!" We record with satisfaction the following from her former strongest literary bulwark:

"The times are past when that blind, unreasoning sentiment, mis-called Conservatism, prompted a large portion of the people of this country to regard, with a kind of holy horror, every attempt to touch the existing institutions of the Established Church. Whoever dared to lift his voice against the most notorious abuse, or to point out the most obvious defects of the sacred fabric, was viewed in those days as little better than an Atheist. Such absurdities are now no more; and he who should attempt to revive them would be overpowered with a ridicule far more universal, and far more powerful than that obsolete sentiment of Conservatism. We are, therefore, not afraid to direct the public attention, from time to time, to the evils, as they rise to the surface of ecclesiastical government; nor do we dread the anathemas of a defunct section, whose hierarchical creed savours more of superstition than of faith."

"*It is time to thresh her!*"—Long enough has she threshed these nations. It is a fact known to all, that what the clergy call their property was given for a threefold purpose, to support the poor—to maintain the parson—and to uphold the buildings erroneously called churches. How has she discharged her stewardship? She has taken these three portions comprising the whole, and appropriated them entirely to herself, throwing the entire support of the poor on the public, and the maintenance of the 10,674 parochial buildings, called churches, upon the parishes! This, in love, mercy, and apostolic simplicity, did the Church of England, "The Poor Man's Church,"—"The Church of the People." Let us just glance at Paul's successor in Durham. The following are the gross and nett receipts of the bishopric of Durham from 1837 to 1843

inclusive, according to a document which, from its source, is likely to be, as usual, far below rather than above the mark :

	GROSS.				NETT.			
1837	£19,577	13	10		£5,937	16	7	
1838	28,576	3	5		14,529	14	10	
1839	23,745	4	0		10,005	17	5	
1840	29,806	12	1		14,655	4	5	
1841	37,161	16	2		21,667	17	2	
1842	23,346	8	3		8,964	2	4	
1843	22,416	0	2		6,791	16	4	
					7)82,552	9	1	

Average income for seven

years £11,793 4 2

Such is the church of a land, the children of whose people, the parsons tell us, are still so untaught, that it has been coolly proposed to exact annually for their proper education some two MILLIONS of money from a people already ground to the earth by fiscal burdens, and labouring under the grinding pressure of an income-tax!

But we cannot close without one look at Ireland, which also boasts the perfection of Apostolic churchmanship,—Ireland, which is the very Goshen of Ecclesiastical Establishments, presenting the paradisaic sight of a close conjunction between golden mines and ecclesiastical sinecures. From authentic sources we gather, that some 3,195 offices are shared among 850 individuals, whose aggregate

ecclesiastical revenue, in 1830, amounted to about £1,426,587, averaging £1,678 to each person! The history of human affairs presents no parallel. Even the boundless domain of Popery shows no case of 850 men possessing in bishop's lands and glebes one *eighteenth part of the soil*, and claiming in addition one tenth of the produce of the remainder which supports between *eight and nine millions of people!* This is "The Poor Man's Church" of Ireland,—*"The Church of the People."* It is Mammon's own Temple! Happy the High Priests who are stewards of his mysteries! Let us take an instance; a bishop of Clogher, who, having been tutor to Lord Westmoreland, "went over to Ireland without a shilling, and continued in his bishopric only some eight years, at the end of which he died, worth between £300,000 and £400,000;" and Sir John Newport brought it out, in the House of Commons, that in the space of the previous fifteen years, three Irish bishops died leaving to their respective families the enormous sum of £700,000!

Such is "The Poor Man's Church in Ireland." Yea, such substantially is the condition of that church at this moment, when a fourth of the Irish nation are threatened with death by famine, and only saved by millions added to the debt of the industrious people of England. How long shall this state of things continue? Englishmen! again we ask,—**HOW LONG?**

Temperance.

WE have received from Mr. Joseph Sturge the following letter, which, as he states, involves a principle that merits very attentive consideration :

ESTEEMED FRIEND,—Knowing thy lively interest in the Temperance cause, I thought I would briefly mention to thee a circumstance which involves an important principle, and which was before the members of the Society here. The Committee had passed, some years ago, (it appears without bringing it before the members generally,) a resolution excluding all who did not recognise the Divine authority of the Holy Scriptures both from speaking at the meetings or holding any office in the Society. This rule was recently brought forward, with others, for the sanction or rejection of the members, and after full consideration it was *rejected* by a large majority; and though two or three of my friends, for whom I have much esteem, have resigned in

consequence, I cannot think that the principle is right to have such a test in any purely benevolent institution, especially as there is a stringent rule to prevent the introduction of any irrelevant matter at any of the meetings of the Society. At all events, it is a subject of importance impartially to examine, as it must apply to Peace and Anti-Slavery Societies, &c., as well as Temperance Societies, if it does at all. I cannot find that any Society connected with the Temperance movement ever adopted it in America. . . . I do not know whether thou wilt think the subject worth noticing in the CHRISTIAN WITNESS; but if thou did, I thought it best thou shouldst have the real facts of the case.

Very truly and respectfully,

JOSEPH STURGE.

Birmingham, 1st mo. 22nd, 1847.

We think it well, as a rule, to allow very largely for errors which lean to the side of virtue; but the less frequently such errors are committed the better. It seems to us the majority have done right, while we regret to hear that the penalty has been the loss of the co-operation of some valuable men, whom we would entreat to re-consider their decision. The existing principle appears to us to meet the present necessities of the case, while it is strongly recommended by its simplicity. The power of a moral confederacy, and the probability of a prolonged existence for it, are just in proportion to its simplicity. Generalize, simplify, reduce to the fewest points, and, if possible, these few to *one*, and you adopt the surest methods of creating a means which will accomplish your ends. Of this great truth we have splendid examples in the Anti-Slavery Society, the late League, the Peace, Tract, Bible, and other Societies.

Common Sense: A Word to those who do not think by Proxy. By Rev. W. WIGHT, B.A. *Thirty-fifth Thousand.* Simpkin.

"*Thirty-fifth Thousand!*" Can it be needful to add another word? We had scarcely believed there were half that number of men among us who thought for themselves; a class to which we trust the bulk of this multitude of 35,000 belong. Our hope for the Temperance cause is with the *thinkers*. Honestly to think upon it is, to be overwhelmed with a sense of its magnitude! Fairly and fully to inquire is, to be convinced, converted, and turned into an apostle of its principles! Few tracts are better suited to introduce the subject to the notice of individuals or of families. Its characteristics are intelligence, discretion, fervour, and tenderness. We greatly approve it.

The Teetotaler's Companion: A Plea for Temperance Reform. Being an Exposition of the Evils resulting from the general custom of drinking Intoxicating Liquors, which are considered in a personal, domestic, and national point of view; and the custom itself, in its relation to social, moral, religious, physical, mental, commercial, and political economy; with the benefits that would result from the national adoption of Total Abstinence; to which is added

an Exposition of the Wine Question. By PETER BURNE. Dyer and Co.

MR. BURNE has here undertaken a most meritorious service, and hitherto he has performed his task in a highly satisfactory manner. The work is distinguished by its breadth of view and its laborious fullness; it is a treasury, a storehouse, a sort of cyclopædia of the subject. The title—vague, silly, and inexpressive, the worst that could have been chosen—gives no idea of the range, fulness, and vigour of the publication. Five or six parts of the work are now issued, furnishing a fair and satisfactory specimen, we doubt not, of the whole. Considering the superior manner in which it is got up, the price is very cheap. One of the not least interesting features of the work may be considered the seven celebrated coloured drawings made by Dr. Sewall, accompanied by his remarks, showing the effects of alcohol upon the human stomach in every stage of intemperance.

Plate 1 represents the Stomach of a Total Abstainer.

Plate 2, the Stomach of a Moderate Drinker; "The man who sips his wine with his meals."

Plate 3, the Drunkard's Stomach, (first stage.)

Plate 4, the Drunkard's Ulcerated Stomach.

Plate 5, the Stomach of a Drunkard after a Debauch.

Plate 6, Cancerous and Scirrhus Stomach of the Drunkard. (A fearful picture of the effects of intemperance.)

Plate 7, the Stomach of the Drunkard after Death from Delirium Tremens.

These plates are engraven from drawings taken and coloured from *nature*, and were originally published in a letter to Mr. Delavan, of Albany.

We strongly recommend the publication. Mr. Burne has cleverly selected the weighty words of the present Prime Minister of England, Lord John Russell, as his motto: "*I am convinced*," said his Lordship, "*that there is no cause more likely to elevate the people of this country, in every respect, whether as regards religion, whether as regards political importance, whether as regards literary and moral cultivation, than this great question of Temperance.*"—Reader! What sayest thou to this?

We wished to have called attention to the glorious project of Mr. Cassell; but space prevents it for the present month.

A PORTRAIT.

THE poet Crabbe has drawn the following picture of a village landlord, which well deserves the consideration of the friends of the people. Such men as Andrew Collett are Village Schoolmasters, Professors of Immorality, and everywhere they find multitudes but too willing to receive their lessons :

ANDREW COLLETT.

WITH Andrew Collett we the year begin,
The blind, fat landlord of the Old Crown Inn,—
Big as his butt, and, for the self-same use,
To take in stores of strong fermenting juice.
On his huge chair beside the fire he sate,
In revel chief, and umpire in debate;
Each night his string of vulgar tales he told;
When ale was cheap and bachelors were bold:
His heroes all were famous in their days,
Cheats were his boast and drunkards had his
praise;
"One, in three draughts, three mugs of ale took
down,
As mugs were then—the champion of the Crown;
For thrice three days another lived on ale,
And knew no change but that of mild and stale;
Two thirsty soakers watch'd a vessel's side,
When he the tap, with dexterous hand, applied;
Nor from their seats departed, till they found
That butt was out, and heard the mournful
sound."

He praised a poacher, precious child of fun!
Who shot the keeper with his own spring-gun;
Nor less the smuggler who the exciseman tied,
And left him hanging at the birch-wood side,
There to expire;—but one who saw him hang
Cut the good cord—a traitor of the gang.

His own exploits with boastful glee he told,
What ponds he emptied and what pikes he sold;

And how, when bless'd with sight, alert and gay,
The night's amusements kept him through the
day.

He sang the praises of those times, when all
"For cards and dice, as for their drink, might
call;

When justice wink'd on every jovial crew,
And ten pins tumbled in the parson's view."

He told, when angry wives, provoked to rail,
Or drive a third-day drunkard from his ale,
What were his triumphs, and how great the skill
That won the vex'd virago to his will;
Who raving came;—then talk'd in milder strain.
Then wept, then drank, and pledged her spouse
again.

Such were his themes: how knaves o'er laws
prevail,

Or, when made captives, how they fly from jail;
The young how brave, how subtle were the old:
And oaths attested all that Folly told.

On death like his what name shall we bestow,
So very sudden! yet so very slow?

'T was slow:—Disease, augmenting year by year,
Show'd the grim king by gradual steps brought
near:

'T was not less sudden; in the night he died,
He drank, he swore, he jested, and he lied;
Thus aiding folly with departing breath:
"Beware, Lorenzo, the slow-sudden death!"

Education.

Education: and Recent Educational Publications. A Letter to the Protestant Dissenters of England and Wales. By the Rev. ROBERT AINSLIE, Secretary of the Congregational Board of Education. John Snow.

IN this shilling pamphlet of fifty-five elaborate pages we have a fresh contribution of great practical value on this momentous subject. Viewed generally, the Secretary holds by the principle of Mr. Baines, and the statistics of Dr. Vaughan. To some extent he arbitrates between these excellent writers, the piece being in fact a judicial deliverance on the general subject, and a special notice of all the pleadings. We need hardly suggest that the judgment of such a man is justly entitled to the very serious consideration of all parties, but especially of the Nonconformists of England. It forms no small addition to our light, and entitles its author to special thanks. It is, however, but just to say, that something

further may still be required to get at the full moral and arithmetical truth of the matter. The sheets of this valuable Letter were hardly dry when the thunders of the Leeds Battery were heard rolling over the land! Mr. Baines, with that vigilance which nothing escapes, and that penetration which sees through a plate of steel, in a twinkling fixed upon a variety of statistical points, regarding which he diminishes the distance between his own conclusions and those of his friend, the Secretary; but the Secretary seems to have made good most of his positions. We could wish to transcribe to our pages a large part of the publication, but this would not be just to the author; for rightly to judge of his views, the entire piece must be taken in connection. The pamphlet is far from an everyday one; it is the product of a patient, inquisitive, penetrating, and powerful mind, and the result of the intense and protracted application of that mind to the subject of Education.

Mr. Ainslie has spoken as was meet of Dr. Vaughan, to whom, in this matter, anything but justice has been done. We have found more than one aspiring to be "guides to the blind" condemning him, while, as the event showed, they were wholly unacquainted with his views. This course is both easy and common; but is it wise or just? Extravagance of opinion and recklessness of censure are oftentimes the avenues to a short and worthless popularity; but the sounds of philosophic footsteps are seldom heard in them. We have seen, not without indignation, some impeaching his motives, and others drawing from his opinions conclusions the most revolting—conclusions which, we know, he utterly denies, and from which his mind recoils with abhorrence. When two such men as Mr. Baines and Dr. Vaughan reach conclusions so opposite, there must certainly be at least some difficulty attendant on the inquiry, and that difficulty should surely teach their respective followers a lesson of diffidence, and inspire a spirit of moderation. For example, Mr. Baines maintains that our school deficiency is for only 60,345 children; Dr. Vaughan, at nearly 1,500,000; Mr. Ainslie, walking in the light of both his predecessors, at 1,056,386;—a fact which shows that Dr. Vaughan may after all not be so very wide of the mark; or, at any rate, that if he has fallen into a pit, he has been followed by a man whose presence must contribute not a little to mitigate the reproach or alleviate the misfortune. As to *statistics*, we may now state frankly that, from the first, our feelings were with Mr. Baines; our judgment with Dr. Vaughan. We strongly wished the truth might be with the former; we as strongly feared it was with the latter. As to the *principle*, circumscribed as our country is, we held that what

is doctrinally right may, for a season, be impracticable; and that, *in the end*, we may reach the right, it may be necessary for a time to yield to the expedient—a course oftentimes adopted, unavoidably adopted, by the advocates of liberty and humanity even in the senate of the empire. We desire the *best*, viz., Education wholly on the Voluntary Principle; if we cannot obtain it, then the *next best*, viz., the system of the Borough-road, with improvements. Give us this to the extent of our necessities, and in due time we will secure that. But matters ought not, cannot go on as they are. If Dissenters cannot participate in Government grants, they must oppose their continuance to the Church. These annual grants, we doubt not, will soon extend to a quarter of a million, nor will they stop here. If the new Ministerial "Plan" shall be adopted, it will quickly bring matters with the Dissenters to an issue. It is time! Let us fix on some definite line of proceeding—Government aid nowhere, on any terms,—or everywhere on the best terms that can be obtained.

*** Thus far we had written before we received the Minutes of Council, the intense consideration of which has greatly modified our views of the path of future duty. Our confidence is lost! We now despair, utterly despair of being able to go on either satisfactorily or safely with the Government, so long as there is an Established Church in the country. We now see clearly that both the difficulty and the danger increase at every step. Henceforth the wisdom of Nonconformists will be to ask, to accept no aid whatever, and by all constitutional means to oppose grants to the Church by law established, to enable it to pervert the right ways of the Lord, and to destroy the souls of men.

Religious Intelligence.

FAMILY OF WILLIAM KNIBB.

THE late Rev. WILLIAM KNIBB pursued a course of high-minded devotedness to the cause of human happiness for one-and-twenty years. Not merely by his successful missionary labours, but also by his strenuous efforts for the overthrow of slavery, he rendered himself an eminent benefactor, both to the island of Jamaica in particular, and to the British empire at large. He accumulated no property, but threw both all he had and all he might have had into the work in which he was engaged. The chapels and school-rooms he erected in Jamaica are the monuments of a

zeal not more energetic than disinterested. His name must long be dear to the Christians and philanthropists of Britain, and they will certainly regard it as a pleasure, if not an obligation, to present to him, in the persons of his surviving family, a testimony of their regard, and a tribute to his public virtues. Associated with Mr. KNIBB in the whole course of his labours, and eminently contributing to their success, was the Rev. THOMAS BURCHELL. He was, even beyond his fellow-labourer, exposed to personal danger in the proceedings which convulsed the island of Jamaica in 1831 and 1832, and by a few months only was he divided

from him in death. While a testimonial to these devoted men must be gratifying, and may be deemed imperative, on public grounds, it will afford still greater pleasure, and may be said to be still more loudly called for, in consequence of the *unprovided state in which the families of both are left*. May it not be said that their widows and orphans are bequeathed to the philanthropists of Britain? Is there not a debt owing to them, in the persons of their survivors, which every just man, to say nothing of generosity, will hasten to liquidate? Their bereaved families are nothing less than a trust committed to our charge, for whose support the friends of freedom and religion are bound to provide. Several gentlemen have formed themselves into a Committee, for the purpose of soliciting subscriptions; and some liberal donations have been already promised. It is suggested that a sum should be raised sufficient at least to procure an annuity of £100 for each of the widows, or—which would perhaps be better, considering the uncertainty of life in Jamaica, and the contingent interests of four children—to yield an annual income of that amount, placed out on undoubted security. The former plan would require about £3,500; the latter a somewhat larger sum.

P.S. Subscriptions will be thankfully received by the Rev. Samuel Green, and Dr. Thomas Price, Secretaries of the Committee, at the Anti-Slavery Office, 27, New Broad-street, and the Baptist Mission House, 33, Moorgate-street, London.

*** *We deeply sympathize with this most meritorious object, and, in addition to our own mite, shall be glad to receive the contributions of our friends.*—ED.

RAINHAM CHAPEL.

THE village of Rainham is situated on the high-road from London to Dover, about four miles from Chatham, containing a population of about 1000 inhabitants, with several small hamlets in the neighbourhood. About the year 1798 the Rev. Joseph Slatterie, late pastor of the Congregational church at Chatham, commenced preaching in a room in the neighbourhood, and from that time to the present it has continued one of the most interesting preaching stations in connection with that church, now under the pastoral care of the Rev. P. Thomson. In the early part of last year a gentleman residing in the village, impressed with the desirableness and necessity of a more suitable place for worship, generously came forward with a liberal offer towards the erection of a chapel; efforts were immediately made by the friends at Chatham, and the result has been such as to lead to the erection of a commodious edifice, to be completed for opening in the month of May. The building is to seat 200 persons, and to cost £260, independently of the purchase of ground, previously paid for. By the friends in the village and at Chatham £150 have been contributed, and for the remainder, an appeal is respectfully and urgently made for the generous assistance of the Christian public, hoping that by their liberal aid the sum required may be obtained, and the chapel opened free from the incumbrance of debt. Contributions will be received by the Rev.

P. Thomson, A.M., and R. H. Shrewsbury, Esq., Gibraltar-place, New-road, Chatham; and by James Watchurst, Esq., Rainham, Kent.

INDEPENDENT CHAPEL, BUXTON, DERBYSHIRE.

BUXTON is a place of resort to all classes in the summer season. Among the visitors there are every year to be found influential members of the Congregational body. It is of importance that these should have the means of religious worship provided for them during their stay in the place. There is in Buxton an Independent chapel; but as the result of unfavourable circumstances, which it is not needful here to enumerate, it has for some time been closed, and Congregationalists have been subjected to serious deprivation. This has been felt to be a grievance by many. Several letters respecting it have been written to ministers in the county of Derby, all expressive of regret. The county ministers have sympathized in the regret, but have not had it in their power to obviate the grievance.

"The Derbyshire Congregational Union" comprises twenty-seven churches. The income of the Union averages about £180 per annum. This income is divided, in sums ranging from £25 to £10, among twelve of the weakest causes in the county. But for the aid thus afforded some of the villages would be without the gospel, and some of the chapels must be closed. Where this would not be absolutely the case, a deduction would be made from the limited salary of some worthy ministers, which would entail upon them want and suffering. If Buxton is to be supplied by a minister adapted to the place, and worthy of the cause, his support must come, for a time at least, to some extent, from sources without the county. To solicit such support from the body at large is the design of this appeal. *Wealthy Christians from all parts of the kingdom visit the place; it is for their advantage that the means are needed; and it is hoped that they will not object to bear their share in providing them.* If the object commends itself to the judgment of those who love the gospel, we trust they will at once become contributors themselves, and use their influence to induce others to contribute also. We commend the case to the prayerful consideration of all who feel interested in the credit and success of our Congregational Christianity. What is done should be done without delay. If by the third week in April this appeal shall have received such a response as will warrant the step proposed, we hope that our friends who may visit Buxton in the coming season will be able to worship there on the sabbath with pleasure and profit.

Promises to contribute may be sent to either of us whose names are appended. If a sufficient number of contributors be obtained, subscriptions will be considered due on the 1st of June. All monies for this object to be sent to the Treasurer, JOHN HARRISON, Esq., The Lawn, Belper.

JAMES GAWTHORN, } Derby.
JOHN CORBIN, }

Feb. 4, 1847.

THOMAS ATKIN, Glossop.

*** *There cannot be two opinions as to the merit of this enterprise; and with proper movement it is as easily practicable as it is highly important.*—EDITOR.

Poetry.

It is now just forty years since *James Montgomery* issued his great Poem, *The West Indies*, in four parts, the last of which closes with the following noble passages, which we lay before the Young Men of England, that we may tempt them to the study of the works of a bard whose consecrated genius has long reflected lustre on his age and country—a bard to whom partial justice was slowly done, and who has never yet been duly estimated by the lettered portion of the evangelical world—a bard who is greatly wanting in justice to himself and the cause he deeply loves. How is it that a *People's Edition* of his works have never yet been issued? This has been done by or for most of his irreligious brethren of the tuneful art, and why not for the man who has written lines so strongly marked by the sublime and the beautiful of philanthropy and devotion as the following?

THE Muse to whom the lyre and lute belong,
Whose song of freedom is her noblest song,
The lyre with awful indignation swept,
O'er the sweet lute in silent sorrow wept,
—When Albion's crimes drew thunder from her tongue,
—When Afric's woes o'erwhelm'd her while she sung,
Lamented Cowper! in thy path I tread;
Oh! that on me were thy meek spirit shed!
The woes that wring my bosom once were thine;
Be all thy virtues, all thy genius, mine!
Peace to thy soul! thy God thy portion be!
And in his presence may I rest with thee!

Quick at the call of Virtue, Freedom, Truth,
Weak withering Age and strong aspiring Youth
Alike the expanding power of pity felt;
The coldest, hardest hearts began to melt;
From breast to breast the flame of justice glow'd;
Wide o'er its banks the Nile of mercy flow'd;
Through all the isle the gradual waters swell'd;
Mammon in vain the encircling flood repell'd;
O'erthrown at length, like Pharaoh and his host,
His shipwreck'd hopes lay scatter'd round the coast.

High on her rock in solitary state,
Sublimely musing, pale Britannia spare:
Her awful forehead on her spear reclined,
Her robe and tresses streaming with the wind;
Chill through her frame foreboding tremours crept;
The Mother thought upon her sons, and wept:
—She thought of Nelson in the battle slain,
And his last signal beaming o'er the main;*
In Glory's circling arms the hero bled,
While Victory bound the laurel on his head;
At once immortal, in both worlds, became
His soaring spirit and abiding name;
—She thought of Pitt, heart-broken on his bier;
And "O my country!" echo'd in her ear;
—She thought of Fox;—she heard him faintly speak,
His parting breath grew cold upon her cheek,
His dying accents trembled into air;
"Spare injured Africa! the Negro spare!"

She started from her trance!—and round the shore,
Beheld her supplicating sons once more
Pleading the suit so long, so vainly tried,
Renew'd, resisted, promised, pledged, denied,

* "England expects every man to do his duty."

The Negro's claim to all his Maker gave,
And all the tyrant ravish'd from the slave.
Her yielding heart confess'd the righteous claim,
Sorrow had soften'd it, and love o'ercame;
Shame flush'd her noble cheek, her bosom burn'd;
To helpless, hopeless Africa she turn'd;
She saw her sister in the mourner's face,
And rush'd with tears into her dark embrace:
"All hail!" exclaim'd the empress of the sea,—
"Thy chains are broken—Africa, be free!"

Muse! take the harp of prophesy:—behold!
The glories of a brighter age unfold:
Friends of the outcast! view the accomplish'd plan,
The Negro towering to the height of man.
The blood of Romans, Saxons, Gauls, and Danes,
Swell'd the rich fountain of the Briton's veins;
Ungilded streams a warmer life impart,
And quicker pulses, to the Negro's heart:
A dusky race, beneath the evening sun,
Shall blend their spousal currents into one:
Is beauty bound to colour, shape, or air?
No; God created all his offspring fair.
Tyrant and slave their tribes shall never see,
For God created all his offspring free;
Then Justice, leagued with Mercy, from above,
Shall reign in all the liberty of love;
And the sweet shores beneath the balmy west
Again shall be "the islands of the blest."

Unutterable mysteries of fate
Involve, O Africa! thy future state.
—On Niger's banks, in lonely beauty wild,
A Negro-mother carols to her child:
"Son of my widow'd love, my orphan joy!
Avenge thy father's murder, O, my boy!"
Along those banks the fearless infant strays,
Bathes in the stream, among the eddies plays;
See the boy, bounding through the eager race;
The fierce youth, shouting foremost in the chase,
Drives the grim lion from his ancient woods,
And smites the crocodile amidst his floods.
To giant strength in unshorn manhood grown,
He haunts the wilderness, he dwells alone.
A tigress with her whelps to seize him sprung;
He tears the mother, and he tames the young
In the drear cavern of their native rock;
Thither wild slaves and fell banditti flock:
He heads their hordes; they burst, like torrid rains,
In death and devastation o'er the plains;
Stronger and bolder grows his ruffian band,
Prouder his heart, more terrible his hand.

He spreads his banner ; crowding from afar,
 Innumerable armies rush to war ;
 Resistless as the pillar'd whirlwinds fly
 O'er Libyan sands, revolving to the sky,
 In fire and wrath through every realm they run ;
 Where the noon-shadow shrinks beneath the sun ;
 Till at the Conqueror's feet, from sea to sea,
 A hundred nations bow the servile knee,
 And throned in nature's unreveal'd domains,
 The Jenghis Khan of Africa he reigns.

Dim through the night of these tempestuous
 years

A sabbath dawn o'er Africa appears ;
 Then shall her neck from Europe's yoke be freed,
 And healing arts to hideous arms succeed ;
 At home fraternal bonds her tribes shall bind,
 Commerce abroad espouse them with mankind,
 While Truth shall build, and pure religion bless
 The church of God amidst the wilderness.

Nor in the isle and Africa alone
 Be the Redeemer's cross and triumph known :
 Father of Mercies ! speed the promised hour ;
 Thy kingdom come with all-restoring power ;
 Peace, virtue, knowledge, spread from pole to
 pole,

As round the world the ocean waters roll !
 —Hope waits the morning of celestial light :
 Time plumes his wings for everlasting flight ;
 Unchanging seasons have their march begun ;
 Millennial years are hastening to the sun ;
 Seen through thick clouds, by Faith's trans-
 piercing eyes,

The New Creation shines in purer skies.
 —All hail !—the age of crime and suffering ends ;
 The reign of righteousness from heaven descends ;
 Vengeance for ever sheathes the afflicting sword ;
 Death is destroy'd, and Paradise restored ;
 Man, rising from the ruins of his fall,
 Is one with God, and God is All in All !

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES : OF THE BOARD FOR GENERAL EDU- CATION : AND OF THE THREE SO- CIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

ANNOUNCEMENT.—The Committee of the Union announces with great satisfaction that the Rev. Dr. G. Redford, of Worcester, has consented to attend the annual meetings of the Scottish Congregational Union at Dundee, on the 13th and following days of this month ; and that the Rev. Dr. R. Wardlaw, of Glasgow, has engaged to be present at the Autumnal Meeting of the English Union at York, in October next, and to preach there the annual sermon to the assembly of its members and friends. Such reciprocations of sympathy and confidence, such mutual communications of intelligence and sentiment, between the Congregational brethren in the northern and southern portions of our common country, cannot but be most cheering and beneficial.

Prospects and Duties of the Seventeenth Annual Assembly of the Union, in May next.

Four substantive matters of direct business, each of great importance, were announced in our last Number. Let them be again repeated, with a few explanatory sentences :

First, The revision of the constitution of the Union, and the adoption of some altered methods for conducting the business of its Annual Assemblies. This latter proposal will require an early and definitive settlement, because in respect of it the Union is acting in concert with the Three Societies for British Missions ; and its decision on this point must influence the proceedings of the public meetings of those Societies, the first of which, that of the Irish Evangelical Society, is held on the evening of the Tuesday, in the

morning of which same day the first session of the Assembly of the Union takes place. With respect to the former of these two proposals, namely, that for a revised constitution of the Union, it is not intended to propose a final decision in the Assembly ; but only to submit, if the Assembly should so far sanction the plan, that it should be proposed by circular letter for the consideration of each several church, and its ultimate adoption to depend upon the extent of approbation so ascertained.

Second, The proposal for closer union in the executive, annual meetings, and publications of the Three Societies for British Missions. This is not indeed a matter for the Union to decide upon. Such decision belongs to the annual meetings of the several Societies, where it will be sought. But in such a meeting of the best friends of those Societies as the Assembly of the Union, where alone deliberation and free utterance on their interests among so many of their chief supporters can be obtained, it will be desirable that the affairs of those Societies should receive full consideration. Never did they more need it. Never was their work more urgent, or their resources so precarious and insufficient. It is not imagined that improved arrangements for their management are all that is wanted to render them vigorous and prosperous. Such improvements are of importance, and not of small importance either ; therefore they should, if possible, be made ; and the best counsels of the Assembly will be well bestowed in assisting to make them thoroughly and wisely. But spirit is wanted, bounty is wanted, prayer is wanted, union is wanted, high views and strong convictions are wanted among Congregationalists in this work. Let these, too, be sought. Let this be done, and the other not left undone.

Now if the Tuesday morning session can be devoted to these schemes for improving the Union and its British Mission Societies, and in that meeting this work can be effectually concluded by short, practical, stirring speeches, and

by wise and unanimous resolutions, so that both the Union and its Missions shall receive at once a better form, and a new spirit, it will be indeed a well-spent morning.

Third, The scheme for assisting ministers to secure deferred annuities in aid of the support of their declining years. Nothing further explanatory of this plan, or urging its adoption, need be added to what has been already published to that effect. If a short period of the second session of the Assembly, on the Friday morning, can bring this proposal to a successful issue, then, after the reading of the annual letter, two or three hours of spiritual and refreshing conference may be secured to the close of that meeting. In such conference, if obtained, surely no object so well deserves distinct and devout consideration as the best methods to cheer, encourage, and incite the young brethren in our ministry to high aims and vigorous devotion. No fault-finding, no depreciation should be even insinuated. The deep and solemn question, too momentous for any counsels but those of prayer and love, is, How shall we obtain accomplished young scholars to deal effectually with German Transcendentalism and English Popery? How shall we train up powerful preachers of a plain gospel to the people and to the masses? How shall we find young brethren able to combine in just proportions the most ardent love of liberty and the highest spirituality of religion? One of the chief designs of the Congregational Union, for which it possesses singular facilities, and which it has in a very gratifying degree effected, is to nourish the right spirit in our denomination, to animate churches and pastors with the enlightened, intrepid, and devout temper which alone accords with their opinions, their position, and their objects. If something of this nature can be accomplished in the ensuing Assembly, there will be seed sown in many hearts, there will be blessings originated for many churches and for many years.

Fourth: Education. To this absorbing subject is to be devoted the third session, on the morning of the Saturday. It is not easy to say whether the defeat or the triumph of our resistance to the last proposals of Government for this object will lay us under the stronger obligations to prove ourselves the real friends of popular Education. If defeated in Parliament, we must remove the struggle among the people, and by providing them with better teaching than Government can supply, and by rousing them to independent action, save them from being forever governed and pauperised in the vital matter of the education of their children. If successful, we shall be bound by every consideration of consistency and patriotism to make full proof of the more excellent way to attain the noble end of an enlightened people, for which alone we have ever laboured or contended. We seem committed and resolved for Voluntary education. A memorable resolve! A high vocation! We must now pursue in education the same course we have so long pursued in religion, with all its burdens and all its honours, with all its difficulties and all its advantages. But we really need have but one concern—that is, to pursue this course as we ought, as it deserves. In it we cannot go wrong, we cannot fail, if what we do therein we do heartily, as unto the Lord. Well, Saturday, the 15th of May, will summon the members of the Congregational Union to decided

counsels, vigorous action, and new responsibilities for promoting that sacred cause—the free, religious, and thorough education of England.

Such are the matters in prospect for the consideration and decision of the Seventeenth Annual Assembly of the Congregational Union of England and Wales. May every brother come prepared and resolved to do his duty! These are times in which it is a blessing to live. These are labours in which it is an honour to share.

HOME MISSIONARY SOCIETY.

THE annual meeting will be held (D.V.), on Tuesday, the 18th of May, at Exeter Hall. The definite arrangements will be communicated in the next number of the WITNESS. In anticipation of that meeting, the Directors may be permitted now to state that the stations, both Missionary and Grantee, are for the most part in a satisfactory, many of them in an exceedingly encouraging state. In contemplating the field of the Society's operations, there are to be seen not only the "blade," and the "ear," but the "full corn in the ear." Hearers are attracted to the village chapel—souls are converted and added to the church—children are brought under scriptural instruction, and pointed to the Saviour, who said, "of such is the kingdom of heaven." The Directors would respectfully but earnestly solicit an interest in the prayers of the churches, that their efforts for the spiritual enlightenment of our beloved country may be crowned with a Divine blessing.

The following extracts from the journals of the Agents will, it is presumed, be read with interest:

Encouraging Appearances.

"It affords great pleasure to the Agents at B—, to be able to report to the Directors that the state of things generally on this station is very encouraging. The attendance at B— is considerable, and he trusts that good is doing. Several young persons have lately come forward as candidates for fellowship with us, who have been taught in our sabbath school. Three of these who have assisted me in teaching, and two others who now give the like aid, are the children of our two deacons. Some others, adults, whom we had hoped to have welcomed among us, have been induced, by the peculiar facilities of entering the Wesleyan body, to join that Society. They have, your Agent believes, obtained profit under his labours, and if they are indeed joined to Christ, as he trusts they are, he rejoices over them. The Sunday-school becomes increasingly interesting and efficient. Our vestry which is now all but completed, will be a great convenience in giving room to our classes. Our branch Sunday-school Union has proved of considerable advantage. The annual meeting is to be held on Wednesday next.

"At O—, and at B—, the cause is going on much as usual. At the former, I hope the truth is working its way in the hearts of some who attend, and especially in His in whose house we meet for worship. The awful state of the morals of the people there, and especially among the young, leads me to sigh over it, and to long for the erection of a place where they can also be gathered together to receive instruc-

tion. I hope the next summer will not pass without this being done.

"Since the neighbouring ministers have assisted me in carrying on a weekly service, the attendance has much improved. I hope that real good is doing. We meet now in the village, at the house of a poor but respectable labourer—a member of the Wesleyan Society."

Delightful and most Encouraging Re-commencement of an important Station.

In reporting the progress of the work of God in this place, it affords me the highest satisfaction to be able to say that the success attending the labours of your Agent is still truly delightful and encouraging. In the face of much opposition and persecution, we are still progressing and enjoying visible tokens of his presence, "who openeth and no man shutteth." That cloud of reproach which had settled with such deep and fearful blackness over the interests of religion in this place, is now fast rolling away, and we welcome with unspeakable joy the rising dawn of a better day. Our beautiful chapel, which had been for many months deserted, and finally closed, is now filled with an attentive and serious congregation. For several sabbaths past it has been crowded to excess, till only standing room could be obtained. Our pews, with the exception of those for single sittings, are all let, and we contemplate erecting new ones as soon as the trustees can meet. On Christmas day we had a most interesting tea meeting on behalf of our sabbath school. Upwards of 150 sat down to tea, and though most of them were poor people, yet so neat and respectable a company (considering their circumstances) I never before saw upon such an occasion. All appeared delighted with the engagement of the evening, and we collected sufficient to put our school in good working condition. The last month has been a very trying time for many of our poor people; they are suffering severely from scarcity of labour, the extreme lowness of wages, and the high price of provisions; and with these things against them, they have had to suffer the trial of persecution. The Incumbent of the parish has at his disposal several public charities, the distribution of which takes place at Christmas. Those who are able to avail themselves of this provision are entitled to several shillings, and till this year the distribution has been without distinction to all applicants who have any claim. They met as usual on the day of distribution. Those who had not been marked as the victims of cruel bigotry, were called in, one by one, and received more than their usual allowance. At last about fifteen of our poor people were alone left, and after standing for three hours, unsheltered in a deep snow, upon a bitter day, a churchwarden was sent out to say there was nothing for them, to insult and drive them from the door. Some were so benumbed with cold, and overcome by the cruelty of the treatment they had received, that they were obliged to be carried home by the bystanders. You may imagine how it rejoiced my heart, when I was enabled by your kindness to go to some of these poor people, relieving their distress and destitution, whilst they prayed for the blessing of heaven to rest upon you.

In —, and also in a village where I regu-

larly labour, there are several under deep convictions, while there are others giving evidence that the word has been made the power of God to their salvation, and are anxiously waiting the formation of a church that they may publicly own themselves on the Lord's side. During the last month, three families whom I visited in their affliction, and who never entered any place of worship, have been induced to join in the worship of God's house. The seriousness and solemnity which pervade our public services is very striking. Last evening, to a very crowded and attentive audience, I preached from the destruction of Sodom. Immediately after an appeal to careless sinners, a man rose up in the congregation in the deepest agony and distress of mind, crying, "God be merciful to me, a sinner." The congregation was electrified, and, amid sobs and tears, we united in supplication for him over whom I trust angels rejoiced in the presence of God; and upon whom a greater than angels looked down with all the ecstasy of satisfaction, crying, "*Behold, he prayeth.*"

Gratifying Retrospect.

There are seasons when it becomes us more than ordinarily to reflect. The revolving periods of time bring with them serious matter for consideration and thought. Three hundred and sixty-five days, therefore, cannot take their flight like the arrow from the bow, without calling forth thought of one kind or other, from every human bosom.

The passing of another year since your Agent's last journal, forcibly reminds him of the words of the great Apostle of the Gentiles, "Redeeming the time, because the days are evil," and of the lines of Young, when he says,

"Time destroy'd is suicide,
Where more than blood is spilt."

Of all men, the Home Missionary should be the last to destroy time. He has always much to do, and that too of the most important character. He has no moments to spend in idle exercise; for if he is at times fatigued with mental exercise, which, says the wisest of men, "is a weariness of the flesh," he recruits his strength and regains his mental energy by visiting the sick and dying, and taking his walks through the highways and lanes to near and distant villages, to make known the Saviour's dying love to the chief of sinners.

Your Agent has now spent twelve months on this wide and important station. It has been to him a period of exertion, anxiety, and interest. When he first arrived and ascertained the religious state of things, he found existing considerable difficulties, which, to dispose of, and at the same time to maintain peace in our borders, required the wisdom of the serpent, combined with the harmlessness of the dove. In consequence of the unsettled condition of the station nothing good was in progress. Religious opinion was alive, but that which was not pleasant, because not scripturally correct. But it was not long ere your Agent had to witness a reaction in opinion and practice. This was for the better. The work of God began to advance. A good feeling was created and prevailed among the people. The congregations and schools increased, and, what is best of all, the work of God in the conversion of sinners was soon mani-

fest. Perceiving this, we thanked God and took courage, and by his help we have continued to this day.

Within the last few months, twelve persons have been received into the fellowship of the church, ten of them being the fruits of our Home Missionary exertions on this station. We have others at this time in our congregations inquiring the way to Zion with great concern, and we hope to receive them also a few months hence. We are anxious that the most satisfactory evidence should be given relative to *conversion* ere we encourage any one for church membership, being fully convinced that unconverted, or even *doubtful* members, will be a serious drawback upon our prosperity instead of promoting it. This our people have learnt by sad experience within the last few years, and now see that a *holy* and *devoted* church is stronger than a *numerous* one.

Our village congregations, perhaps, were never more interesting than at present. It is delightful to witness the eagerness of the people to get a place comfortable in the preaching rooms, as sometimes they are densely crowded. Your Agent, therefore, has much encouragement, and his labours were never more arduous or more promising than at the present time. What was done by former Agents, with the help of a pony, he has been and still is doing without such help. To say it is not hard work, would not be correct, but being blessed with a pretty good share of physical energy, he is putting it to the test. He is trying it in a good cause, and he would much rather *wear* out in his Master's service than *rust* out. His aim is the glory of God in the salvation of men, and, realizing this, he is amply recompensed. "Brethren pray for us."

Hopeful Beginnings.

In my last journal, which was my *first* from this place, I promised to give you a fair report of this station. It includes —; and three other places, and, as mentioned in my last communication, I intend by-and-by making an effort to raise a congregation in a more populous town, called —, about six miles from hence. The Lord guide me, and own my unworthy labours to the salvation of souls. This, I trust, he has already done, in one instance particularly; I refer to that of a respectable female who has been re-united to the church, and who, to the great joy of some of the members, has related her experience as very different from what she ever before realized, notwithstanding her profession of religion. She had left the church before I came, and states now that she has frequently felt impressed under my preaching; but fearing she had committed the unpardonable sin, she had been greatly depressed in mind, till a few sabbaths ago, when God humbled her soul in a way unfelt before. She was driven to prayer for mercy, and as she listened to a sermon on these words, "I am the bread of life which cometh down from heaven, if any man eat, he shall live for ever." In a few hours after, when wrestling with God in prayer, it pleased him to pour into her soul such a flood of light and love, that she could not but rejoice in the assurance of God's favour. Though since that time she has had fightings without, and fears within, yet she is humbly confiding in the blood of Christ. She is atten-

tive to all the means of grace, and has commenced an annual subscription of £1 to the funds of the Society.

Another female has been admitted to the fellowship of the church, who attributes her first impressions to the Divine blessing on sermons by the Rev. —. She promises well, and is exceedingly cheerful in the work of God. Last week an aged member was called to leave the church below, and I trust join the church above. Death surrounds us here. O! that I may myself be ready to depart, and be with Christ when he shall summon me to give an account of my stewardship. But while death has taken some, God is filling up the breach. Already two persons stand proposed as candidates for church fellowship, of whom I will say more at a future time. I trust that the cause of religion is advancing throughout the station.

IRISH EVANGELICAL SOCIETY.

THE truly awful calamity with which it has pleased Almighty God to visit our ill-fated sister country, and the noble efforts made by our churches to mitigate the woes of our suffering, dying fellow creatures in that land, have completely absorbed the attention of the Committee at home, and occupied the time of the Agents of the Society in Ireland. Multitudes have perished by starvation, or disease induced by the unparalleled destitution that universally prevails; but, far greater multitudes would have died, had not British benevolence been exercised to the extent it has. The Agents of the Society would have sunk under the feeling of distress which the sight of so much misery excited, had they not been enabled by the churches' bounty in some degree to mitigate the sorrows of their countrymen around them. Wherever they have gone, they have been welcomed as the "Messengers of mercy," and though in ministering to the wants of their Roman Catholic neighbours, they have carefully abstained from all attempts at *proselytism*, they have never failed to point the attention of the recipients of their bounty to that Saviour who alone hath power to forgive sins. They have been listened to with the deepest attention, as though the "glad tidings" of salvation had never before been uttered in the hearing of these truly wretched dying people. There is reason confidently to hope, that this visitation, so appalling in its character, and so awful in its details, will be overruled for great and extensive good to those who may survive. It has demonstrated to the deluded votaries of superstition, that the friends of evangelical Protestantism are amongst the foremost to relieve their bodily necessities, and has already induced the belief that they are influenced by the same tender compassion, the same disinterested kindness, when they preach to them "the glorious gospel of the blessed God." Should our British churches display the same anxiety to save the *souls* of the people, as they have manifested to preserve their *bodies* from death, and generously furnish the Committee with the funds necessary to put forth an energetic effort to multiply the means of spiritual instruction, it is impossible to calculate the amount of good which may be effected. They cherish the hope that this will be the case; and by this hope they are sustained under the

anxiety which otherwise they would feel in consequence of the present state of the Society's finances. The amount received for the general purposes of the institution is considerably less than at the same period last year. Their funds have been seriously affected by the efforts which have been made for the relief of the prevailing distress; and it is apprehended that the Treasurer will be several hundred pounds in advance when the year's accounts are brought to a close. The Committee are not, however, discouraged by this. On the contrary, the liberality manifested in supplying to the necessitous the "bread that perisheth," awakens the confident expectation that the same generosity will be evinced to minister to those, who, in a spiritual sense, are ready to die, the bread of eternal life.

The annual meeting of the Society will be held (D.V.) in Finsbury Chapel, on Tuesday evening, May 11th. Definite arrangements will in due time be announced.

COLONIAL MISSIONARY SOCIETY.

THE following letter from our beloved brother, the Rev. J. C. Gallaway, will interest, and ought to instruct and improve, every reader. The heavy affliction to which it alludes was the death, at the same time, of two children by scarlet fever, and the threatened loss of a third. In a far land, to the father's and the mother's heart these afflictive strokes must have been most deeply painful. But the faith, the piety, and the hope with which our brother met them, are very admirable. To see him resort to his work for solace—to find him expecting a full recompense for them in increased zeal and usefulness—this marks the true ministerial and the true Christian spirit. May our brother receive this desired consolation in full measure! But, surely, it is the duty of the British churches for his sake, and for his works' sake, to enable the Committee of the Colonial Society to send to Mr. Gallaway forthwith the solace and the help of a fellow-labourer!

St. John's, New Brunswick, 30th Jan., 1847.

My dear Friend,—My last letter gave you an account of our heavy affliction. Since then, the hand of the Lord has still been resting upon us. Our eldest boy still continues in a very precarious state. Our hopes and fears alternate. On the whole, our hope preponderates. The dispensation is indeed a trying one, though I do not consider it very mysterious. I am never much perplexed with the arrangements of Divine Providence, being so perfectly assured that they are ordered by love, and must work together for good to them that love God, and are the called, according to his purpose. I am satisfied there was a necessity for our chastisements, and am equally persuaded that they will issue in spiritual good, which will infinitely out-balance all temporal evil. The state of spiritual godliness in my own case, and in that of the church and congregation, has, for a long time, occasioned me sorrow and anxiety. There was an evident deficiency. We were something like the ancient church at Ephesus, who, with all their works, and labours, and patience, and discipline, and jealousy for a godly ministry, had left their first love. Whatever was the cause, such was evidently the state of

things. St. John's is a worldly place. Then, as it regards myself, I have all along been conscious of the extreme difficulty of spreading out my roots, in their wonted vigour, in this new soil. I have found it very hard to feel quite at home, to be warm and ardent in the midst of so many new and uncongenial influences. Externally, matters were going on as well as usual. All our pews, with the exception of four or five, are taken. The attendance kept up. Our financial affairs were in a good state. We stood well with our neighbours. But there was a want. Our hearts were cool—not to say quite cold. I lamented the deficiency. My former experience as a pastor furnished me with a vivid contrast. Sometimes I was tempted to despair of ever succeeding in building up an efficient church in this place. It was in the midst of this undesirable state of things that God's thunderbolt came down into our midst. It has chastened several families in the congregation as well as mine. By this means God brought us to our senses. We wrestled earnestly in prayer. Some of my old devotional exercises returned. I was aroused. Like priest, like people. I have often realized Baxter's well known confession. When dulness has pervaded the church, I have generally discovered one of its causes in the state of my own heart. As God has blessed my own soul in connection with my present affliction—so, I do believe, he is graciously blessing the souls of my dear people. I do see several indications of spiritual improvement. Prayer-meetings are multiplying. The attendance is better. The spirit is more fervent. A strong impression in favour of fuller and more strenuous exertions for the good of souls, is taking root in the hearts of several. I know of several candidates for church fellowship. A general wish is expressed in favour of having every pew in the chapel free to the public on sabbath evenings. A desire is felt to commence a sabbath school and preaching station, which may prove the nucleus of a second Congregational church in another part of the city. The church party are on the stir, and are not unlikely to split into opposite parties. People are getting their eyes open. The unfairness of the attacks on me in a high church paper is pretty generally admitted. We had a tea-meeting about ten days ago, which was attended by Episcopalians, Presbyterians, Baptists, Methodists, as well as our own friends—in all 400 persons. We had seven ministers of different denominations present. We realized £40, and awakened a very good feeling. Never was there such a time for hopeful exertion on my part. Never such a call for an assistant. I am earnestly looking forward to the arrival of one. Let him come on trial—he and I, with God's blessing, could make a most important move just now. An inferior man will not do. A man with whom I cannot perfectly sympathize, and in whose principles I have not full confidence, will not do.

I am delighted to hear that Mr. Tomkins is meeting with very great encouragement at Yarmouth. The effect of his ministry is quite astonishing. Equally successful is Mr. Murkland at Musquedaboit. There will probably soon spring up three Independent churches in connection with his ministry in that large and scattered settlement.

J. C. GALLAWAY.

To the Rev. A. Wells.

Theology and Biblical Illustration.

THE HELMET OF SALVATION.

HOPE is a grace of singular use and service to us during the whole of our spiritual warfare and Christian course. We are directed to "take the helmet of salvation," and we must never lay it aside till God shall take it off to put on a crown of glory in its place. "Be sober, and hope to the end," is the apostle Peter's counsel. There are some engines of war that are useful only now and then; but the *helmet* is of continual use. We shall need it as long as our war with sin and Satan lasts. Armour becomes earth, but robes heaven. Hope goes into the field, and waits on the Christian till the last battle be fought, and the field cleared, and then Faith and Hope together carry him in the chariot of the promise to heaven's door, where they deliver up his soul to Love and Joy, which stand ready to conduct him into the blissful presence of God.

The hope of salvation excites the Christian to high and noble exploits. It is a grace born for great actions. Faith and hope are the two poles on which all the Christian's noble enterprises turn. As carnal hope excites carnal men to the enterprises which gain them renown in the world, so is this heavenly hope influential upon the saint's undertakings. What makes the merchant sell house and land, and ship all his goods away to the other side of the world, amidst a thousand hazards from pirates, waves, and winds, but the hope of getting a greater estate by this bold adventure? What makes the soldier rush into the furious battle, but the hope of snatching honour and spoil from the mouth of death itself? In a word, what makes the scholar so eager in his pursuit of learning, but the hope of rising some degrees higher in the knowledge of those secrets in nature which are locked up from vulgar understandings? Now if these petty hopes can prevail with men to adopt such fixed resolutions for obtaining poor paltry things which borrow part of their worth from men's fancy, how much more effectual must the Christian's hope of eternal life be, to arouse him to the achievement of more noble exploits!

This hope raises in the Christian a heroic resolution against the lusts which held him before in bondage. The Israelites, who couched so tamely under their Egyptian burdens, without making any attempt to shake off the oppressor's yoke, when Moses came from God to give them hope of an approaching salvation, and when his report had gained some credit, it is strange to see what a change their new-conceived hopes made upon them. On a sudden their courage returns, and their blood, long chilled with anguish and despair, grows warm again. They who before hardly durst let their groans be heard, dare now, fortified by hope, break open their prison doors, and march out of Egypt towards the place of promised rest, in spite of all the power and wrath of enraged Pharaoh.

Truly thus it is with a soul in regard of sin's bondage. Oh how impotent and poor-spirited is a man void of this heavenly hope! What a tame slave of Satan! He is the footstool for every base lust to trample upon. He suffers the devil to drive him whither he pleaseth, and the poor wretch is well enough contented with his ignoble servitude, because he knows no better master than him he serves, nor better wages than the sensual pleasures which his lusts allow him. But let the news of salvation come to the ear of this sin-deluded soul, and a spiritual eye be given him, to see the transcendent glory thereof; let hope cheer him with the prospect that he is the person that shall inherit it, if willing to make an exchange of Satan for Christ, and of the slavery of his lusts for the liberty of his Redeemer's service; oh what havoc

then doth the soul make among its lusts ! “ Every man that hath this hope in him purifieth himself, even as he is pure,” 1 John iii. 3. He now looks upon his lusts with no better eye than a captive prince would do upon his cruel keepers, out of whose hands could he but make an escape he should presently enjoy his crown and kingdom, and therefore meditates his utmost revenge upon them. He that hath a mind to arm himself with arguments against sin’s motions, need not go far to seek them ; but he that handles this one well, will not need many more. What is the sin this would not prostrate ? Art thou tempted to any sensual lust ? Ask thy hope what thou expectest to be in heaven. And canst thou submit to play the beast on earth, whoapest to be made like the pure and holy angels in heaven ? Is it a sin of profit which bewitcheth thee ? And is not the hope of heaven a spell strong enough to charm this devil ? Is it a sin of revenge ? Dost thou not hope for a day when thy dear Saviour will plead thy cause ? And what needest thou then take his work out of his hand ? Let him be his own judge that hath no hope ; the Judge, when he comes, will take thy part.

This hope enables the Christian to condemn the present world, with all its pomp, treasure, and pleasure, to which the rest of the sons of men are basely enslaved. When once faith makes discovery of the inheritance which the Christian hath in heaven, and when by hope he begins to consider it his portion, and that which he shall shortly take possession of at his removal from earth, truly then the price of this world’s felicity falls low in his account. He can sell all his earthly hopes very cheap, yea, he can part with what he hath in hand of this world’s growth, (when God calls him to it,) more freely than Alexander did the cities he took ; because when all this is gone, he shall leave himself a better hope than that great monarch had to live upon. The hopes of heaven leave a blot upon the world in the Christian’s thoughts. It is no more now to him than the asses to anointed Saul. History tells us of some Turks who have, upon the sight of Mahomet’s tomb, put their eyes out, that they might not defile them with any common object after they had been blessed with seeing one so sacred. I am sure there have been many gracious souls who, by a prospect of heaven’s glory—the palace of the great God, set before the eye of their faith, have been so ravished with the sight, that they have desired God to seal up their eyes by death, with Simeon, who, by his goodwill, would not have lived a single day after that blessed hour in which his eyes had beheld the salvation of God. Abraham was influenced by the hope of this salvation, and therefore “ he sojourned in the land of promise as in a strange country ; for he looked for a city which hath foundations, whose builder and maker is God,” Heb. xi. 9, 10. Canaan he would have liked well enough, if God had not told him of a better country. So Paul, speaking of himself, and of all believers whose hope has come to any maturity, says, “ Our conversation is in heaven, from whence we look for the Saviour,” Phil. iii. 20. Every man converseth most where he hopes to receive his greatest advantage. The publican sits at the receipt of custom—there comes in his gains ; the courtier stands at his prince’s elbow ; the merchant you will find in his warehouse or at the exchange. But the Christian’s hope carries him by all these doors. Here is not my hope, saith the soul, and therefore not my haunt. My hope is in heaven, from whence I look for the Saviour, and my salvation with him ; there I live, walk, and wait.

The heart of man cannot be in this world without a hope ; and if it hath no hope of heaven, it must of necessity betake itself to earth, and borrow one there, such as it can afford. What indeed can suit an earthly heart better than an earthly hope ? And that which is a man’s hope, though poor and paltry, is highly prized and hardly parted with ; as we see in a man like to drown, who hath only some weed or bough by the bank’s side to hold by—he

will die with it in his hand rather than let it go; he will endure blows and wounds rather than lose his hold; nothing can take him from it but that which he hopes may serve better to save him from drowning.

Thus it is with a man whose hope is set upon the world, and who expects his whole happiness from thence. Oh how such a one hugs the world! He deems himself undone without this pelf and that honour. It is what he hath laid up his hopes in, and hope and life are ever kept in the same hand; scarce and threaten him with what you will, still the man's heart will hold its own. Yea, throw hell-fire into his bosom, and tell him that this love of the world and making gold his hope will damn him another day, still he will hold to his way. Felix is a fit instance of this, Acts xxiv. 26. Paul preached a thundering sermon before him, and though the preacher was at the bar and Felix on the bench, yet God so armed the word that he trembled to hear the prisoner speak of "righteousness and judgment to come." Yet this man, although his conscience was struggling with the fears of judgment, and some sparks of Divine vengeance had taken fire on him, could at the same time be sending out his heart on a covetous errand, to look for a bribe, for want of which he left that blessed servant of God in his enemies' hands; for, verse 26, it is said, "He hoped that money should have been given him of Paul, that he might loose him." But he missed his market; for as a sordid hope of a little money made him basely refuse to deliver Paul, so the blessed hope which Paul had of another world made him more honourably disdain to purchase his deliverance at his hands with a bribe.

This hope of salvation, where it is stedfast, makes the Christian active and zealous for God. It is called a lively hope, 1 Pet. iii. They are men of mettle that have it; you may expect more from them than others, and not be deceived. Why are men dull and heavy in the service of God? Truly because their hopes are languid. Hopeless and lifeless go together. No marvel the work goes on slowly, when men have little or no hope of being well paid for their labour.

CAUSES, CONSEQUENCES, AND REMEDY OF SORROW.

AMIDST the changes of this changing world none are exempt from sorrow. Not even the people of God can escape: nor are they taught to expect it. It is an infirmity of our nature that sorrow sometimes too strongly affects us, so that in some circumstances we are apt to look rather on the dark than on the bright side of things, and are in danger of despondency, if not of despair. The wisest man has made it proverbial, that "by sorrow of the heart the spirit is broken." Whilst the Scriptures recognize a condition of frequent sorrow, and admit the occasional extreme of its consequence, they do not fail to propose a remedy. The Bible refers to the causes, illustrates the consequences, and proposes the remedy of sorrow.

Whilst we may regard sin as the chief occasion of all our sorrow, it may be traced to various subordinate sources. It may arise from personal trials. Naomi

said to her daughters, "It grieveth me much for your sakes that the hand of the Lord is gone out against me." Hannah, in great personal trial, was "in bitterness of soul, and prayed unto the Lord and wept sore." Job thus expressed his sorrow: "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." David "watered his couch with tears." Hezekiah "wept sore." Even our sinless Saviour was "a man of sorrows, and acquainted with grief;" and in one strange and intensely interesting scene of his history, he declared to his disciples, "My soul is exceeding sorrowful, even unto death." There are sorrows of separation, as when Paul parted from the disciples on the shore at Miletus, "they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no

more." There are sorrows of sympathy. We can scarcely see distress, especially in those we love, without being ourselves distressed. Responsive sorrow stirs our own hearts, and we "weep with them that weep." There are sorrows of bereavement, when death intrudes, and we go "to the grave to weep there." There are sorrows of disappointment. We fancy, perhaps, that we have laid our plans with wisdom and prudence, and have almost insured ourselves against disappointment. We build our airy structures, and, as if they had a solid strength, we reckon on the solace and satisfaction which their completion will afford, till by a sudden ruin we are taught that "he builds too low who builds below the skies." We pursue some imaginary good, and we find that we have grasped at a shadow, or that it recedes as we advance. Some object allures us by its apparent loveliness, and it is earnestly and swiftly followed, till we are surprised to find it lost when we seemed just about to obtain it; or we are still more surprised to find, that when it is obtained it seems to be no longer desirable. Such are our schemes! So eagerly are they pursued! So sanguine is our hope of bliss! So suddenly are we sometimes undeceived! The joys which we found in the course of pursuit, and expected in its consummation, are, by some strange alchemy, transmuted into woes. If "hope deferred maketh the heart sick," how sick and how sad must it be made in the season of hope disappointed! There are sorrows arising from the condition of the church. "By the rivers of Babylon," said the Jewish saints, "we sat down and wept: we wept when we remembered Zion." Paul mourned over backsliders, or bewailed the condition of the enemies of Christ. "Ye did run well; who hath hindered you?" "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." To name no more—there are sorrows arising from the state of our own hearts. Great sorrow may arise to Christians from the misconduct of others,—greater still from a conviction of their own delinquency—when it is discovered that they themselves have not known "what spirit they were of." We are sometimes astonished to find what corruption of heart and vileness of temper still remains, when provoked by a brother's trespass against us. Some have learned by experience, what bitter sorrow, what keen anguish

may result from that unforgiving temper which they would fain conceal from themselves, which they seek to hide from others, and to which the deceitfulness of the heart is ever ready to give any but the right name.

Some sorrows are but evanescent: they are ended with their utterance. But some are not of this class. They are not superficial, but deeply-seated. They will not all at once depart. Their intimacy increases their intensity, and enhances the difficulty of finding relief. "The heart knoweth his own bitterness." There is emphatically "sorrow of the heart," which is concealed from all, and aggravated by its very secrecy—a secrecy which induces the mind to dwell on it. Some minds love to brood on their own secret, even on their secret sorrow. It is something in which they seem to have a property peculiarly their own, and they are in danger of a sort of refined selfishness, which will admit no interference, and will accept no consolation; till "by sorrow of the heart the spirit is broken."

In considering the consequences of sorrow it may be observed, that a shadow is cast on everything around. The very things which might have yielded the sweetest pleasure become sources of the bitterest pain. The contrast of brightness and joy without, makes the inward darkness and sorrow seem the deeper. "All things fair and bright" are seen through a discoloured medium. They are lovely to others, but not to them; they could almost wish the sun were not so bright, the sky so serene, the fields so beautiful, the flowers so brilliant. Their possessions can no longer be enjoyed, and their prospects are all veiled in gloom. Such sorrow is apt to absorb too much attention to itself. It will thus unfit for all the ordinary and necessary duties of life, and probably aggravate the suffering of the heart by dispiriting friends, provoking their impatience, or even exciting their anger. As a worse consequence, our sorrow may induce discontent with God's dealings. It should not do this. We know it is wrong; yet uncalled-for murmuring comes. We wish, if we do not say so, that God had done otherwise; as if God did not know what is wisest to do—as if what God has done, or permitted, were not really best. Then, from this discontent may ensue gloomy comparisons of our lot with that of others; and in some cases (especially where crime has been the cause of sorrow) it has been followed by the moodiness of melancholy,

the wildness of insanity, the desperation of suicide! So "wounded," so "broken" may the spirit be, in this world of sin and sorrow, if in calamity it be left to itself.

For all our sorrows religion proposes a remedy. It gives present consolation, and opens the prospect of final deliverance. It is a consolation to reflect that God permits, sends, sanctifies our trials. Even in chastising us for our faults, cutting the strings which bind us to the world, withering the gourds which have afforded us a friendly shade, overthrowing the structures we have reared, and disappointing the hopes we have cherished, there is kindness. God loves his children too well to give them all their portion here. He would wean us from the world. He would call us from our sorrow and its cause. He would allure us to himself, that we may prove him "the God of all consolation." No joy takes its flight from our bosom; no sorrow hovers over our head, or settles on our heart, but as God directs or permits. Sometimes the greatest blessings are bestowed in trials; and often the bitterest cup is the best token of Divine love. To the Christian the knowledge of the fact that God is arranging and controlling all, is of itself a consolation. God knows exactly the trials we need, to purify and rectify our minds, and he regulates them according to our strength. "Trials," said a Christian who had known many, but is now exempted from them all—"Trials under which God knows we should sink, I do not believe he will ever send; since he seeks, not to destroy, but to save us, and to make us partakers of that very glory which, through sanctified trials, redounds to himself." We should seek, then, to have, not only composure, but submission—not only submission, but acquiescence. Do not fret. Do not censure the government, or complain of the providence of God. He *hath* done all things well: he *will* do all things well. Personal and domestic sorrows may come; friends depart; death invades; beloved objects must be resigned; long-devised schemes are frustrated; long-cherished hopes are blighted; long-sought, and long-expected joys are not found; while the sky seems still to lower, and the storm to threaten. Be it so. God "rides in the whirlwind, and directs the storm," or he sends them before him, to prepare for the "still small voice" of comfort and love. "He doth not afflict willingly, nor grieve the chil-

dren of men;" and "we know that all things work together for good to them that love God, to them who are the called according to his purpose." It is a consolation to know that Christ sees us and sympathizes with us in our trials. This is a reason and a motive to bring us to the throne "in time of need." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." It is a consolation to be assured that sorrow sanctified by religion will soon come to an end. How often has the experience of the Christian been similar to that which Christ taught his immediate disciples to expect—"Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Under the pressure of calamity it is delightful to the desolate heart to look to future and final repose, and draw consolation from the prospect of heaven, where "there shall be no more sorrow." A few more rolling suns, a few more changing moons, a few more sad days, a few more sorrowful nights, and the mourner's tears shall be dried, and "sorrow shall be turned into joy." Then shall ensue, peace without disturbance, rest without weariness, gain without loss, sweet without bitter, joy without sorrow, pleasure without pain, life without death. "The inhabitant shall not say, I am sick," and "sorrow and sighing shall flee away."

Reader! have you religion of the heart? Without this, what remedy have you for "sorrow of the heart?" You cannot be without sorrow: "but the sorrow of the world worketh death." You are indeed to be pitied. If you should be left to yourself, and should find that "by sorrow of the heart the spirit is broken," now, how shall you endure it when the "broken spirit," with all its wounds and woes, sinks to the darkness of death, and plunges into the gulf where sorrows shall never end! The present pressure of sorrow may induce you to seek its remedy. It is still the Christian's privilege to proclaim it, and it may be your privilege to accept it. Christ forbids you not to come to him—nay, he calls you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Come, then, that your broken spirit may be healed, and that you may find "consola-

tion in Christ." You will then know what a world of comfort there is in the very "name of Jesus."

Christian! you have proved the value of religion in the hour of trial. You have known what sorrow means; and you have found relief by resorting to the refuge and remedy which religion provides. Be thankful for it. Learn to compassionate others, seeing you yourself also are "compassed with infirmity." Do not harshly blame, or rudely upbraid, those whom you think to be "swallowed up with overmuch sorrow," of the cause of which you know nothing; but heartily sympathize with them, and kindly comfort them. Try to soothe their sorrow, and to administer that balm which you have yourself found so precious and so effectual.

Christian! Perhaps you are now called to mourn. You have "found trouble and sorrow." Have you not been taught to expect it? Has not Christ called you to take up your cross? Has he not told you that "in the world ye shall have tribulation?" Does not the word of God assure you that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth?" Is he not by his providence illustrating the truth of his word? You have need to "watch and pray lest you enter into temptation." It were a mistake to suppose that the path of adversity is necessarily the path of safety to religious character. You may have sorrow—sorrow of heart—sorrow of heart by which the spirit is broken, or by which you fear it will be broken. Your position then is perilous,—perilous to your consistency—perilous to your credit as a Christian. It were insensibility not to feel; but remember that to mourn without measure is neither wise, nor manly, nor Christian. To submit, to acquiesce, to be reconciled, are the duties you are called to practise. Now is the time to prove the value of your religion—to prove it to yourself, by your faithful and inward leaning on its support—to prove it to others, by your consistent external demeanour in passing through the cloud and weathering the storm. Passionate murmuring is a sin. A discontented spirit is a sin. Sullen silence is sin. We ought awfully and adoringly to yield to God. We should then, like Aaron in bereavement "hold our peace:" or if we open our lips, we shall only pray that we may have grace to submit in the greatest bereavement, and under the severest disappointment,

and so to regard such trials, as lessons teaching us not to set our affections too strongly on things below; bidding us keep them in subjection to Christ; and calling us with reverential homage to bow to the will of God, to acknowledge his hand, and heartily to resign those gifts, which, excellent and desirable as they are, all belong to him, and are equally bestowed, or withheld, or withdrawn, according to the sovereign good pleasure of his will.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way, to escape, that ye may be able to bear it." Why should you sink, or why should your spirit be broken, when you may listen to the Saviour's mild yet majestic voice, so full of tenderness—so fraught with consolation, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

B. B. B.

BROTHERLY LOVE.

"Let brotherly love continue," Heb. xiii. 1.

THE language of the apostle supposes, that brotherly love exists in the hearts of all true believers. If then it does not exist in our bosoms, we have no satisfactory evidence that we are the children of God; for if we were, we would love all who bear his image, and walk according to his commandments. It also suggests to us the delightful fact, that all true believers are members of one family, and, as such, have one common interest. They have all been cleansed in the same blood, and baptized with the same Spirit; they all eat of the same spiritual bread, drink at the same fountain, and are all clothed with the same garments.

This relationship has also its corresponding duties, one of the most important of which is, that we love as brethren; and if this heavenly principle dwells in our hearts, it will lead us delightfully and cheerfully to discharge every duty involved in this holy and heavenly union.

The very element of Christianity is love, and all who drink into its spirit carry out the apostolic injunction, "Be kindly affectioned one toward another." How can it be otherwise? Having been born again, they are made partakers of the Divine image; God is love, and those who are like him are filled with this sublime and celestial feeling. But how is this love to be manifested? By all that is kind and affectionate in disposition—by all that is meek, patient, and God-like in spirit, and by all that is holy and heavenly in walk and conversation. By weeping with those who weep, as well as rejoicing with those who rejoice, and by rendering all the assistance in our power in time of need. If we see our brother in want, we are to alleviate his distress according to our ability; "for whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we see our brother sin, we are not to go and publish it abroad to the world, neither are we to wink at it, but to admonish him as a brother. If he offend us, we are to forgive him. This part of brotherly love was beautifully taught by our Lord, when he was asked, "How often shall my brother sin against me, and I forgive him? till seven times?" He replied, "I say not unto thee, until seven times, but until seventy times seven;" clearly intimating, that forgiveness was to be cherished as often as it was solicited. Wherever the grace of God operates powerfully and savingly upon the heart, it always produces love to Christ, and a corresponding love to his people. Hence it is placed by the apostle John as an evidence of the reality of our conversion; hear his emphatic language, "By this we know that we have passed from death unto life, because we love the brethren." "If any man say, I love God, and hateth his brother, he is a liar." But we are too apt to limit this brotherly sympathy to the small section of the Christian church to which we belong; and with this limitation, to manifest it but sparingly—this is unscriptural. Did the apostle Paul thus limit this holy feeling? No, the overflowing feeling of love which burned in his heart thus expresses itself, "Grace be with all them that love our Lord Jesus Christ in sincerity." He did not care whether he was a Jew or a Gentile, bond or free. If he had forsaken sin, embraced the Saviour, and was living upon him by faith, he could recognise him as a brother.

Such then should be our conduct, as we have him for an example. Therefore, wherever we meet a follower of Christ, whether it be on the plains of Africa, the mountains of Greenland, or the shores of India, we must give him the right hand of fellowship; and not only our hands, but our hearts; our love must not be in word only, but in deed.

That brotherly love should be cherished in our hearts, and manifested in our lives, is highly important.

First, As a proof of our love to Christ. "If ye love me," says Christ, "keep my commandments. By this shall all men know that ye are my disciples, if ye have love one toward another." Our Christian character is not to be estimated by our long prayers, or much speaking; for many have much knowledge in the head, who have little or no grace in the heart; and it is much easier to be a talking professor, than a practical Christian. How can we say that we love God if hatred dwell in our bosom? This is a carnal feeling, an unholy propensity; and if our hearts have been changed, and our minds renewed, it has been taken away, and its place supplied by that holy and heavenly principle, without which the Apostle expressly declares all our profession to be but "like the sounding brass, and the tinkling cymbal."

Secondly, For the benefit of the church of God. As the comfort of the body depends upon the health of all its parts, so the prosperity of the church of Christ depends upon the growth in grace of its individual members; for how can they expect the blessing of God, if they do not walk conformably to his will? That was a noble commendation which the apostle Paul gave the Thessalonian church when he said, "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." And this manifestation of love was not confined to the church of Thessalonica; but he adds, "Ye do it to all the brethren that are in Macedonia." What a blessing would it be if this were true of every church; if all who named the name of Christ were knit together as the heart of one man! Surely the great Head of the church would shower upon them the rich covenant blessings which he has at his command; make their peace flow like a river, and their righteousness abound as the waves of the sea. Then would they, with a heart filled with joy, exclaim, "Behold how good and pleasant it is for brethren to dwell together in

unity;" for there would the Lord command his blessing, even life for evermore.

Thirdly, For the benefit of the world. If it be a truth that the world judges of religion exactly as they see it manifested in the life and conversation of its professors, how important is it that our lives should correspond with our high and holy calling; that we should be a living commentary on the truth, holiness, and power of the religion of the meek and lowly Saviour! If the law of God is written on our hearts, then it must be read in our lives. "We are to be living epistles, known and read of men."

The many parts into which the Christian church is divided oftentimes proves a great hindrance to young Christians, who are just beginning their heavenly journey, with their faces Zionward; to them it is a stone of stumbling, to others a rock of offence. That Christ wishes his church to be one is evident; but it is the interest of the prince of darkness to do all that he can to divide and keep them asunder. Were they but once firmly united in spirit and action, Satan would soon be driven from his throne, and lose the dominion which he has so long exercised over the hearts of the children of men. Till this be the case, the church of the living God will never occupy her proper position in, nor exercise her legitimate influence over, the world. As we love the Saviour, and value the souls of our perishing fellow-creatures, we ought to forget our minor differences, and manifest such a spirit of brotherly affection that we may attract the admiring gaze of an observing world, whilst they are constrained to exclaim, "See how those Christians love one another!"

May the Spirit of truth dwell in us richly in all wisdom, that in our individual spheres we may be enabled to manifest more of the same mind that was in Christ Jesus our Lord. May our prayer be,

"Make us of one heart and mind,
Courteous, merciful, and kind;
Lowly, meek in thought and word,
Altogether like our Lord."

Shanklin, I. W.

W. S.

ALMSGIVING.

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven."—MATT. vi. 1.

AN outward morality, a decency and beauty of life and conduct with respect to this world, arising only from a worldly

spirit, has nothing of salvation in it. He that has his virtue only from this world is only a trader of this world, and can only have a worldly benefit from it. For it is an undoubted truth, that everything is necessarily bounded by, or kept within, the sphere of its own activity; and therefore to expect heavenly effects from a worldly spirit is nonsense. As water cannot rise higher in its streams than the spring from whence it cometh, so no actions can ascend farther in their efficacy, or rise higher in their value, than the spirit from whence they proceed. The spirit that comes from heaven is always in heaven, and whatsoever it does tends to, and reaches heaven. The spirit that rises from this world is always in it; it is as worldly when it gives alms or prays in the church, as when it makes bargains in the market. When therefore the gospel saith, "He that gives alms to be seen of men hath his reward," it is grounded on this general truth—that everything, every shape or kind or degree of virtue, that arises from the spirit of this world has nothing to expect but that which it can receive from this world; for every action must have its nature and efficacy according to the spirit from whence it proceeds.

HINTS TO A PERSON ABOUT TO JOIN A CHURCH.

You profess to be saved, a disciple of Christ, a child of God, an heir of glory; then remember—

1. That it is your duty to be perfect, no matter what others be; and that when perfect you will act, speak, and look, as Jesus would have done had he been in your circumstances. "Be ye perfect, even as your Father in heaven is perfect."

2. That when you act, speak, and look as Jesus would have done in your circumstances, there will be nothing like lightness or frivolity in your walk and conversation. Either before the godly or ungodly, avoid "foolish talking and jesting, which are not convenient."

3. That when like Jesus, you will esteem it as a privilege to make sacrifices of your own ease and comfort, for the sake of others. Remember Him "who, though he was rich, yet for your sake became poor, that you through his poverty might be rich."

4. That while it is your duty to love and pray for all men, even your enemies, it is expected you will feel a peculiar interest in, and continue to labour and pray for, the prosperity and unity of the church with which you are connected. Christ loves all, and prayed for all; but when he prayed for the prosperity of the world, his prayer was for the unity of his own people, that the world through them might believe that God had sent him.

5. That you owe a debt of gratitude to God for saving your soul, and granting you the privileges connected with a Christian church, which

you can never fully discharge; but you are expected to realize the fact, that you are not your own, but Christ's; to be liberal in supporting his cause in your own locality, and generous-hearted to the poor and needy. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

6. That, whilst you must not be disappointed should you find many coming far short of what they should be, you must study to be holy, harmless, undefiled, and separated from sinners: avoid yourself, and discourage others from going about from house to house, gathering news, and meddling with other people's business. "Let none of you suffer as an evil doer, or as a busy body in other men's matters."

7. That you must turn a deaf ear to any slanderous report against a brother, or a sister, and never seek to expose the failings of others. Tell those who speak evil of others, that you will take it kind if they would not do so to you, but to the persons referred to, if satisfied of the truth of their allegations; and if you can say nothing good about an individual, you had better say nothing at all: in this, as in everything, "do unto others as you would they should do to you."

8. That you must watch against everything that might produce a shyness on your part to any of your brethren; and that if you discover anything un-Jesus-like about any of them, you must put the best possible construction upon their conduct and motives, and seek to convince and gain them by the application of kindness. "Be not overcome of evil, but overcome evil with good."

9. That it is a grand device of the devil to gender strifes, and promote contentions among brethren; and that this being the case, you will have to watch against anything and everything that would further his malignant desires. "Resist the devil, and he will flee from you."

Finally, Avoid the very appearance of evil; and that the "God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, may make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen," is the earnest prayer of—CHRISTIAN NEWS.

continue, the domestic altar be sustained, and even the closet occasionally visited; but the spirit of prayer is evaporated, and all is coldness and dulness, the very torpor and frigidity of death. But of what real worth is the habit of prayer apart from the spirit of prayer? just what this planet would be without the sun, or the body without the living, animating, breathing soul—what but a cold, lifeless form? Yes; and a believer may be beguiled into this lamentable state, and not a suspicion of its existence be awakened; he may observe his accustomed habit, and use his empty form, and not suspect that all is cold and breathless as death itself. Oh, it is not the rigidly observed form that God looks at; nor is it great volubility, and eloquent fluency, and rich sentiment, and splendid imagery, and rounded periods, that God regards: far from this. A man may not be able to give expression to his deep emotion in prayer; his thoughts may find no vehicle of utterance; language may entirely fail him; or, if he attempts the audible expression of his wants, there may be much that offends a refined taste, and that grates harshly upon a musical ear; and yet the *spirit of prayer* may glow in his breast, and this—the true language of prayer—finds it way to the ear and to the heart of God. Now it is manifest from observation, as it is from God's word, that the *spirit of prayer* may depart from a soul, and the gift of prayer and its form may remain. The form may be found easy: words, and even thought, may flow freely; and yet no warmth, no life, no spirituality, no power, no unction, attend the prayer; and this may long continue the state of a professing man. Oh, guard against it, reader! look well to the state of your soul; examine your prayers; see that ye have not substituted the cold form for the glowing spirit, the mere body for the soul. Real prayer is the breathing of God's own Spirit in the heart; have you this? It is *communion* and *fellowship* with God; know you what this is? It is brokenness, contrition, confession, and that often springing from an overwhelming sense of his goodness and his love shed abroad in the heart: is this thy experience? Again we repeat it, look well to your prayers; test them, not by the natural or acquired gift which you may possess: this is nothing with God; in answer to all your forms, he may say, "I hear no prayer."

NEGLECT OF THE CLOSET.

SOME Christians have doubtless incurred the reproach, "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel." Yes—for it was not so with you once; you have left off to be wise, and to do good. "Apostasy," says Henry, "begins at the closet door." There your irreligion commenced, and ever since this revolt from God, you have been departing more and more from him. Oh! what a day was that when you first left your apartment without prayer! Perhaps you have forgotten it. But no! How can you forget your hesitation—your strugglings with conscience—the shame and uneasiness you endured, so that you longed and endeavoured as soon as possible to lose the feeling? And you succeeded: you felt less the day following; at length you obtained a victory over every moral embarrassment; and now you lie down and rise up like the beasts that perish, and feel nothing.

LOOK WELL TO YOUR PRAYERS.

PRAYER is the life and breath of the Christian. He lives only when he breathes the true spirit of fervent prayer. Prayer is the spiritual pulse of the renewed soul; its beat indicates the healthy or unhealthy state of the believer. Just as the physician would decide upon the health of the body from the action of the pulse, so would we decide upon the spiritual health of the soul before God by the estimation in which prayer is held by the believer. If the soul is in a healthy, growing state, prayer will be vigorous, lively, spiritual, and constant; if, on the contrary, an incipient process of declension is going forward in the soul,—if the heart is wandering, and love waxeth cold, and faith is decaying, the spirit and habit of prayer will immediately betray it.

The *spirit of prayer* may decline in the believer, and he may not at once be sensible of it. The form and the habit of prayer may for a while

But allow me to ask, is not this neglect of religious retirement a proof that the love of God is not in you? You treat men with attention, but he is not in all your thoughts. You salute your fellow-creatures according to their rank and quality, but you never give him that glory which is due unto his holy name. You visit your friends and acquaintances, but you never call upon God, though he is not far from any one of you. You show your contempt of God by neglect as well as by insult. If two persons living together in the same house were never to speak to each other, it would be deemed by all as much a proof of dislike as their fighting. Be not therefore deceived; you are wronging your own souls: all they that are far from God shall perish. "The wicked shall be turned into hell, and all the nations that forget God."—JAY.

LUKEWARMNESS.

SOME persons are, in *their way*, religious, not willingly, but by constraint. They know it is necessary, but they would be better pleased if it were not. They may be compared to some individuals who use the cold bath, not because they like it, but because the physician tells them they *must*; they go in with reluctance, and are glad to get out again. But the religion of the established believer is *that* to him that the river is to the fish; it is his element: he swims in it; and if anything occasionally interrupts his communion with his God and Saviour, he is, as we commonly say, like a fish out of water. If he cannot rejoice in the Lord, his next pleasure is to seek him sorrowing till he find him. Then a prison would be a palace, and till then a palace is little better than a dungeon.—JOHN NEWTON.

Lessons by the Way; or, Things to Think On.

EXTRACTS FROM LOWTHIAN'S NARRATIVE OF A RECENT VISIT TO JERUSALEM, JUST PUBLISHED.

GIBRALTAR.—The coast of Spain is here very beautiful, and most of the mountains are cultivated from their base nearly to their summits. . . . The mountains on the African side are even higher than those on the Spanish. As we drew nearer and nearer to Gibraltar, the vessels in the harbour became more and more visible, thus increasing our happiness in the prospect that soon our ship would make one of their number, and we should then be permitted to visit this celebrated rock. Our ship having moored, I went ashore; and I must confess that often as I have listened with deep interest to verbal descriptions of the beauty of the town of Gibraltar, and though I have often looked on paintings of it, yet the ideas thus formed of the place fell far short of the reality. The houses are kept perfectly clean, and they are exquisitely neat; some are coloured white, and some yellow; and all standing out in pleasing relief from the steep bold mountain side, which flanks the town. The gardens and pleasure-grounds are kept in the nicest order by the soldiers; and here were growing, in the open air, all those plants which in England we cultivate in our hot-houses. The market was literally filled with the finest fruit I had ever seen; grapes were sold at one penny per pound, and every other sort of fruit was proportionably cheap. . . . The appearance of the inhabitants was to me very novel and strange, composed as they are of people of all countries—Jews, Spaniards, Turks, &c., wearing the different costumes of their respective nations, and conversing in languages of which I knew nothing: these mixing freely together presented a grotesque appearance. In short, everything appeared to me in such a light as if I had just stepped into another world.

MALTA.—No sooner were we anchored than a curious and animated spectacle was presented at our ship's sides. Numbers of boatmen, contending one with another who should get nearest the ship, for the purpose of obtaining passengers and luggage to convey ashore; some in other

boats, having shells and other curiosities, were clamorously demanding if we would purchase; and others carried in their skiffs brown naked boys, who, when any of the passengers threw a piece of money into the water, dived after it, and in a few seconds brought it up, never once failing to catch it before it touched the bottom. These boys not unfrequently dived down at one side of the vessel, passed under the bottom, and came up at the other side; when, no sooner had they got their heads above water than, a piece of money having been thrown in, they dived again, and presently brought it up.

SIGHTS AT ALEXANDRIA.—As I sat near the window of the hotel, many strange sights passed before me. Among others, I saw two large ostriches walking about most majestically. One of them having been offended by a man in European dress, fell upon him, and spiritedly gave battle, until an Egyptian came and drove the bird away. I also saw from the window the process of building as carried on in Egypt. Camels are there employed in bringing stones. The workmen carry what are not unlike carpet bags, slung across their shoulders, made of leather, and having a large round hole at the top, and a small one at one corner of the bottom, which is tied with a string. In these they bring water for the lime. Others mixed the mortar, which was taken to the builders by women, in square boxes, and which they carry upon their heads. I saw also that several men had got skins of the goat and wild boar, in which they carried water. The skin is taken off as whole as possible; the legs are tied fast, so as to prevent the water from escaping, and the water is poured in at the neck; these, with the hair on, looked like dead pigs hanging from the men's shoulders.

DINNER AT ALEXANDRIA.—On viewing the table, and perceiving that some attention was paid to variety in the dishes, I resolved to get as good a knowledge of French cookery as a dip into every dish would give me. And first, I helped myself to two or three little birds from a dish the waiter set before me. I certainly did not know of what *order* or *family* they were, as the lamps did not then—having just been lighted

—give sufficient light to enable me to examine them; my sight not being very good either. The next dish was what appeared to me to be stewed carrots. The waiter, in handing it to me, said, "Will you have a little potato, sir?" "Oh, yes," said I, "I am very fond of potatoes;" and seeing a dish near me, on which were what I conceived to be the potatoes, I helped myself to two; but when I was about to press them among the gravy, Mr. Bateson, who sat next to me, whispered in my ear, "I believe, sir, those are *sweet tarts*." On hearing this, the thought rushed into my head that possibly what I had taken to be birds were frogs! Well, said I to myself, hungry as I am, frogs and sweet tarts I cannot manage: so I began to wish for another plate; but on re-examining my suspected birds, I found them to be birds in reality. After this I contrived to get something more substantial than larks and tarts, and at length succeeded in making a hearty dinner. The dessert was most excellent, consisting of grapes, dates, oranges, figs, &c. &c.

ARAB BOATMEN.—When I got near the vessel, I made signs to the boatmen to row me to the *Great Liverpool*, that I might get my luggage, which still remained on board her. The distance was about 100 yards; but when we had got about half-way, the boatmen laid their oars aside, and refused to proceed till they had received from me "*bucksheesh*,"—the Arabic for "a gift." I intimated to them, that when their work was done, they should be paid, what was right; but they resolutely refused

to stir, till they should be paid, and, at the same time, pointed to the schooner, whose sails were up, and quite ready for sailing. Feeling myself completely in their power, I submitted, and pulling out a shilling, I handed it to them; this they took, but still refused to row without further remuneration: I then gave them some Turkish coin, to the value of another shilling; but yet they would not proceed. I thought if there was but one boatman, I would have tried to dispossess him of the oars, and use them myself; but as it was, I could not dare to contend with two. The captain, or one of the officers of the *Great Liverpool*, having witnessed the affair, cried out, that they deserved to be hanged for their conduct; still they would not move an oar. Perceiving, that the more money I gave them operated only as an inducement to their cupidity and injustice, I sat down, as if to take no further notice of them. They then objected to a sixpence, which I had given them, because of a small crack in it; so I gave them another for it, which when they obtained they refused to give up the objectionable cracked sixpence, but kept both. They then rowed alongside of another boat, and took a man from off her, who assisted in getting my luggage out of the steamer; but in returning to the "*Emegg*," this fellow set at me for his pay, so I gave him a few coppers. They all looked at each other and smiled, and made observations in their own language which I did not understand; but which I suspected to be, "How well we managed this business!"

Essays, Extracts, and Correspondence.

WHITFIELD'S CHURCHES.

FROM the interest excited by the historical sketches of Carr's-lane church, Birmingham, and Union Chapel, Islington, given in our pages, we intimated our purpose occasionally to introduce similar papers, and gave a general invitation to transmit materials for that end from our more elderly and efficient communions; but as yet we have received only two communications, neither of them sufficiently practical and suggestive to meet our views, for we care little for mere history, and regard the past only as it bears upon the future. We have, in the meantime, been repeatedly and strongly urged to lead the way by giving a sketch of the ancient church with which we ourselves stand connected, and have been assured that others would follow,—a request which is but reasonable, and with which we might have complied earlier but from a feeling of delicacy, owing to the unavoidably personal bearings of certain parts of the undertaking. We are nevertheless convinced that, other considerations apart, something is due from us, as a branch of the Periodical

Press, to the immortal man, whose great character and mighty labours have been lamentably overlooked by the literature of the country. The name of Whitfield is one of the greatest and most deservedly venerated on the roll of British ecclesiastical worthies, and one in which the church of God, in these lands, will feel an interest to the latest ages. But he now lives only as a name, having no personal, and scarcely any denominational posterity; for from the first he always declared, whether wisely may be questioned, that he "would never be the founder of a sect." He kept his word: all that remains of him is his two London churches, assembling in the Tabernacle, Moorfields, and Tottenham Court Chapel, Tottenham Court-road, in the west end of the Metropolis. The Tabernacle, as his first erection, was his more especial and favourite sphere of labour, and he moreover dwelt in the house adjoining it, which is still the pastoral residence. "The Tabernacle" is a term with which the bulk of British Nonconformists are familiar; but beyond the mere term, very little is known concerning it. We

trust, therefore, that the following sketch will not be wholly uninteresting, and for great practical purposes, we hope it may prove not altogether useless. The statement was prepared by the General Secretary to the Schools, the pastor supplying him with such facts as lay within the pastoral province. The document in question was read at a large assembly which met last year to celebrate the Jubilee of the chief school, when the meeting was addressed by the Rev. George Smith, of Poplar, the Rev. J. W. Richardson, Rev. Robert Ainslie, and other gentlemen.

REPORT.

ORIGIN OF THE CHURCH.

On August 8th, 1736, George Whitfield, then a youth, made his first appearance in London, at Bishopsgate church; his second visit was in March, 1737; his third, on his return from America, was in December, 1738. On Saturday, April 27th, 1739, he preached for the first time in Islington churchyard; having, after a vast assembly had met, been prevented by the churchwarden from preaching in the church. On the morning of the following day, sabbath, April the 28th, he preached for the first time in Moorfields, to an immense multitude. His fifth appearance in London was in March, 1741, when, for the first time, he preached in Moorfields on a week-day; the day selected for this bold experiment being Good Friday. His chief, if not his only friends on this occasion, he tells us, were a few "Orthodox Dissenters." These people perceiving the inconvenience to which he was subjected by the weather, during the morning and evening services in Moorfields, procured the loan of a piece of ground, and employed a carpenter to build a large temporary shed to screen the auditory from the cold and rain. This building Whitfield called a "Tabernacle," as it was only intended to be used a few months, during his stay in his native country, previous to his return to America. Providence, however, had otherwise determined, and this proved the commencement of a permanent establishment of the means of grace. A great spiritual awakening took place; congregations became very large, acquiring at the same time considerable cohesion, and assuming a stationary character. This original fabric of wood was a place of large dimensions; and notwithstanding its rude aspect and temporary design, it sufficed for the accommodation of Whitfield and his flock, during the twelve succeeding years—a period by far the most brilliant and useful of his extraordinary career. He himself designates it a "noble place." Some of his friends however did not approve of the original wooden structure; and, anticipating or desiring the formation of a Christian institution, they called for the immediate erection of a substantial brick building,—a point which was debated with a warmth approaching to violence, of which Whitfield makes pathetic mention at the distance of seven years. Here then are two established facts of great importance, viz.,—that the original Taber-

nacle sprang, not from Whitfield, but from a voluntary movement among his adherents, composed chiefly, if not wholly, of Protestant Dissenters; that the expense was borne not by him, but by them, and that much debate and dissension attended the measure; a circumstance which demonstrates the thoroughly free and popular character of the original movement. Another fact, of equal importance, is fully established, viz., that as the edifice originated with the people alone, so did the institution of regular worship. The idea proceeded wholly from the people, not from Whitfield. He states positively that, previous to his departure for America, he, "at the people's desire, sent for Messrs. Cennick, Harris, Seagrove, Humphries, and others, to assist in carrying on the worship" in succession. But there is an additional fact essential to the right understanding of the original constitution of the Tabernacle church. The primary society was not organized by Whitfield, but by some of the preachers aforesaid, urged on by the people's strong desire for Christian fellowship and ordinances; may the step had his very reluctant concurrence, given in a manner amounting almost to a protest against it. Writing from Coggeshall, July 13, 1741, he replied to the party who apprised him of the intention, in a manner indicating feelings of strong displeasure. Without the usual prefix, "Sir," "Friend," or "Brother," he abruptly answers, "I received your letter at Bury; but cannot think matters are quite ripe, or you duly qualified for settling a church. God lets me see more and more, that I must evangelize. I find you are for settling; do as God shall direct; I am easy, I only wish you may find settled persons to be your assistants; without this a church cannot be rightly ordered." A church, however, was formed, and the results happily disappointed his predictions. Writing, in December of the same year, he says, "The work advances greatly; we have a large society, consisting of several hundreds." Shortly after, writing to another friend, he says, "A new and numerous church has been raised in London." Thus things went on, and the gospel was preached with various degrees of success, till the year 1746, when the spirit of Antinomianism, which had gradually crept in, threatened the utter destruction of the church. Writing from Philadelphia to Howel Harris, in 1746, he says, "I was glad to find that the Tabernacle was given up to your care. Whether its breaches are yet repaired, or whether it be entirely fallen down, I know not; I suppose when I come to England, I shall have all to begin again." In his correspondence, about this time, he makes frequent and pathetic allusions to the distractions of the church assembling in the Tabernacle. To one he says, "Antinomianism has made havoc here, but I trust the worst is over." Again, to another he says, "The Moravians first divided my family, then my parish at Georgia, and after that the societies which, under God, I was an instrument in gathering. I suppose not less than 400, through their practices, have left the Tabernacle." The effects of this convulsion were long felt; but at length, through the force of his mighty ministrations, the gap was filled. In 1753, the foundation of the present Tabernacle was laid, and from the time of its opening the church, as a Christian fellowship, gradually

became consolidated. In 1770 Whitfield died, when Mr. Joss, formerly a sea captain, who had been previously associated with him for a year or two, became and remained the sole pastor till the settlement of the late Matthew Wilks. On the death of Mr. Joss, Mr. Knight succeeded to the pastorate, and subsequently Mr. Hyatt. Up to this time preaching appears to have been deemed everything; no attention whatever was paid to the business of education. Thus we are brought down to the period at which a few zealous individuals gave birth to the Institution whose jubilee we are met to celebrate.

ORIGIN OF SCHOOLS.

The *Catechetical school* was instituted contemporaneously with the formation of those noble institutions which are the glory of our land. Its founder was Mr. John Scott, afterwards a well-known banker in the city, who opened it on Easter Sunday, in the year 1796, the area of the Tabernacle having been granted for that purpose. Its object was to teach the principles of the gospel to the young, through the medium of the Assembly's Catechism, which the scholars were required to learn, and, when they could repeat it perfectly, they were presented with a Bible, and were afterwards introduced to a class, called a Bible-class, which has been, and continues to be, one of the most distinguishing features of the school. Mr. Scott superintended its operations till the infirmities of age induced his resignation. The teachers were then either members of the church, or of the congregation, but were not exclusively connected with the Tabernacle. The details of its progress, and many of its early results, are involved in obscurity, as no records exist from which such information can be obtained; but it is understood that the funds for its support were derived from private sources, over which the teachers had no control. The names of the subscribers were known only to the superintendent. This unnatural state of things continued till the funds were found to be inadequate to the demands of the school. In the progress of time, other books were gradually introduced by the teachers, such as tracts, the *Pilgrim's Progress*, &c., which were procured by their monthly contributions, and presented as gifts to the scholars. This subscription created a fund, and required the appointment of officers, such as a Treasurer and Secretary, and, to a limited extent, gave the right of some slight control in the affairs of the institution. But still the superintendent, upon retirement, chose his successor, without either the vote or consultation of the teachers, who were considered as having duties only, not privileges; and this state of things continued till after the settlement of Dr. Campbell. The school had no identity either with the church, or its ministry. The ministers indeed seldom came near it; and no publicity whatever was given to its proceedings till a late period of its history. It was left to work in solitude and silence. But as light began to dawn, and intelligence to spread, means were devised for strengthening the hands and improving the gifts of the teachers, by establishing a monthly prayer-meeting; and, to provide for the expanding minds of the scholars, by the formation of a library, which continues until the present time, and has been the source of much intellectual and spiritual good to both classes. Supreme importance seems to have

been attached to preaching, to the neglect of all other means, by the ministry of that day, and hence no provision was made for cultivating the minds either of the teachers or elder scholars.

The value of statistical information at the period of the formation of this school was not then estimated, and hence no regular entry appears to have been made either of the number of scholars admitted, or of the state of the institution generally, whether any were members of the church, or what portion constituted the Bible classes. The importance of these records was not duly seen till after the year 1834, when the existing state of things was changed, and harmonized with the growing improvements of the age; a correct register is now kept of its general and special operations. Since 1835, there have been admitted into this school 1490 scholars, each of whom has received some deposit of the precious seed of the kingdom. The number now in the school is 883, of whom 162 are males, and 221 are females; these are taught by the Catechisms prepared by our pastor. In the year 1835, he published "The First Principles of Saving Knowledge," which was succeeded by the "Youth's Guide to Sacred History," and completed by the publication of the "Theology for Youth." These Catechisms, together with the Assembly's, form the basis of the instruction imparted. The principal feature in this school is the Bible classes; for out of an average attendance of 290, 167 are under Bible-class instruction, and at such advanced ages as are seldom found in ordinary sabbath-schools. This is mainly to be attributed to the superior talent employed, and the adaptation of the instruction to the expanding minds of the scholars.

Since the settlement of Dr. Campbell, this as well as all the other institutions connected with the chapel, has undergone an entire revision. It is now completely identified with the church, and is not merely suffered, but supported; not simply recognized, but fostered. Some of the principals of the church-officers now rank amongst its most useful teachers; the entire management of its affairs is likewise now based on popular principles. Another result consequent upon the revision, is, *that no one is received as a teacher who is not a member of the church.* This alteration the Committee regard with extreme satisfaction, as they deem personal piety to be a first and indispensable qualification for a sabbath-school teacher, and lying at the very foundation of usefulness; and they hope that the day is not far distant when every sabbath-school teacher in the kingdom will first give himself or herself to the Lord, and then to his work in seeking the salvation of souls.

This meeting will rejoice to hear that, since the month of October, 1839, a period of six and a half years, no fewer than 92 scholars have been admitted into church fellowship,—39 males and 53 females; of these 2 have passed into glory; 5 have left the church; 15 have left the school, but remain in the church; 13 are occupied in the work of teaching; several are engaged as Christian instruction visitors; 2 have been excluded from the church, and 55 remain in the school.

This school has been greatly honoured of God in furnishing agency for carrying on his work in the conversion of men. John Williams, the martyr of Erromanga, was once a teacher in

the Tabernacle Catechetical School; and many others during his time, and subsequently, have been, and are still engaged, either as missionaries, ministers, or sabbath school teachers.

For a number of years a class consisting of Young Men has met in the vestry of the Tabernacle every Thursday evening, for the purpose of cultivating the gifts of prayer, Christian intercourse, and mental improvement in the study of the Scriptures, under the care of an experienced teacher. Since the year 1839, 129 scholars have been presented each with a copy of the Scriptures, as a reward of diligence in learning the catechisms; and during the same period a large number of religious tracts, and other reward books, have been distributed. There is also a considerable library connected with this school, our pastor having urged its importance from the pulpit, and offered to give one book for every four that should be presented by the church and congregation,—a proposal which was promptly and cheerfully responded to; and accordingly he sat in the vestry at specified times to receive the books, writing in each volume the donor's name.

The number of teachers is twenty-nine,—seventeen male and twelve female,—including a superintendent, secretary, and two librarians.

In the months of June, 1844 and 1845, all the scholars of the Bible Classes were invited to a Special Tea Meeting with the teachers and the pastor, when solemn appeals were made to the conscience and the heart. Four of that number, who have since joined the church, dated their first impressions to those addresses.

In addition to the agents which this school has been honoured to furnish to diffuse the gospel of Christ, it has contributed to the support of missions, since the year 1812, the sum of 68*l.* 5*s.* 9*d.*

The foregoing details solve a question which at the present moment is exciting much attention among the friends of Sabbath School Instruction. They clearly prove that, where proper means are adopted, there is comparatively little difficulty in retaining scholars to an age far exceeding what has hitherto been considered the maximum. They are encouraged to look forward to transmission from class to class until they reach the highest, where strenuous efforts are employed by the teachers to adapt the instruction to their age. The Bible here constitutes the principal class-book. The plan pursued is, not that of simply reading over a chapter, and interspersing it with a few cursory remarks; but one of the books of Scripture, or one of the epistles, is selected, and verse by verse analysed, parallel passages examined, historical facts elucidated, and doctrines and duties pressed home on the conscience and the heart. Considerable advantages have been found to result from assigning a male teacher to senior female classes.

Another point is also fully established, namely, that it is possible for a pastor to raise up from amongst the members of the church a sufficient body of teachers to carry out an effective system of Biblical instruction. Young members are adequate to the management of the junior classes, but senior scholars can only be retained by committing them to the care of teachers whose age and acquirements command confidence and esteem. Let the pastor, however, inculcate, both in public and in private, that

one of the *most useful and honourable positions which church members possessing talent and station can occupy, is that of instructing the youth of the flock, and there will be no difficulty in commanding agents.* The impression that the sabbath school is one of the most subordinate adjuncts to a Christian community, and worthy only of the attention of the *young and inexperienced*, must be dissipated ere that mighty moral result be attained which, within the last few years, has begun to be realized in the Catechetical School of the Tabernacle.

The Catechetical School made provision for only one class of persons connected with the Tabernacle, viz., the *more respectable portion*, who were either unable or unwilling to instruct their children at home. Hence both the temporal and spiritual condition of a very large class was left still unprovided for. In order to meet the temporal wants of a portion, the Tabernacle Charity School was founded in 1802, to clothe and educate 100 children of poor members, or stated worshippers, who were annually clothed, and received a sound business education. The establishment of British Day Schools, which are conducted in this noble building, suggested to the committee of the Charity School the propriety of removing them to these schools; and accordingly they were placed under the improved and efficient course of instruction which they supply. Upwards of 900 children have been admitted since the opening of the Charity School.

The growing spirit of Christian benevolence was still further manifested, by making provision to instruct the *very poor* of the congregation and the neighbourhood. The Tabernacle Sabbath School was accordingly established on the 3rd of June, 1821, and has now numbered nearly a quarter of a century. It was commenced in Tabernacle-walk, but was removed to Hill-street in 1822; that place proving inconvenient, it was transferred to Mark-street in 1823; and in the year 1838 its operations were carried on in Whitfield-street, where a house was taken and a building erected at the back part, at a considerable cost, and which was opened, by Dr. Campbell, on the 21st of July. It was again removed in the year 1841 to the spacious room where we are now met. In this school the elements of knowledge are imparted, together with the first principles of the gospel, as embodied in our pastor's catechisms; and when the scholars are sufficiently trained they are transferred to the Tabernacle, and entered in the Catechetical School. The total number admitted since 1821 is 4,746. The number now on the books is 309. The children have purchased since the foundation of the school 786 copies of the Scriptures, and 119 copies of the "Comprehensive Hymn-Book." This school has contributed to the Missionary Society 84*l.* 11*s.* 7*d.*—a large sum, considering the poverty of most of the children. There is here a library established for the use of the scholars, which was opened in the year 1825, and to this they have access as a reward for good behaviour and regular attendance. In the year 1824 a Writing School was formed, both for boys and girls. This was conducted on two week-day evenings. The number in attendance varied from thirty to seventy. It was discontinued in 1841, the means of day-school instruction being much encouraged in the neighbourhood.

The next subject to which the Committee

would refer is the British Day Schools, which meet in these buildings, and in which, this assembly will rejoice to hear, 848 children of both sexes are under daily instruction. These noble schools, which, although mainly supported by the Tabernacle church and congregation, are conducted on the principles of the British and Foreign School Society, are proving a source of unspeakable good to the whole vicinity. They have been in full operation for a period of five years, and promise to be a permanent blessing.

It appeared to the mind of our pastor, and a few of the more zealous friends of education, that one link more was wanted to complete our Educational System, viz., an *Infant School*. In the autumn of the year 1841, accordingly, the school-room originally occupied by the Charity School being available, it was determined to rebuild and adapt it for an *Infant School*, which was done; and it was opened in October of the same year, for the reception of children from two to seven years of age, who are taught upon the Home and Colonial School system. There have been admitted since the opening, 870. The number now on the books is 131.

Total number of teachers, *all members of the church*, sixty-one.

The Infant School . . .	131 infants
The British Day Schools . .	848 children
The Charity School . . .	45 boys and girls
The Sabbath School . . .	309 children
The Catechetical School . .	383 youths and adults

Total . . . 1716

Total of Missionary Contributions.

Catechetical School . . .	£681	5	9
Sabbath School	88	1	11

Total £769 7 8

PROGRESS OF THE CHURCH.

Thus much for our progress with respect to Education; but to complete the illustration proposed at the outset, it is necessary next to advert to the leading facts of the history of the church. About the close of the last century, and the beginning of the present, it was in a condition far from prosperous. At that period the spirit of the system had waxed feeble. The Mighty Preacher had gone to his rest; and Captain Joss, who survived him throughout the long period of twenty-seven years, was, while one of the best and most zealous of men, but ill adapted to the settled ministry of such a place at such a period. With few early advantages of education, and after spending the whole of his previous life at sea, he necessarily found himself, as the pastor of the Tabernacle, in a new world, to which he was but imperfectly adapted. It is, indeed, but justice to say, that he shrunk from the office, and was literally coerced into it by Whitfield, who, in this matter, acted with an indiscretion difficult to be explained. Mr. Joss was destitute not only of ecclesiastical knowledge, and training for pastoral labour, and experience in religious affairs, but wholly without those intellectual resources, and stores of general and theological information, indispensable to have enabled him to maintain his position, with honour and usefulness, in the metropolis. The result was such as might have been anticipated. The hour of novelty, excited by the preaching of a Sea Cap-

tain, soon passed away, and the fickle multitude with it. Hence the good man spent nearly half his time in tours of itinerant preaching in various dark parts of England; his place in London being filled by a class of men in the character of supplies, most of them little more efficient than himself, although the best that could then be had. Mr. Wilks, from some cause or other, in the meanwhile, was not duly appreciated, and for many years far from popular. Add to this the fact, that the church had never, up to the period in question, been either properly organized or officered. There was in it a great lack of intelligent, able, and zealous laymen, and no pains employed to produce them. The distinguishing character of the place in those days was excitement rather than instruction. After the death of Whitfield, moreover, the popular spirit which had theretofore prevailed in the congregation, began to subside, till, at length, it had almost died away, and all power and authority became gradually concentrated in the hands of the two worthy individuals to whom the property, with a view to evade the Mortmain Act, had been bequeathed by Whitfield; for unhappily the chapel, although built with public money, was not put in trust. Both the ministers and the church were thus placed, by his death, in a false position; and hence the whole temporal government and action of the institution became despotic, and waxed feeble,—a circumstance which greatly contributed to obstruct the development of the moral power of the people. Still the despotism of these amiable men, if feeble, was yet tender, tolerant, and even paternal, compared with that of their successors.

Such then was the state of things on the settlement of the late Rev. John Hyatt, as the colleague of the venerable and excellent Mr. Wilks. From that time, however, the congregation began to improve, and the church to revive and increase in numbers. At a subsequent period, too, it is a very remarkable fact, that the popularity of Mr. Wilks, when upwards of threescore years and ten, experienced a sudden resurrection, and gained in strength till the close of his patriarchal, honoured, and useful ministry in his eighty-third year! The last congregation that assembled in the Tabernacle to hear him, and that in the course of his ordinary ministrations, was such as to crowd that noble edifice in every part. Nor was this all; the effective labours of Messrs. Wilks and Hyatt, during the whole period of their connection,—twenty-one years,—were supplemented continuously by the periodical aid of a number of the ablest ministers in England, as “supplies,” comprising the honoured names of Thorp, Parsons, Cook, Cockin, and others of equal standing. The spiritual fruit of these combined labours was very abundant; and the church went on increasing till at length it became one of the largest in the nation, averaging for many years between 700 and 800 members, besides feeding the fellowships of other churches all around. It is an undoubted fact that large numbers then received the gospel at the Tabernacle, but made a public profession of their faith in other churches, where the government and communion were more in accordance with New Testament principles. During the whole period of our church history, up to the time of Dr. Campbell's settlement, the members were admitted, suspended, and excluded, solely by the minister,—a

method attended with great and serious disadvantages. Discipline, in fact, was rather nominal than real. The believers formed a congregation rather than a church, a multitude rather than a fellowship. The laws of Christ's house were neither propounded nor applied. By the bulk of the people his kingdom was but little understood. The management on the one hand, and the ministry on the other, was equally a despotism.

The next era in the history of our church was, the conflict which commenced in 1834, when it was attempted by Deed to aggravate and perpetuate the lay despotism under which as a congregation we had for a generation groaned,—a conflict which, after a period of nearly seven years in the Court of Chancery, issued in the triumphant restoration of popular principles and our rights! The popular voice and that *alone*, and that in *everything*, now regulates the affairs of our church,—a blessing which fourfold compensates for the anxiety, labour, and expense of the contest.

In nothing is the order of things which now obtains among us more noticeable, than in the distribution of office. There are three bodies of officers for three distinct sorts of service; there is, *First*, a Board consisting of seven experienced business men, to conduct the entire temporalities of the church. *Secondly*, there is a body of twelve tried and trusty elders, whose functions are principally spiritual, it being their duty to assist at the Lord's Table, to conduct Prayer-meetings, to inquire into the character of candidates, to take charge of cases of discipline, and in short to assist the minister in all matters in which their labours may be required; in fact, they form the pastor's council and helpers. *Thirdly*, there is a large board of judicious men, exclusively for the superintendence of the poor, corresponding with the original deacons of the New Testament.

This arrangement, which works admirably, although a number of individuals, on the ground of peculiar fitness, sustain more than one of these functions, widely diffuses office, interest, and influence, and exceedingly augments the administrative force of the entire economy of the church, while it furnishes the best attainable guarantee against that despotism which too frequently arises out of a single small body of officers, whether known as Managers, Elders, Deacons, or a Committee, and who, being required to do everything, necessarily neglect much, and frequently do nothing well. The Tabernacle system, moreover, it is believed, is far more in harmony with the word of God and the practice of the first churches.

The Board of Temporal Management meets in the vestry, on the afternoon of the *first* Monday of each month, where they are joined by the pastor, when they take tea together, and attend to business till the hour for the Prayer-meeting. The Board of Elders meets with the pastor in the vestry, on the afternoon of the *third* Monday of each month, when they take tea together, and attend to the spiritual business of the church, till the hour for prayer. The Poor Board meets monthly, at the close of the Monday prayer-meeting, for business, each member receiving his portion of money, which he communicates privately with delicacy and kindness to the recipient.

Again, among the general reforms which

have been effected under Dr. Campbell's pastorate, special attention is due to those which relate to our church fellowship and communion. Members are now admitted *publicly*, by vote of the church; suspension and exclusion are also determined by the decision of the members. The communion at the Lord's Table, which, at Dr. Campbell's settlement, was by kneeling in successive companies, as in the Established Church, while the elements were dispensed solely by the minister, is now observed by the church sitting in a body in the pews, the same as all Protestant Dissenters, while they are served by the assistant officers. It was then celebrated in the morning; it is now observed in the evening, which is in all respects generally felt to be a very great improvement. Formerly, when members were admitted, their names were put down once for all in the church book, and thenceforth they were no more regarded; and whether present or absent, remaining or gone, dead or alive, concerning large numbers of them nothing was or could be known. This system is now at an end; and these points are as accurately determined as is necessary or possible. As the ordinance of the Lord's Supper is observed in our church every alternate sabbath, thus making twenty-six communions in the year, each member at the commencement of the year receives that number of tickets, all figured to correspond with the numbers attached to the receiver's name in the register, the members present returning one ticket at each Communion, after which the Book is checked, and the attendance ascertained. In this way correct statistics are procured of absence, sickness, removal, and death. All the names are, of course, entered afresh every year in the register, so that the *real membership* is always determined, and, to some extent, the spiritual state of each individual ascertained. The importance of this system to the true interests of religion among us can hardly be expressed. It richly compensates the additional labour of the pastor, who sets apart successive evenings of several weeks at the close of each year, in the vestry, for the renewal of these tickets, when he confers with the members at some length, in successive separate companies. By this means the shepherd and the flock are brought annually into pleasant and profitable contact.

RELIGIOUS INSTITUTIONS.

Thus much for general arrangements; it only now remains to refer to our chief institutions; and among these the first place is due to the

1. *Christian Instruction and Bible Society*.—The number of families visited is about 2100; the number of visitors about 50; the Bible department was added in 1841, since which there have been sold and distributed about 1200 Bibles and Testaments; while a considerable amount of free contributions has been raised for the British and Foreign Bible Society.

2. *The Friend-in-Need Society*, established in 1835, which since that time has relieved about 700 cases, at an expense of between £500 and £600.

3. *The Sick Relief Society*, organized and identified with the Tabernacle in 1830, which, since that period, has relieved about 1800 cases, making nearly 9000 visits, and expending on them a sum considerably upwards of £800.

4. *The Auxiliary Home Missionary Society*, formed at the close of 1840, next claims attention; this Association has contributed to the parent society the sum of £378 9s.

5. *The Auxiliary to the London Missionary Society*, founded in 1812, which has contributed to the parent society £9,274 14s. 8d.

6. *The Tabernacle Local Mission*.—The last emanation of the Christian benevolence of our church is the *Tabernacle Local Mission*, which regards our immediate neighbourhood. For some years past a strong anxiety has been felt about the spiritual claims of those dwelling in the immediate vicinity of the chapels. Having been the frequent theme of conference, it was at length brought fully before the congregation from the pulpit last autumn, when small schedule bills were delivered to each person, at the doors of the Tabernacle, as they came in. These bills they were required to return within a fortnight, filled up with the name and address of the parties, and the sum which they thought proper to contribute, *annually*, for the support of the intended Mission to the surrounding neighbourhood. This was done before engaging the Agents, that it might be ascertained at once to what extent the liberality of the people would permit the work to be carried on; and when the papers were returned, to the no small satisfaction of the leaders in the measure, it was found that *Three Agents* could be immediately appointed, each at a salary of £80 *per annum*. Some of the contributions were large; but the total amount of subscribers was so numerous as to show the extent of the generous and devout sympathy exerted on behalf of the object. The Committee, appointed by the church to look out for Missionaries, having succeeded in making a satisfactory choice, they were accepted by the church, and publicly set apart to their arduous and honourable work. On entering the field, their first act was to survey the territory assigned them, when the general result was as follows:

Number of houses visitable . . .	1418
Number of families . . .	2166
Number of persons . . .	8417
Number of children under five years . . .	1413
Number of children under fourteen years . . .	1706
Number attending day-schools . . .	987
Number attending sabbath-schools . . .	893
Adults unable to read . . .	202
Adults without the Scriptures . . .	175
Adults attending public worship . . .	741
Church Members or Communicants, Church and Dissenting . . .	236
Number of schools . . .	15
Number of public-houses . . .	40
Number of brothels . . .	5

Such, after a century of pulpit labour, is the fearful moral state of the immediate vicinity of the Tabernacle, which is by no means what is called a low neighbourhood. It is clear, therefore, beyond all rational dispute, that no other means except a Household Mission can reach the necessities of its dreadful condition. The work of the Missionaries is proceeding most satisfactorily. While they teach the people from house to house, they also preach the word to them at stated meetings in rooms and schools, and also during the summer season, in the open air, within the railings of the Tabernacle, while they are endeavouring as much as possible to

form the serious portion of them into *private classes* for friendly intercourse and instruction. The Missionaries are combined with the Christian Instruction Visitors, whose labours of love they lead, supplement, and invigorate. Besides attending and taking a prominent part in the weekly meetings instituted by the pastor, for theological and general instruction, they spend with him privately a portion of every Friday afternoon, for the reading of their journals, for special conference, and for appropriate exercises. They are in all points viewed and treated by him as his cherished companions in labour, and his prized assistants in the work of God. The *Local Mission*, in some degree, exemplifies the views propounded by him on the subject of City Missions, in his book, entitled, "*Jethro, a system of Lay Agency in connection with the Congregational Churches, for the diffusion of the Gospel among the Home Population.*"

That interest in the Local Mission may be maintained, and diffused throughout the congregation, extracts from the Reports are read monthly by the Missionaries, at the close of the week-night lecture,—an exercise which is found to be full of interest, instruction, and edification.

Thus far the Report, which, however, requires some small addition, to give a full view of the present state of things, and render the paper as usefully suggestive to any who require it as the case may admit; and in order to this, we shall connectedly state the general business of a week:

Lord's day.—Prayer-meeting at Seven o'clock; Schools, Nine; Public Worship, Half-past Ten; Schools, and Preaching by Missionaries, Half-past Two; Public Worship—Lord's Supper and Prayer-meeting alternately after Sermon—Six; Evening School, attended by 200 ragged and other children, and taught solely by the Missionaries and Christian Instruction Visitors, Half-past Six.

Monday.—Temporal Officers, with the Pastor, meet on the first Monday, and the Spiritual Officers on the third Monday, in the Vestry, for Tea and Business, at Five o'clock; Prayer-meeting at Seven; Committees, &c., at Eight.

Tuesday.—*Young Men's Religious and Literary Association*, composed exclusively of either members or hearers at the Tabernacle. Each associate subscribes a shilling a quarter, which entitles him to the use of the Congregational Library; or 2s. 6d., which further entitles him to all the chief Reviews and Periodicals of the day. The attendance is registered, and a slight penalty attached to a fixed amount of inexcusable absence. The pastor is president, assisted by two vice-presidents, and two secretaries, all chosen by the body. This is an institution of the first importance to the moral and intellectual good of the church. Essays are occasionally produced, which do not a little credit to their authors, and would not discredit the average of our religious periodicals. Meets at a quarter past Eight. *Members, One Hundred.*

Wednesday.—The children of the church and congregation, between the ages of seven and fourteen, meet the pastor in the Vestry, at Three o'clock; Lecture at Seven; Committees, &c., at Eight.

Thursday.—*Female Association*, also composed exclusively of members and hearers. Here, too, the pastor presides and teaches, but is assisted on alternate nights by a vice-president, who treats of theological matters, while the pastor discusses a variety of subjects not directly theological, but bearing specially on the character, habits, and duties of Woman. Meets at Half-past Seven. *Members, upwards of One Hundred.*

Bible Class for Youths in an inquiring state of mind, and also for the further improvement in Scripture knowledge of Young Men who have received the truth and entered the church. This class, conducted by an experienced and affectionate teacher, has been remarkably useful. Meets at a quarter past Eight.

Friday.—At Two o'clock the Missionaries, who are all members of the church, meet in the pastor's study, to read their journals, confer on their labours, and, as circumstances may determine, participate in conversational expositions of portions of Scripture, and converse on the subject of those works which, from time to time, he regularly lends them for their instruction and improvement.

An Exhortation and Prayer-meeting for members assemblies at Half-past Seven o'clock, which is conducted by a band of intelligent and experienced men, and is in great favour with a large number of pious people.

This concludes the work of a week; but it may suggest a hint to ministers, overwhelmed by heavy pastoral charges, if we refer to the

Pastor's Tea Meetings.—As a means of obtaining close and affectionate intercourse with the flock, especially with the *Poor* of the flock, with the best effect, and with the least possible waste of strength and time, the pastor has adopted the system of occasional Tea Meetings in his own house. The year was commenced with the Almshouse Widows; then the Poor Members, who receive aid from the church; then the Missionaries, with their converts for 1846, who have entered the church, amounting to about a score; then the members generally. In this way about 100 have met during the first quarter, and 300 or 400, it is found, can conveniently be overtaken within the year. The whole time devoted to the meetings is three hours and a half, which have not been the least interesting and satisfactory of the writer's time spent during the current year. By this means some fifteen or twenty members are brought into close, prolonged, and affectionate contact, not only with the pastor and his family, but with each other. What time and strength would be required to give an evening to each individual of that number apart, and at their several dwellings! But on other accounts the thing would be impossible; and if possible, not productive of half the good. This is incomparably the best method of pastoral visitation for the poor and for the common people; no matter whether they move towards the pastor, or he towards them. What is wanted is, friendly contact and frank intercourse; while for obvious reasons it is vastly preferable that they should come to the pastor.

GENERAL REMARKS.

Such is a general view of the subject, which, as an experiment in ecclesiastical

economy and reform, may perhaps be useful to some portion of the church of Christ, both to pastors and to flocks. In 1828 the bondage was complete and intolerable; in 1847 the liberty is perfect and established. Christ is now the sole Head of the flock, and his law their sole rule; the people, the people under him, are everything, and officers of every order are their servants for his sake—this and nothing more. It is impossible to conceive of a liberty more thorough and entire than that they now enjoy. Every office is filled by the objects of their choice, and all measures determined by their decision;—and the results are beyond expression happy—a unity of spirit never before exhibited in the place, a harmony which, since the moment of emancipation, has not been disturbed by a single jar, and a vitality the power of which has been constantly expanding itself, as already described, up to the present hour. A seven years' suit in Chancery, with its expense, delay, and uncertainty, was necessarily injurious to the general prosperity; but from the time of the plaintiffs' removal, all has been life, love, peace, and progress, supplying as complete a congregational demonstration, perhaps, as was ever exhibited, of the superiority of liberty to despotism. Notwithstanding the temporary injury sustained by the conflict, the withdrawal of 120 members on the first overthrow of the Conservative party, and the erection of Episcopal churches, at short distances, on all sides of the Tabernacle, yet at no time since the formation of the church was its *bonâ fide* fellowship so large, even numerically, as at this hour. The fold of 1847, according to present appearances, will, at the close, comprise about, if not above, EIGHT HUNDRED MEMBERS.

This experiment may serve to illustrate the power of truth over the hearts of men, and encourage the spirit of prayer and patience among churches in bondage. It will likewise show pastors that the mass of the members of a church are always upright and faithful, and may be safely trusted, and that *Christian men are always prepared for Christian freedom*. Let ministers stand by truth and the people, and go forward in the strength of the Lord God! Let them do this, and then, whatever be the conflicts in the way, they will triumph in the end! Peace will at length set up her throne, and prosperity will attend her steps! Let pastoral reformers, next to Christ

and under him, learn to rely implicitly upon the sense and spirit of the people. A minister, deaf to the clamours of ignorance and the misrepresentations of malice, with sterling integrity, moderate prudence, immutable firmness, and indefatigable perseverance,—a minister clothed with the people's confidence, and backed by the people's strength, will in the end prove irresistible in his endeavours at all just and necessary reformation. It is of the utmost importance to work this conviction into the minds of pastors; for good men, with spirits broken by oppression, and overwhelmed by difficulties apparently insuperable, frequently relinquish situations which a little patience and firmness might have enabled them to render comfortable spheres of great usefulness, both for themselves and their successors.

This is a matter which deeply concerns Trustees. Men of large views, generous hearts, and rightly imbued with the spirit of Christian love, will ever hate the deed which clothes them with despotic power over the church of God and its ministers! The worse the deeds, the better should be the men who are to administer their trusts. When bad deeds fall into the hands of bad men, who clothe injustice with arrogance, and aggravate oppression by cruelty, woe to the church, the pastor, and all who are beneficially interested! Wise and good men, trustees, will never forget that they, with the property vested in them, *exist for the church—not the church for them*; and hence they will attend to the spirit of their trust, rather than to its letter, relaxing pernicious rigour, and turning the curse, as far as possible, into a blessing. The deed framed in Chancery for the Tabernacle, as might be supposed, while in many respects admirable, is in several points very unsatisfactory. But while the letter of it goes far, the spirit of it has no limits other than those of Scripture truth and perfect freedom. While it provides much, it permits everything which does not contravene its own provisions; and hence the gentlemen who now manage the property have felt at perfect liberty to go the whole length of the Apostolic platform of evangelical government.

It has been shown at the outset of this paper that the cause commenced with a body of Protestant Dissenters, and that during the first twelve years a spirit of entire freedom, occasionally somewhat tumultuous, prevailed,—circumstances which will prepare the reader for the

following fact: When the people's solicitor obtained authority to search the archives of Whitfield in the Tabernacle House, documents were found to prove not only that the free spirit of Protestant Dissent characterized the government of the church throughout Whitfield's lifetime, but that four years prior to his decease, and with his entire concurrence, as appears from an indorsement with his own hand, the Tabernacle, together with Tottenham Court Chapel, was actually registered as a place of worship not only for Protestant Dissenters, but for a congregation "calling themselves Independents." The following is the certificate for the Tabernacle:

These are to Certifie whom it may Concern, that a Certificate bearing date the Eighteenth Day of June in the year of our Lord One Thousand Seven Hundred and Sixty-four under the Hands of Starkey Myddelton Minister, Robert Keen, Thomas Cox, Samuel Grace, Robert Hodgson, James Smith, Thomas Robinson, Benjamin Coles, Thomas Brooks and Samuel Lockhart for appropriating and setting apart a Certain Building for that purpose erected scituate near the Barking Dogs in the Parish of Saint Luke in the County of Middlesex and intended for the meeting-place of a certain Congregation of Protestant Dissenters from the Church of England CALLING THEMSELVES INDEPENDENTS, was Registered in the Registry of the Dean and Chapter of the Cathedral Church of Saint Paul, London, this Twenty-first Day of June in the year of our Lord One Thousand Seven Hundred and Sixty-four.

THOMAS COLLINS, Deputy Registrar.

With such a document as this before them, the Tabernacle people, church, and congregation, have always been able to listen with great equanimity to the foolish charge of having violated the constitution of the fellowship. They believe they have not subverted, but recovered the constitution, by bursting their chains, and annihilating that net-work of thralldom which had been stealthily thrown over them. The government is in principle now, with incalculable improvements in practice, just what Whitfield and the first generation declared it to be—"a meeting-place of Protestant Dissenters, calling themselves Independents." It was the boast of Augustus that he "found Rome brick, and he left it marble." They, too, have their innocent ground of mutual congratulation. Of this venerable house they can say, that, by the good hand of their God upon them, they found it a house of bondage, and they leave it a mansion of freedom! In no case could the attempt to work emancipation have appeared more hopeless and hazardous;

in none has such attempt ever more fully succeeded.

Improvement has not been confined to the spiritual edifice. The Tabernacle itself has undergone a complete renovation, both externally and internally, and it is now universally allowed to be one of the most commodious and respectable places of worship in the metropolis. This has been effected at very considerable expense, although conducted not merely on principles of the utmost economy, but under circumstances of extraordinary advantage, the principal tradesmen—being all connected with the chapel—having charged merely the cost of materials and labour. On the work being completed, the church and congregation were requested to send in a note of what they would engage to contribute, within six months, towards the expense. This they did with their usual promptitude, and so exactly did the supply meet the obligation, that it cleared the debt within some twenty pounds: at a tea meeting held to report on the matter, the result being ascertained, the balance was raised in a few minutes.

TOTTENHAM COURT CHAPEL.

This sketch would be incomplete without reference to Tottenham Court Chapel, Tottenham Court-road, where, in all respects, the same popular principles are in steady operation, and where, to a great extent, the same plans, although on a somewhat narrower scale, are adopted and vigorously carried out under the able and zealous pastorship of the Rev. Joseph Wilberforce Richardson, on which he entered in December, 1842. This place, from its foundation till within the last few years, owing to various causes, was never properly superintended. Till 1828 it was little more than a great, but mere preaching station, which, like its elder sister, the Tabernacle, fed the Dissenting churches on all sides at the cost of its own prosperity. There was, in fact, no fellowship, no order, no discipline; the Lord's Table, with a short-lived and feeble attempt to close it, was open the same as in the Established Church, and the results as disastrous. In October, 1828, the lease of the chapel expired, and through mismanagement, for a time, was lost to the congregation; it was closed through the long space of three years, and through that the congregation itself was in a measure lost. It was at length, however, purchased and repaired at an expense of £20,000; but the con-

gregation has never yet been fully recovered. It is nevertheless improving under the care of the excellent and popular minister to whose care it is more especially now committed. During the space of fourteen years the pastoral care of both the churches devolved on the writer of this paper; and during that period everything was remodelled and adjusted, while it was nevertheless impossible for one man to work both that and the Tabernacle with the vigour essential to efficiency. The two chapels, as in the days of Whitfield, continue to form one trust and a collegiate charge, so far that Mr. Richardson and the writer preach in both chapels, and dispense the Ordinance of the Supper to both churches, alternately; but in all other pastoral duties each restricts himself to a single chapel, each, however, aiding the other on all special occasions, and the principal officers of both churches, with the pastors, meeting for social intercourse at each place, alternately, four times a year.

CHARACTER OF WHITFIELD.

Our readers, we hope, will feel with us that the length of this article is more than justified by its subject, while it may also be taken as a pepper-corn of instalment of the long arrear which is due to Whitfield from the Nonconformists of England. It will also serve to bring him and his apostolic labours before the minds of vast multitudes of the rising generation, to whom both are all but unknown; and this is far from unimportant. Whatever tends to fix the minds of men afresh upon the character of Whitfield is, and it will always be, something gained to the cause of true religion. The contemplation of that character is one of the most healthful exercises that can occupy a Christian heart or a Christian understanding. It is an admirable theme for ministerial meditation. It tends equally to humble, to instruct, and to encourage,—to excite love to Christ, zeal for his glory, and compassion for the souls of men! What Alexander and Cæsar, Charles XII. of Sweden and Napoleon are to those of the sons of men who have not yet ceased to "learn war," that Whitfield and Wesley are to those who aspire to eminent usefulness as ministers and missionaries of the cross.

There appears to us a marked defect in all the attempts which have yet been made to delineate the character of Whitfield. His life is fraught with important topics of discussion, peculiar to itself,

which have hitherto remained untouched by the individuals who have recorded his labours. What is wanted is, a *Life of Whitfield* by a man of devout spirit, of capacious and philosophical mind, conversant with the history of religion in England and the world, and at home in all points relating to Whitfield's life and times;—a man who shall do by him as did Edwards by the celebrated Brainerd, —who shall analyze his character and procedure, setting forth the true state of religion when he appeared, and endeavouring to ascertain the amount of influence which he exerted on the Christian communities of Europe and America, and of the impetus given to the institutions then existing of a missionary description, and of a generative spirit for such objects infused into the several sacred polities. The failure of all previous attempts, however, need not discourage others. Few have failed who deserved to succeed; for, with certainly one exception, but probably not more, they have all—five or six in number—been apparently mere mercantile speculations. But a *Life of Whitfield* that shall endure, that shall be worthy of his name, his fame, his country, and of the station and function assigned him by the Son of God in his church, is incompatible with such an origin. Such a *Life*, after every qualification, natural and acquired, has been brought to the enterprise, must of necessity be a work of great literary research and intellectual labour,—research and labour which sordid considerations can neither prompt nor support. The production of such a work alone might almost suffice to gratify the honest ambition of the most gifted writer.

The fortunes of Whitfield and Wesley, in respect of biography, have been very different. The followers of the latter have proved themselves the faithful guardians, the vigilant conservators of the just fame and merited honours of their illustrious founder. Coke, Moore, Whitehead, Hampson, Clarke, and Watson,—men who ranked among the chief ornaments of that numerous sect, and who would have been ornaments to any sect,—have all employed their powers in originally rearing, or rebuilding, or enlarging, or improving, and adorning the literary monument of Wesley. All that biography can do, she has done for that wonderful man. Only once have the Bibliopoles sought to enlist, or at least succeeded in enlisting, mercenary genius to manufacture for the market the mate-

rials of that great man's history. All his memoirs have sprung from his own sons and successors in the ministry. The case of Whitfield is, in all points, just the reverse. His own people, with their pastors, notwithstanding their love and admiration of him, have been quite as careless of his fame as he was himself; they have unanimously neglected both his life and his writings. Not the slightest effort have they, any or either of them, made towards a history of the life, labours, and religious connection of the unrivalled Evangelist, the immortal Whitfield. They have meekly surrendered this sacred undertaking to the well-intentioned imbecility, or the unlettered vanity, or the hurried and ravenous cupidity—as the case might be—of strangers. Of the causes we cannot now speak; we are concerned only with the fact. Of right, of indefeasible right, they, his successors, were his lawful biographers; nor was it merely their right, it was their high and solemn obligation to have constructed his tomb, to have decorated and watched his sepulchre, and to have raised an imperishable monument to his virtues, his labours, and his honours. They might have erected a statue which should have endured through all coming generations. They might also have done much respecting his writings. One or more editions of his select works, with appropriate prefaces, and illustrative notes, might have been issued by those honoured men, whose personal knowledge of his times well qualified them for the undertaking. One or more small volumes of valuable and beautiful passages, too, might also have been selected from his various productions, which should have vied with the "*Beauties of Wesley*."

By these means vast additions might have been made to his honour and his general usefulness. In this way, too, his spirit, from age to age, might have been diffused throughout his own congregations, who now know little of him beyond his revered name. How admirably have all these points been exemplified among the Wesleys! The works, and parts of the works, of their founder, his journals, memoirs, and the whole of the manifold products of his opulent and teeming intellect, in every shape and form, and at all prices, are in every house, and in every hand of his followers. He thus continues to exercise his vast power, with hourly increase, on the minds of myriads in every part of the world. In the judgment, indeed, of all men, justice

has, in all respects, and on every subject, been done to Wesley; not so to Whitfield! At the distance of three quarters of a century, according to the deliberate and well-considered judgment of the leading organ of European criticism, "*His Life still remains to be written.*"

Whitfield's character, however, is the property of his country. He belongs to the universal church. Ecclesiastical history claims him as one of her most illustrious subjects, the splendour of whose gifts and labours it is probable posterity will never surpass; she will doubtless raise up "a repairer of the breach" to redress his wrongs, and assign him his proper place in her temple. The time for such an undertaking is, in all respects, fully arrived, although it may be that the master mind and the practised hand, whom the honour awaits, have not yet come into existence. In the fullest sense, a complete Life of Whitfield, which shall satisfy mankind, and render all future attempts at any very great improvement both hopeless and useless, could not have been written at an earlier period. The measure of the essential facts was not full; the results of his diversified movements and operations among the churches of Europe and America, and among mankind at large, were not sufficiently developed. With respect to facts, to instance in a single case, no Life of Whitfield could ever have been other than most defective until the appearance of the interesting and valuable Memoirs of the Countess of Huntingdon. Our complaints, therefore, against our predecessors relate chiefly to facts, not to philosophy; the collection, sifting, and classification of the former, so well exemplified in the Memoir of the Countess, was their province,—the disquisitions, and deductions, and lessons of the latter, belonged to their posterity. Of important facts connected with the subject, thousands are lost beyond recovery; but, if much has been lost, much has also been gained. Every succeeding year has every department of English literature been supplying fresh materials for the endeavour. Of late years, too, other and unlooked-for sources of most important information have been opened up. In so far, therefore, as it respects materials, all things are ready.

In the absence of other legitimate aspirants to this honour, to whom we should gladly have given way, the subject of Whitfield's Life has long occupied our

thoughts, and to a considerable extent our pens. It is now twelve years since our design was announced to the public, and but for the establishment of the CHRISTIAN WITNESS, the claims of which swallow up those redeemed hours that were dedicated to it, we might by this time have realized our intention. But our purpose is broken off; and it is, therefore, probable this task is now reserved for other, and, we hope, more competent hands. In the event of this, it is not a little gratifying to give currency to the views here expressed, and still more so to have shared, to the extent allotted us, in the rebuilding of those precious monuments to his honour,—the churches of whose formation he was the instrument in the hands of the Spirit of God—monuments which, when removed from the earth, will be re-constructed in the skies, crowned with glory, and lasting as eternity!

MR. FREDERICK DOUGLASS AND SLAVERY.

WE have for some time been anxiously waiting for a moment when the press of home matters might permit the resumption of the subject of American slavery; but an event has just occurred which compels us, despite that pressure, to return to it. Mr. F. Douglass, having finished his mission to England, has returned a free man to the land which was honoured by his birth and degraded by his bondage. It was well he came to England, for here he has widely diffused afflicting truths and great principles, and acquired for himself a high reputation, and many valuable and honourable friendships of men who will remember him with affectionate interest. His private deportment and public appearances in this country have secured for him very general admiration. Moral philosophers, looking at him as a specimen of his sable brethren, a body amounting to 3,000,000 of men, have inly said, Men of whom this is a sample cannot be held in lasting thralldom. Their freedom is merely a question of time; they will, they must either receive it, or take it, and none can hinder them! If the slaveholders are wise, they will be wise for themselves; but if they persevere in their folly, and cruelty, and injustice, they must just take the consequence. If society be prostrated and blood shall flow, on their own heads be it! They were warned—they have despised the

* *Edinburgh Review*, No. 136, July, 1838, p. 506.

warning! In vain, in the day of their calamity, will they look for sympathy to Europe! There, time and circumstances are constantly bringing forth new aggravations of their already enormous guilt. Not satisfied, it would seem, with the exercise of a blood-stained tyranny in their own land, they are extending it to our shores, as the following letter, addressed to the Editor of the *Times*, by Mr. Douglass, will show :

SIR,—I take up my pen to lay before you a few facts respecting an unjust proscription to which I find myself subjected on board the steam-ship *Cambria*, to sail from this port at ten o'clock to-morrow morning for Boston, United States.

On the 4th of March last, in company with Mr. George Moxhay, of the Hall of Commerce, London, I called upon Mr. Ford, the London agent of the Cunard line of steamers, for the purpose of securing a passage on board the steam-ship *Cambria* to Boston, United States. On inquiring the amount of the passage I was told £40 19s.; I inquired further if a second class passage could be obtained. He answered, No, there was but one fare, all distinctions having been abolished. I then gave to him £40 19s., and received from him in return a ticket entitling me to berth No. 72 on board the steam-ship *Cambria*, at the same time asking him if my colour would prove any barrier to my enjoying all the rights and privileges enjoyed by other passengers. He said, "No." I then left the office, supposing all well, and thought nothing more of the matter until this morning, when, in company with a few friends, agreeably to public notice, I went on board the *Cambria* with my luggage, and on inquiring for my berth, found, to my surprise and mortification, that it had been given to another passenger, and was told that the agent in London had acted without authority in selling me the ticket. I expressed my surprise and disappointment to the captain, and inquired what I had better do in the matter. He suggested my accompanying him to the office of the agent in Water-street, Liverpool, for the purpose of ascertaining what could be done. On stating the fact of my having purchased the ticket of the London agent, Mr. M'Iver (the Liverpool agent) answered that the London agent, in selling me the ticket, had acted without authority, and that I should not go on board the ship unless I agreed to take my meals alone, not to mix with the saloon company, and to give up the berth for which I had paid. Being without legal remedy, and anxious to return to the United States, I have felt it due to my own

rights as a man, as well as to the honour and dignity of the British public, to lay these facts before them, sincerely believing that the British public will pronounce a just verdict on such proceedings. I have travelled in this country nineteen months, and have always enjoyed equal rights and privileges with other passengers, and it was not until I turned my face towards America that I met anything like proscription on account of my colour.

Yours respectfully,

FREDERICK DOUGLASS.

*Brown's Temperance Hotel, Liverpool,
April 3rd.*

Here, then, is a Company partly English and partly American, deriving no small portion of its immense annual revenues, for the conveyance of the English mail, with other more substantial advantages from English connection. To meet the tastes of both parts of the Company, two appropriate agents are selected, one resident in the Metropolis, to represent British feeling, destroying all distinctions both of price, class, and colour; and another at the port, to represent American feeling, preserving the distinction with reference to colour, while the position of this latter agent amounts to a *veto*, and renders nugatory the proceedings of his Metropolitan coadjutor. Mr. Douglass, after nineteen months' intercourse with all ranks and classes in Great Britain, and just issued from a select assembly, comprising some of our best and wisest citizens, met in London to bid farewell to the interesting stranger,—on board the vessel which he hoped was to carry him in peace and honour to his native land, is reduced to the painful alternative of remaining behind, with the loss of his passage-money, or surrendering his berth, taking his "meals alone," and being excluded from the "saloon company;" in a word, being treated as a being of an inferior order, or as a felon, an outcast, a vagabond! We should like to know the American gentlemen who composed this saloon company, that the British people might judge of their mental and moral superiority to Frederick Douglass; for the probabilities are as a thousand to one that he was incomparably superior to the first man among them. A severer humiliation could scarcely have been devised for them than the descent of a power which should have compelled them in succession to discuss and defend their prejudice with Douglass before a Liverpool assembly. One thing is certain, that

the first functionaries of her Britannic Majesty would have asked, would have endured no such exclusion, nor would have deemed themselves in the least degraded by such society; and we greatly mistake if, before the voyage terminated, the modesty, intelligence, purity, and dignity of Frederick Douglass would not, in their estimation, have commanded for him a preference amounting to personal esteem. It has been our privilege to know a portion of the citizens of the United States, and among them some first-class men, but never did we meet with one personally more agreeable, and certainly with none so specially enriched and adorned by the attributes of moral and intellectual greatness; and while a giant in power, he was in spirit a child, and apparently quite unconscious of his endowments. On these grounds, therefore, if the American portion of the "saloon company" could not associate with him, so be it—but let the less give place to the greater; let *them* retire from the saloon, give up *their* berths, and take *their* "meals alone." We remember a case strikingly analogous, told in our hearing by our friend of beloved and imperishable memory, William Knibb. Mr. Knibb stated that when once on board an English ship having a gentleman of colour in the company, they were joined at the island of St. Thomas by an American of the true colour-hating race, who at once clothed himself with airs of republican importance, blustering and swaggering to and fro on the quarter-deck, and protesting that never should he degrade himself by sitting at table with "such a fellow." Mr. Knibb, on ascertaining the facts, apprised the captain, who, with the spirit of an Englishman, said, "Never mind; we'll settle that. You have him seated between you and me, and we shall see." The dinner-hour arrived, and there was the man of colour between the captain and the missionary. The American appeared, and fiercely protested against his presence, declaring that either he should leave the table, or he would have his meals on deck. The captain calmly answered, "As you please about remaining; but if you will not come to your meals, your meals shall not go to you." The result was, hunger, which tamed the lion, brought the Yankee to his senses: after holding out a little he quietly submitted, and so far as we know, without any calamity or deterioration to his physical nature.

We have expressed a wish to know the

names of the *American* passengers, but we have some anxiety about those of the *Englishmen*; for sure we are that had they known, which most probably they did not, the circumstances of the case, they would have taken the thing into their own hands, and have insisted on the presence of Mr. Douglass, whoever might be scandalized by it, or to whatever consequences it might have led. Nor, in all probability, would they have left the ship without presenting to the Company a memorial breathing the fullest measure of British indignation at a deed so unjust, an arrangement so inhuman, giving them to understand emphatically that whatever might be deemed due to the citizens of the States, the British people had also their rights—rights of which the chief is not to be forced into a false position, whereby they are rendered instruments of wrong to their fellow-men.

One word as to the origin of this fell hate. Among the multitude of profundities which distinguish the pages of Tacitus, there is not one more sagacious or pertinent to the present case than his declaration, that "*men hate those whom they have injured.*" This is the utmost stretch of philosophy upon the point;—it reaches the bottom at once. The quenchless hatred of the American whites to the man of colour is founded solely in their boundless injuries towards him. The fires of their Pandemonian enmity are constantly fed by the remembered cruelties they have perpetrated, and do still perpetrate, on 3,000,000 of men. Walking in so fierce an atmosphere of crime, the hearts of evil-doers are reduced to an alternative—they must either burn against themselves or their victims. To allow that the slaves are men is to confess themselves criminals of the deepest dye. So long, therefore, as wrong lasts, hate will last; to destroy the enmity, slavery must be abolished.

This is the proper place to record another instance of infamous truckling to this iniquitous spirit. The volume of Lectures delivered by the late John Foster at Broadmead Chapel, Bristol, and recently published amongst ourselves, has been re-published in America. The subject of one of these lectures, which was delivered in May, 1823, by special request, was on Negro Slavery, as it then existed in the British Colonies. Now will it be credited that this generous, noble, and profoundly philosophic dissertation is actually excluded from the American edition! Was there ever an instance of

greater commercial baseness? Not satisfied with silencing the living, even the voice of the mighty dead may not be heard among men whose sweetest music is the groaning of the prisoner and the clanking of chains! All things are subject to the terrible sceptre of this man-hating despotism, which, we have just seen, regulates the passage to Europe, the movements of the printing-press, and, as all the world knows, the arrangements of the railway, of everything social, yea, even of the house of God itself! Surely the cup of its iniquity is well-nigh full. The doom of this hateful dominion is sealed of heaven, and, at a day not very distant, it must be overthrown for ever!

P.S. From accounts received since writing the above, we perceive that the captain, in the spirit of a true English seaman, gave up his own cabin to Mr. Douglass; and one of the Agents of the Company has publicly stated, that it had been offered to return the passage-money, when the ticket was withdrawn. In justice to all parties, we state this fact.

FACTS FOR THE FRIENDS OF MISSIONS.

It was stated in a late debate in the American Congress, that England governs 150,000,000 of souls. Yes, a little narrow island on the western coast of Europe gives laws to one-sixth of the whole human race, and holds sovereignty over 3,812,000 square miles—or one-eighth of the whole globe! Let this fact be connected with another. England, beyond any other spot on earth, is the land of perfect freedom, pure religion, true science, and rightly-grounded civilization. Of these great elements of human welfare she has more, far more than all the other kingdoms of the earth combined. Only suppose the power assigned her of God had fallen to France, how disastrous had been the issue to our whole race! Or, proceeding to the other extreme of civilization, suppose it had fallen to Russia, what had been her means of enlightening a dark world? The official journal of St. Petersburg states that the number of persons in the whole kingdom, Poland excepted, not professing the dominant religion, amounted, at the end of 1843, to 8,634,373. Of these, 2,753,876 were Roman Catholics; 322,626 belonged to the Armenio-Gregorian Church; 16,084 to the Armenio-Catholic Church; 1,669,601 to the Lutheran Church; and 40,691 to

the Reformed Church. At that period there were in the Empire, 2,317,644 Mahometans; 1,763,731 Jews; 233,312 Camaites; and 175,914 worshippers of Feitches. Besides convents, there are 14,098 churches, mosques, synagogues, and other places of worship; of these, 2,009 belong to the Roman Catholic Church; 52 to the Armenio-Catholic; 965 to the Armenio-Gregorian; 885 to the Lutheran; 34 to the Reformed; 619 to Mahometans; 3,052 to Jews; 158 to Camaites; and 265 to worshippers of Feitches.

Such is the sum total of the religion of the empire of the Czar, every particle of which is in every point under his own iron sceptre. Supposing all these to have been evangelical, had it not been impossible for them to have formed a single association for the diffusion of the gospel? That jealous and watchful despotism which extinguished the Bible Society, would instantly visit any attempt at the formation of a Missionary Society with its hottest vengeance. But as it is, the gospel there is only as a grain of mustard-seed. These are facts from which the Christians of England may learn their privileges, duty, and glory! We have been furnished with the following digest of the present state of the work, by a foreign hand, and which though very incorrect as to both the number of the communities engaged, and the fields occupied, is yet a draught far from contemptible, and furnishes matter for profitable meditation during the joyous period of our May Meetings:

The total number of all persons enumerated in the Missionary Church of different denominations, is as follows, viz:

Missionaries	1,147
Assistant Missionaries	211
Communicants	184,267
Scholars	124,818

The distribution of the Missionary effort is more instructive than the number. It shows where that has been most successful, and under what circumstances. The localities of the Missionary effort may be thus described:

ISLANDS OF THE PACIFIC.

Missionaries	109
Assistant Missionaries	84
Native Assistants	121
Communicants	41,468
Scholars	27,540

The great body of Missionaries and Communicants in the Pacific, are in three places—the Sandwich Islands, under the exclusive charge of the American Board; the Georgian Islands, under the care of the London Missionary Society; and New Zealand, which is divided between the labours of the Wesleyans and the

English Episcopal Church Society. They have all proved fruitful grounds of Missionary labour.

WEST INDIES.

Missionaries	365
Assistant Missionaries	16
Native Assistants	40
Communicants	112,200
Scholars	16,590

The societies which have occupied this field have been the Wesleyan, the Baptist, the United Brethren, and the London Missionary. Their chief places of effort have been Jamaica, Antigua, the Bahamas, Danish Islands, &c. &c. The Negroes of the West Indies were the chief subjects of Missionary efforts, and the great number of communicants there shows how successful has been this religious enterprise among them. The Wesleyan Missionaries alone have 55,000 communicants in those islands. It must be remembered that most of the slaves of the West Indies were, previous to this effort, positively Heathen. Even yet, great numbers of them adhere to "Devil worship." These Missions to the West Indies were the PREPARATION for the Abolition of Slavery in the British Islands. One of the most distinguished of the Baptist Missionaries there testifies, that unless there had been the twenty years' previous labours of the Missionaries, it would have been impossible for Great Britain to have abolished slavery in the West Indies.

INDIA AND CEYLON.

India is, all and all, the most important of the Missionary fields; and there is scarcely a doubt that through the Missions there, the whole of the vast empire of Great Britain in Asia must, at no distant day, receive and adopt the principles and worship of Christianity. The following are the results of Missionary effort in

INDIA AND CEYLON.

Missionaries	321
Assistant Missionaries	50
Native Assistants	1,377
Communicants	1,044
Scholars	61,344

The reader will see, by this table, that the Missionary enterprise is in India conducted upon the true method of introducing a new civilization among a people. This is by employing *native* workers. In India, we see a strong body of native workers employed, whose agency is chiefly in the great number of schools, which show, as above, no less than sixty thousand scholars.

Five-sixths of the India Mission are under the care of the English Missionaries. The result proves them to have been very successful.

AFRICA.

Missionaries	106
Assistant Missionaries	27
Native Assistants	129
Communicants	16,680
Scholars	16,447

These Missions are almost all English. The principal localities are Sierra Leone, Cape of Good Hope and South Africa, and Liberia. At Sierra Leone, the Missions are under the charge of the Church Missionary and the Wesleyans. In South Africa, they are of the London Mis-

sionary and the Wesleyans. In Liberia, the majority of Missionaries are American Methodists.

In America, the Missionaries to the Indian Tribes are all American—chiefly under the care of the American Board.

In review of the facts stated above, it appears that the chief and most successful of the Protestant Missions have been in the West Indies, India, Ceylon, Sandwich Islands, New Zealand, Georgian Islands, South Africa, and Sierra Leone. In the Island of Jamaica, the Sandwich Islands, New Zealand and Hindostan, the success of missions has certainly been equal to and beyond any enterprise, conducted by the same number of persons, in any form of civilization.

The number of *persons employed*, at one time, are 3,499. The result is 52 Communicants and 36 Scholars to each person in the business of Evangelism! Is the result in Christian countries themselves *equal to that*? If it be, it certainly does not very greatly exceed it. Unless the "Signs of the Times" are very incorrectly read or interpreted, the greatest and most enlightened paganism of the world—that of Hindostan—is rapidly giving way, before the double attraction of science and Christianity. It must be a faint heart—a sceptical intellect—an unprogressive spirit, which sees nothing in the steady advance of Missions and the yet more rapid movement of Governments and conquests over pagan lands, to foreshadow the speedy and permanent triumph of Christianity, both in name and substance, over the old and crumbling civilizations of the world.

For any purpose of progress, both Paganism and Mahomedanism have long ceased to exist. The moment the nations which sustained them ceased to be in the advance of physical civilization, they ceased to advance in anything. They had nothing spiritual to commend. They are now crumbling out of existence, like the stones of an ancient wall, from which the mortar has dropped away, and on which the water is constantly dropping.

Men may prepare, before another generation has passed away, to see wonderful things. The new civilization will bloom in fresh glory over the wasted fields. The spiritual will take its place in the advance of the new order, and a sublime and triumphant harmony govern Christian civilization.

MORE FACTS FOR THE FRIENDS OF MISSIONS.

IN musing on the foregoing facts, it occurred to us to glance at the British war system, that we might compare the sphere of military with that of missionary service, home and foreign, and see how the two things look side by side. On the 1st of January, 1847, then, we find the army amounted to nearly *one hundred and thirty-nine thousand men*, distributed over 155 stations, and sustained at a cost of between *seven and eight millions sterling*! Christians, think of this! The Minister of War gives the general view thus:

THE ESTIMATES OF THE EFFECTIVE AND NON-EFFECTIVE ARMY SERVICES FOR THE YEAR.

By a reference to the estimates, it would be seen that the total number of officers, non-commissioned officers, and rank and file, including the troops in the East Indies, is 138,895, and the actual estimated charge £5,085,195. The gross amount for the non-effective service was £2,168,090,—making a full gross charge of £7,253,285. From this there was to be deducted the amount to be paid by the East India Company for 30,497 men, £978,211; appropriations in aid, £53,375; appropriation in aid of the Royal Military College, £17,033; the Royal Military Asylum and Hibernian School, £245; and other items, making the total charge on 108,398 men, or £3,732,112.

The churches of Christ may neglect their worn-out missionaries, with their children and their widows, but not so the British Government, as the following statement of the Minister will show :

The next vote would be for the Military Asylum and Hibernian School, £17,633. Last year this charge amounted to £14,062; consequently there was an increase of £3,571. Of that increase about £2000 would be required to further the system of education it is proposed to introduce.

He now came to the non-effective services. The first vote he proposed was that of *rewards for distinguished service*, in which there appeared an increase of £3,740; but when it was considered that last year, for three-quarters of the year, £16,079 were voted, and this year £15,740 were proposed, it would be seen that there was really a decrease of £39.

The next was for *retiring full-pay to retired officers*; and here there was a decrease of £2000. He next came to the *half-pay and military allowance*. The amounts of the extreme statements were £720,000 and £423,000.

He now came to the *widows' pensions*. This year there was a decrease of £6,960. For the *in-pension* establishment at Chelsea there was an increase of £1,973, and for the *out-pensions* an increase of £45,382. These were the details of the non-effective service, and on these there was a decrease on the estimated annual charge of £23,806.

If armies we must have, let them by all means be treated well, generously;—they deserve all that is good in their present treatment with numerous and great improvements, both physical and moral. And shall the soldiers of Christ, who serve him in far-off lands and deadly climes, receive inferior treatment? They do receive it from all the Missionary Societies. And why?—Because of an undue deference to the senseless and heartless clamour of here and there a mischievous and pragmatical man. Missionary Boards would act more justly, if not, as they ought, more generously, towards their toil-worn and climate-stricken brethren, if they thought they dared; and it is certain the

mass of their constituents wish them so to do. Let them, therefore, thenceforward cease to be ensnared, misled, or moved by individuals or a class of individuals, who do nothing themselves, and cry out upon others' idleness,—who give nothing themselves, and cry out upon others' prodigality!

At the close of this meditation we naturally turned to the London Missionary Directors' defence of themselves against the charge of wasteful expenditure, which is as follows:

HOME EXPENSES OF THE LONDON MISSIONARY SOCIETY.

The *animus* of Dr. Reed toward his fellow-members of the Direction, and his *reckless* attempt to alienate from the Society the minds of its Constituents, are reserved in their full force, for the following passage:

"On turning to the *home* expenses, who is not startled to find that, out of a disposable income of some £42,000, raised for foreign service, nearly £10,000 of all that amount *never leaves this country!* What shall I say to this? I have not sufficiently marked it before, and it confounds me."

Is this *late discovery* of Dr. Reed affected? If real, what are his qualifications for the office of Director?

But does not every member of the Society know that the charges, on which he now arraigns and condemns the Board, *were the very items of careful and lengthened inquiry by the Select Committee*, whose satisfactory report was presented by Mr. Edward Baines at the Annual Meeting last May?

It cannot fail to impress the mind of every reflecting reader that, if there were any blame justly attributable to the Directors in this case, Dr. R., as one of their number, *was, or ought to have been*, familiar with every item of the expenditure which he now condemns; and further, that if his present charges be well founded, they ought not to have been reserved for a *final* appeal; they should rather have taken *precedence* of all his allegations: instead of coming *last*, they should have stood the *first*. But *resentment* is sometimes stronger than *better motives!*

The accuracy and force of Dr. Reed's *new* accusations, the Directors are however most anxious to have *thoroughly sifted*: they wish their Constituents to *possess the most ample and impartial information*, and to form a judgment on their own perfect conviction: but they are unable to express their deep sense of the want of fair dealing with which Dr. Reed's unfaithful representations are set forth, with the *obvious design of obscuring facts and misleading the reader*.

1. The Directors invite the members of the Society, and especially "men of business," to *examine the unjust principle* on which Dr. Reed endeavours to create, and then to magnify, a supposed evil in the Society's expenditure.

It has been already shown that the *average* annual income of the Society for the last seven years, including contributions for special purposes, has been upwards of £82,000, and that its annual expenditure for the same period has somewhat exceeded £83,000.

Now it must be evident that, in estimating the amount that ought to be expended, and that will be absolutely requisite, for home agency and incidental objects, *the only fair principle of calculation is the relation which that sum bears either to the total expenditure, or to the entire income, or to both.* If, for instance, the annual expenditure of the Society be £83,000, and if this be applied to the support of more than 800 European and native agents—nearly 120 chief stations, with out-stations fourfold; if fifteen printing establishments are kept in vigorous operation;—if a missionary ship is constantly navigating distant seas;—and if these varied operations are carried on in *every quarter of the globe*; then it requires no argument to prove that the expenditure for home agency, to superintend and direct this complicated and extended moral machinery, *must be much greater than the amount which would be requisite if the sum expended were only £42,000, and the number of missionaries and the diversities of operation reduced one-half.*

Again, if the average income of the Society from home sources be *actually more than £68,000, instead of £42,000, per annum*, the expense of agency for raising this amount *will be unavoidably increased in the same proportion.*—And further, if one-third of this amount should be raised for special objects, or on particular occasions, then the expenses of such agency will rise in an *increased ratio*; inasmuch as to obtain that, which is occasional and peculiar, requires additional means, more information, and greater excitement, than that which is ordinary and regular.

Dr. Reed cannot be ignorant of these common-place principles of calculation; and yet, for the sake of producing misconception, prejudice, and alarm among those who may not discern his fallacy, he has compared certain items of outlay, neither with the entire income nor expenditure of the Society, but with the sum of £42,000,—*an amount little more than half that which has been annually received and expended for the last seven years.*

2. It is affirmed by Dr. Reed, in the passage already quoted, that the home expenses of the Society are £10,000 per annum. Let the truth of this statement be examined.

The first and largest item, included in that amount, is—“For passage of missionaries and their families homeward, and their support in England,—£4,087.”

It is proved to demonstration by the statistics of the East India Company, and the experience of other establishments connected with labour and life in tropical climates, that the average period which our countrymen will be able to endure their debilitating and exhausting influence, will not exceed *ten, or at the very utmost twelve, years.* And it will be readily admitted that *mental and sedentary habits, accompanied by deep sensibilities*, like those of a Christian missionary, will tend, still further, to exhaust physical power, and impair the constitution.

The number of individuals in the service of the London Missionary Society, labouring in these insalubrious countries, (including the wives of missionaries,) exceeds 800, which, upon the principle of calculation just stated, would lead to the conclusion, that about *thirty persons on an average*, would constantly require the renovating influence and bracing air of their

native country. The actual number, however, of these devoted servants of Christ found in their fatherland, seldom exceeds *twelve or fifteen.*

The restoration of health, or the actual preservation of life, are, with rare exceptions, the only inducements of our missionaries to look homeward; and, in every such case, the adoption of the measure depends not on the desire nor the judgment of the sufferer. He must first obtain the certificate of one or more competent medical authorities, that a visit to Europe is not only desirable, but *indispensable*; and this must be sustained by the approval and sanction of the District Committee in connexion with which he labours. From this regulation, the Constituents of the Society will be convinced, that no facilities are afforded for *an easy abandonment* of missionary labour; and it is but justice to our faithful agents, that the Directors should express their conviction, that they have no inclination to yield to such temptations.

Can it be necessary to observe that, in the case of the missionary who has just attained maturity in the knowledge of the language, habits, and manners of a heathen country, *but whose health begins to fail*—that even on the low principle of prudence, it must be a wise economy to restore his strength, and extend his labours, by a *timely visit home*? And is it not all but superfluous to add, that men, who have forsaken all the enjoyments of social life,—who have braved all the dangers of an inhospitable clime,—who, amidst every form of peril, have “*hazarded their lives for the sake of the Lord Jesus*!” are the men who *deserve* from our churches all the sympathy and relief which they may need; whose claims on our justice and benevolence are equally powerful and well founded?

Nor should it be forgotten, that our returned missionaries are our best instructors and real benefactors, in the sacred cause to which we are pledged. It is to *them* we are indebted for all that we know of the real state of the heathen, and the triumphs of the gospel in their redemption; and it is from *them* that we receive that hallowed and salutary influence which proves our richest reward in the prosecution of this blessed service.

But on this topic, the Directors quote the following passages from the Report of the Society for 1842, in preference to any further observations made for the present occasion:

“While regretting even the temporary absence of devoted missionaries from a service in which they are so greatly needed, the Directors cannot too strongly assure the friends of the Society that their brethren never retreat from their much-loved labours until the preservation of life demands it, or unless constrained by the well-founded hope that, with renovated strength, they may return to labour for future years for the glory of Christ and the salvation of the heathen. Nor can the Directors forbear to observe that, in many instances, the suspension of their direct missionary labours, great as the loss must be, has been more than compensated by the value of their exertions at home, and has thus turned out rather to the furtherance of the gospel. These are men who do not eat the bread of idleness, and pass their days among us in self-indulgence and needless relaxation: they are workmen not needing to be ashamed;—abundant in labours, in season and out of season, to the utmost of their power,

yea, and beyond their strength.' And as witnesses for Christ and advocates for the heathen, their services are most cheering and profitable to our churches; and to them, under God, above all other advocates, the cause of missions at home is chiefly indebted for its vitality and strength."

But is this most righteous and necessary expenditure for the restoration of health to our sick and dying brethren labouring in foreign countries, justly classed among home expenses? and can it be so classed for any other end than that of swelling an amount to serve the ungenerous purpose of the writer.

3. Dr. Reed appeals to the Constituents of the Society against the expenditure incurred in the employment of District Agents, which, during the last year, amounted to £855.

Before adopting this measure, the Directors ascertained that, to such agencies, kindred Societies were chiefly indebted for the augmentation of their funds: they also consulted their friends in every part of the country, and not only with their concurrence, but at their earnest and repeated request, the engagements were made with the respected brethren who are now employed in this department.

From the experiment already made, the Directors are convinced of the wisdom of the decision, and the efficiency of the measure; and in this view they are fully sustained by the judgment of the Select Committee convened last May, which was expressed in their Report in the following terms:

"From what was stated as to the experience of other Societies, as well as from their own knowledge and judgment, the Committee believe the appointment of Agents to be a wise measure, which may possibly deserve to be even further extended, if it should realize the expected success. They unanimously passed the following Resolutions:

"That the Committee approves of the appointment recently made of two Agents for the purpose of promoting the more complete organization of England and Scotland in aid of the Society; and it believes, from the experience of other similar societies, that the cost will be abundantly overpaid by the increased contributions brought to the Society's funds."

In confirmation of the views expressed in this Resolution, it may be stated, that to the employment of an extended district agency, involving an expenditure of nearly £3,000 per annum, the Church Missionary Society is principally indebted for the increase of its income from about £70,000, to upwards of £100,000 per annum. Our friends, also, of the Baptist Missionary Society, with a home income not exceeding one-third of that of our own institution, has, at the present time, four District or Travelling Agents wholly given to this service, and sustained at an expense probably exceeding that incurred by ourselves.

Will the Constituents then be scared by Dr. Reed's array of figures, and ask the Directors to abandon an experiment only now commenced;—an experiment which has proved so highly advantageous to kindred societies, and promises to be equally successful to our own?

4. The charge incurred last year for travelling expenses by ministers and missionaries in the service of the Society, amounted to £1,323. This is made by Dr. Reed another subject of complaint and accusation.

But for this outlay, the Auxiliaries and Associations throughout the country are chiefly responsible. Dr. R., therefore, appeals to the Constituents of the Society against themselves. By them, ministers and missionaries are invited to their annual meetings, and they defray the moderate amount of their travelling charges. By them, deputations are required for District and County Visitations, and this unavoidably involves expense.

But such occasional or periodical labours are, in the judgment of the Directors indispensable, for maintaining and extending a missionary spirit, especially throughout the rural and commercial districts; and they believe that the charges so incurred, secure, in general, a large return.

Why then was an item of expenditure, chiefly determined by the Constituents and incurred for the interests of the Society, made the ground of charge against the Directors; unless for the purpose of making out a case, and misleading the unwary?

5. Another branch of outlay, that has incurred the animadversions of Dr. Reed, is that of publications; which, after deducting the produce of those sold, amounted last year to the very moderate amount of £817.* Now, a sum fully equal to this is actually required for printing the Annual Report and its Abstract, the Quarterly Sketches of the Society, with books, and other means to facilitate the benevolent and generous efforts of collectors. To all the former class of publications, the subscribers and members of the society are entitled, nor would they wisely relinquish their claim; and it must be evident, that, without the latter, the valuable labours of its active friends, employed in augmenting its funds, could never be carried forward. The vital interests of the Society are indeed essentially promoted by its publications, and the Directors have received the most distinct intimations from their friends throughout the country, that this branch of expense ought to be enlarged, rather than curtailed.

With what propriety or truth, then, the Directors again ask, does Dr. Reed charge them with extravagant expenditure in a department, in which they have no discretionary power, but simply carry out the laws of the society, and in which their operations fall far below the judgment and wishes of their Constituents?

6. Dr. Reed further complains that the salaries of officers, clerks, and servants, for conducting the entire business of the Society, is £1,700.

By the lamented retirement of the Rev. John Arundel, the amount of expenditure in the home-office has been reduced.

The expense of the foreign department, as stated in the former Reply of the Directors to Dr. R., is less at the present time than it was

* The actual amount of Publications issued yearly by the Society, and which, after deducting the amount of those sold, leaves it chargeable with a sum of £817 "only," includes,

Juvenile Magazines, 1,744,480.

Missionary Magazine, 131,000.

Quarterly Sketches, upwards of 200,000.

Annual Report, 8,000.

Review of the Society's operations for the first half Century, 24,000.

Appeals and Circulars, 20,000.

Missionary Tracts, 67,000.

Treasurers' and Collectors' Books, Collecting Cards, &c., 50,000.

twenty years since, when the amount of business was not more than one-half, and when the chief Secretary received only a compensation for expenses incurred.

The other items, included in Dr. Reed's animadversions, comprehend education, &c., of Missionary students, £115; an annuity of £130 to a faithful servant of the society, now on the verge of fourscore, who, for more than forty years, efficiently discharged the duties of his office; Missionary Boxes for the use of collectors, £150; home and foreign postages and carriage of parcels and goods, shipping expenses, &c., above £400; stationery, £88; expenses of annual meetings, £153; rates, taxes, repairs, and furniture of Mission-house, nearly £100; with a variety of minor miscellaneous charges absolutely necessary and unavoidable in conducting the business of an institution of the extent and magnitude of the London Missionary Society. The necessity of such incidental expenses, no man better understands than Dr. R.: he is under the influence neither of ignorance nor misconception, although his statements may bewilder and confound the minds of his uninformed or credulous readers.

It has then been clearly shown that more than £4,000 was expended last year for the relief of afflicted and disabled missionaries,—that this sum is most unfairly classed with home expenses,—that it was demanded by painful events over which no human control could be exercised.

It has been proved that more than £2,000, including publications and deputations, is spent by the Constituents, and exclusively for the advantage of Auxiliaries; and that, in this appropriation the Directors have scarcely a vestige of discretionary power, even did they unwisely wish to interfere.

It has been stated that nearly £1,000 per annum, spent on the experiment of a district agency, has been thus applied at the earnest instance of the Society's best friends throughout the country, and with the prospect of an ample return.

For the remaining part of the amount, termed by Dr. Reed "*home expenses*," are the Directors responsible; but over that part only does their discretionary power extend.

This residue does not amount to four per cent. either on the income or the expenditure of the Society; and it must be evident to every "man of business," that, both in the collecting of the former and the appropriation of the latter, expense must be incurred.

With the unreserved and unsophisticated statement now given, the Directors appeal, with equal respect and confidence, to their Constituents, and ask, "after the manner" of their censor, *Will you condemn, can you disapprove, the expenditure that may be demanded for prolonging the matured labours,—for restoring the worn-out strength,—for preserving the precious lives of our missionaries?*

Would you wish that, in the hour of their suffering and danger, *we should stretch out the hand of help reluctantly; and, with a grudging mind, administer relief to men who have relinquished the endearments and advantages of home,—who have toiled for ten or twenty years in insalubrious climates, amidst dangers and privations,—who have exhausted their health, and hazarded their lives, for the sake of the Lord Jesus, and the salvation of the heathen?*

Can you doubt that, of all men, your mission-

aries, when disabled and dying, have the first and strongest claim, not merely on your sympathy, but on your justice?

Will you, in the temper of an ill-judged and injurious parsimony, *refuse them the expenses of conveyance, and forego the hallowed pleasure and benefit which they bring, when, with renovated strength, they appear in your midst, and rehearse to listening multitudes the deeds that God has wrought by them among the Gentiles?*

Are you willing also to relinquish the unremunerated services of Christian ministers who, at your own invitation, and at an expense of time and labour to themselves, have heretofore appeared in your annual assemblies as the powerful and successful advocates of the missionary cause?

Will you censure, or allow to be censured, the expenditure of £880 in fulfilling the law of the Society, by the circulation of its Annual Report and periodical papers; and by the diffusion, in every practicable form, of intelligence essential to the preservation and extension of a missionary spirit?

Will you complain that an amount expended for an effective home agency is excessive, which little exceeds two per cent. on the annual outlay of the institution, and which is less in proportion than the expenditure of any kindred Society in our country?

Will you encourage the inflammatory misstatements, or entertain the exploded accusations, of an individual, made against associated brethren, whose diligence in your service bears honourable contrast to his inefficiency, and whose Christian integrity is no less clear and no less pure than that of their assailant?

Will you tolerate the egregious inconsistency of an accuser who has been a consenting party to the very offences he now affects to discover and condemn, and who has never in his place, as a member of your Direction, uttered, on this case, a single censure or complaint?

Will you give ear to the allegations of an opponent who, having been silenced or confounded on a first charge, and refuted on another, assumes the new-born zeal of a financial reformer, and appeals to the passions and the prejudices of the unthinking, the selfish, and the disaffected?

Will you afford countenance to the vain confidence of a solitary complainant against the decision of your own representatives, to whose faithful scrutiny every item of the expenditure he condemns has been subjected, and whose unanimous judgment of approval has been so lately pronounced?

These appeals may seem to imply a doubt of your sense of honour and consistency, justice and benevolence; but such a suspicion the Directors and officers of your Society utterly disclaim; and, assured of your unshaken confidence and affection, they will continue, through evil report and through good report, to administer with fidelity your Christian bounty, and to join with you in earnest prayer that God may pardon the infirmities of his sinful servants—make even the present painful controversy turn out rather to the furtherance of the gospel—and increasingly honour the labours of our beloved Society, in hastening onward the glory of the latter day—

THE REDEMPTION OF THE WORLD!

Such, then, is the end of a controversy which ought never to have had a begin-

ning; but which has ended in a way that cannot fail to impart a wise lesson and a salutary warning to the next man who shall take a fancy to the censorship of this or any other Public Institution. Such will now see that the Christian public may not safely be expected to take assertion for proof, nor the repetition of charges as the accumulation of evidence. It has been most cheering to the friends of truth and fair dealing to see with what promptitude, cordiality, and decision all the great Auxiliaries of the nation have united to pronounce a verdict in favour of the accused,—that is, of the Society and its officers, while, so far as we have ascertained or heard, not even a single church has so much as uttered one syllable in behalf of their accuser!—Small but meet return for so prolonged and laborious an exercise of functions accusatory and visitatorial!

EXAMPLE OF RIGHT THINKING, TO THE FRIENDS OF MISSIONS.

ONE of the earliest and truest friends of heathen evangelization, the late Legh Richmond, has thus expressed himself:

Consider the state of the world, its empires, nations, kindreds, and tribes. When a map of the world is presented to the eye, with what a variety of affections is it viewed, according to the character and pursuits of the inspector!

The mere statesman diligently examines the magnitude, position, and boundaries of other countries, with a sole reference to the political aggrandizement of his own. Wars, conquests, treaties, alliances, and a multitude of considerations connected with ambition, power, and national honour, dictate and accompany all his speculations on the map. And then he has done with it, and lays it down.

The merchant takes up the map, and eagerly traverses the delineation of seas, continents, and islands, with anxious inquiry as to the pecuniary profit and loss of trade and merchandise. His thoughts are absorbed in considering how much may be gained by his speculations to some distant island or foreign shore. He meditates on the track of his vessel upon the ocean, marks its course upon the hazardous waves, and is full of agitation with respect to its fate. There is his golden treasure, and his heart is there also. As he views the map, he conjectures, hopes, fears, and, with much solicitude, contemplates his future gains, or dreads impending losses. The map is again laid down, and he has done with it.

The curious traveller takes up the map of the world, and is occupied with the remembrance or anticipation of the various customs, manners, dresses, languages, buildings, and ceremonies, with a long list of wonders and amusements that have engaged his attention. In such a way his imagination travels over the whole globe; and then this man's contemplations on the map are likewise concluded.

The natural philosopher investigates the va-

rious productions of this diversified globe with another object. Theories of the earth's formation, the animal, vegetable, and mineral kingdoms, the origin of volcanoes, the cause of earthquakes, the variation of the magnetic needle, all afford him endless subjects of examination. Every continent, sea, climate, and zone, which the map presents to his eye, furnishes him with matter for inquisitive speculation; and then he has done with it also.

But when the Christian beholds the world's map he has a subject of investigation far beyond them all. What they have overlooked and disregarded is everything to him. His great inquiry is, "Show me the visible kingdom of Christ: name the countries where Christ is known and worshipped. Oh! when shall the kingdoms of this world become the kingdoms of our Lord and of his Christ? When shall the heathen fear the name of the Lord?"

The subject of missionary geography is one of the noblest that can occupy the human mind. Popular lectures upon it might be advantageously established by all the Sunday-school Unions of the country. This geography is a prime element in the movements of Providence; for whatever God does among men is with special reference to the kingdom of Christ—and surely the children of God cannot but imitate their heavenly Father!

A HINT ON EXTRAVAGANCE, TO MISSIONARY ADVOCATES.

EXAGGERATION never, in the end, promotes the interests of truth; and many of the most captivating statements, on examination, turn out to be really the most absurd. An instance of this is supplied by a most able and clear-headed man, Dr. Spring, of New York, which runs thus:

The United States has one minister of the gospel for every fourteen hundred souls, England has one for every six hundred, Scotland has one for every twelve hundred, and the poor heathen have one to a million and a half! I am not for emptying Christendom of its ministers, but I am for distributing this immense disparity of her supplies. What should give a few favoured lands a pre-eminence in this respect so much above all others? Must we despair of devising some method by which the conflicting interests of sects and denominations may be so adjusted that this evil may at least be in some measure removed, and the number of missionaries to the heathen augmented a hundred fold? England, if all her ministers are true men, has at this moment *five or six thousand* to spare for the heathen. The United States could spare *fifteen hundred*, and Scotland a *thousand*. *Ten thousand* ministers might, during the present year, be drawn off from Christendom and given to the heathen. What a donation to a dying world! What a present to its redeeming God and King! Oh, that the day would dawn when all who love the Lord Jesus shall be of the same

mind and judgment—when party animosities and sectional jealousies shall die away—when apprehension and distrust at home shall no longer diminish the number of labourers abroad—and when churches of every name shall consecrate their best services and their first men to the great end of converting the world!

As a piece of pious declamation this is well enough, and if spoken amidst an unreflecting and excited multitude, it could not fail to produce a powerful impression; but such impression would be the result not of truth, but of error. The idea contained in the passage is not simply an illusion; it is an error, or the sum of a cluster of errors. The assumptions are wholly false, and the suggestion utterly absurd. Such things are bad when merely spoken; when written, worse.

PROGRESS OF THE CHRISTIAN MUTUAL PROVIDENT SOCIETY.

SIR,—I have been requested by my friend, Mr. Charles Burls, jun., Secretary to the Christian Mutual Provident Society, to present you with a short Report of the progress I have been enabled to make in the organization of an efficient staff of medical officers, in various districts of London and the suburbs, for carrying out the medical department of the Society. I the more cheerfully comply with that request, as the interviews I have had with my professional brethren have not only been extensive, but most satisfactory in every point of view, and calculated, I cannot doubt, to aid materially in furthering the success of our undertaking.

Among other parts of my official duty, one is "to propose for appointment to the Directors qualified practitioners in London willing to undertake the usual medical duties according to Rule 19, &c." I have therefore been in communication with upwards of *seventy* medical gentlemen, many of whom are of high standing in the profession; and not one, I believe, uneligible to hold the appointment of medical referee to the Society. It gives me great pleasure to state, that out of that number a large proportion have evinced their cordial approval of its objects by resolving forthwith to aid in establishing branches in their respective localities—and by all means in their power to extend its operations. When we consider the intimate relationship existing between medical men and all classes of the community, and the deserved confidence usually reposed in their advice, I think it will appear, that

their co-operation in this good work must be exceedingly desirable. Will you permit me then, Sir, through the columns of your invaluable journal, to call upon my fellow-practitioners, who are members of churches and chapels, at once "to come over and help us," and lend a hand in ramifying this great institution; for great it must be, if its progress in time to come shall be proportionate to the last few weeks. It is not my intention to enter into the merits of Provident Societies; I may well leave that in your hands, and with others better qualified to illustrate their principles, and enforce their paramount importance, but shall confine myself entirely to my own department. I will only add at present, that the Directors will always give medical gentlemen the preference who are in connection with congregations of professing Christians; to such I especially address this letter, and again invite them to communicate with me without delay, in order that their prior claim may be recognized, and their names inserted in the Society's prospectus.

I am, dear Sir,
Yours faithfully,

JOHN MAC LEAN, M.D.

29, *Upper Montague-st., Montague-sq.,*
8th April, 1847.

FINANCIAL ECONOMY OF CHURCHES.

SIR,—Communications have appeared from time to time in the pages of your excellent periodical, on the subject of an improved financial arrangement for the support of religion in Congregational churches. I venture to request attention to a plan which has been tried in the church with which I am connected, with the most satisfactory results.

About two years ago, a few friends here, convinced that the financial law of the churches of Christ is given in 1 Cor. xvi. 2, adopted measures for directing the attention of their brethren in the church and congregation to the subject. The result was that, after meetings for prayer, conversation, and free discussion, it was resolved, at the close of the year 1845, to carry out the principle expressed in that passage. Accordingly, in January, 1846, public collections in the chapel were given up; the members of the church, and most of the seat-holders, began to contribute each Lord's day as God had prospered them; a box was placed in each pew, to receive their contributions—the deacons going from pew

to pew, and taking out the contents of the boxes after the close of public worship.

This plan has been continued to the present time; and the church has been enabled, besides meeting the pastor's salary, chapel keeper's salary, incidental expenses, &c., to pay the interest of a debt of nine hundred pounds; also the sum of thirty pounds per annum, as subscription for five £120 shares in a Building Society, with a view to the liquidation of the debt. In addition to these sums contributions have been sent to the London Missionary Society, the Sailor's Society, and the County Union; besides local and congregational aid for the poor. The sabbath schools are supported by the proceeds of an annual tea-party. The whole has been done by a church of about sixty members, and a congregation averaging in attendance about one hundred and fifty persons.

The advantages of the present system over the one previously adopted are many, and important. As for example, 1. A larger amount of money, *by nearly one-third* is raised, and raised without difficulty. 2. The debt which has long pressed upon the people, and crippled their exertions, is in course of liquidation. 3. The pecuniary liabilities of the church are met more punctually. 4. The heavy expense of securing the services of ministers from a distance, in aid of the various institutions of the church; and of advertizing and placarding religious services are saved. 5. The anxiety arising out of a state of dependence on periodical excitement, instead of relying on the steady operation of Christian principle is done away. 6. The objectionable practice of periodically forcing religion on public notice, as a suppliant for public alms, is abolished. 7. The ministers of Christ appear before the church and the world in their proper character, as the messengers of Divine mercy to men.

If you consider the above particulars adapted to be useful to the churches generally, and especially to those churches which find it difficult to support their pastors in comfort, and to meet their pecuniary liabilities, perhaps you will be so good as to give them a place in your valuable Magazine.

I am, dear Sir,

Yours sincerely,

A STAFFORDSHIRE PASTOR.

HOME MISSIONARY SOCIETY.

THE time is now come for a word of remembrance in behalf of the *Home Missionary Society*, as the Annual Meeting draws nigh. Those who know most of this Institution love it most, and consequently do most for it. The Home Missionaries are one of the most laborious and deserving bodies of men anywhere to be found. They deserve special honour, and all possible encouragement. We shall set before our readers an example or two of the proceedings of these apostolic labours. The first is that of Mr. Ferguson, Home Missionary at Bicester, Oxfordshire, who has nobly forced his way through a multitude of difficulties, and made good his position in spite of all adversaries. The annexed is his plan:

Bicester. Population, 3000. *Lay Preachers*, S. Rolls, J. Elstone, Thomas Baker.

Tract Distributors, E. Ferguson, E. Smith, E. Prior, S. Scrivener, O. Smith, E. Smith, J. Rolls, F. Parrott, P. Tooley, E. Tooley.

Launton. Population, 619. *J. Fenemore*, W. Shirley, Thomas Evans, H. Savins.

Scripture Readers and Tract Distributors.

Ambrosden . . .	Population, 180.	T. Freeman.
Merton . . .	"	281. J. Freeman.
Wendlebury and Little Chesterton	"	300. J. Elstone.
Great Chesterton	"	300. G. Stevens.
Middleton	"	309. P. Parrott.
Bucknell	"	288. T. Young.
Stratton Audley	"	327. E. Mansell.

In connection with the Independent church and congregations in Bicester and Launton, there are three sabbath-schools, one day-school, two free evening schools, two Bible-classes, a Dorcas Society, a Bible Association, a Missionary Society, and a Theological Class at Launton, to assist poor young men in their efforts to become better acquainted with the Oracles of God and their own language.

About ninety blankets and sheets are lent during the winter half-year, by Mr. and Mrs. Ferguson, to the most destitute and deserving poor of the different denominations in Bicester and its neighbourhood; boxes of linen are also kept by them, and lent for one month to poor women during their confinement; and the most needy of the children in their day-school are clothed.

In addition to sabbath-schools, day and evening-schools, and other occasional meetings, there are sixteen religious services held every week by the Dissenters of Bicester and Launton.

Meetings of the Lay Preachers, Scripture Readers, and Tract Distributors, are held at Bicester on Good Friday, July 27th, and December 21st; and at Launton on June 9th and December 15th.

All wish to be happy, but very few succeed. A happy man is, therefore, a rare sight; but we can tell our readers

where to find one. But we must first tell them something about the place he lives in. Speaking of it he says,

Before October, 1837, it was indeed a neglected portion of our land; up to which date no Bible, Tract, or Missionary Association had ever, so far as is known, been organized here. The nearest resident Dissenting minister is *ten miles* from us. Since then the Giver of all good has graciously afforded many delightful manifestations of his blessing. *Three new chapels have been added, costing about £1,100, and are all free from debt.* Last year our British schools here (costing £325) were opened.* By the 15th of November we shall open another very neat chapel in Lapford; the whole expense (about £500) will be paid by the little church there, no collection being made at the opening. We have *four* little churches, with 124 members, many of whom are actively and usefully engaged in doing good. *Six* sabbath-schools are in operation, with 380 children and 35 teachers. *Three* day-schools, with 130 pupils, are at work. The missionary and his esteemed local brethren labour in 19 places, (in 14 parishes) some of them being 17 miles apart. We conduct 94 services in each month. Since 1838 we have sold of Bibles, Testaments, hymn-books, periodicals, and religious works, to the amount of £456. God has blessed our efforts to do good in East Morchard, and for the attentive and grateful hearers there we earnestly wish to provide a little sanctuary. *Four* of our worthy friends in the locality offer £5 each, but the building, consulting rigid economy, cannot cost less than £130; and so utterly are we opposed to chapel debts, that we shall not commence until we have raised £80 of the money.

Our happy man, anxious to increase his happiness, has been striving to do a little more good, which has created a necessity for a little more money. On this subject he wrote us, a few months back, the following letter:

When I formerly went out "begging" for the

* One of our worthy deacons has placed £500 in the funds, that its interest may help the school.

first chapel we erected here, I got so disgusted with that mode of trying to raise money, that I vowed never to follow a similar course. *I have kept my word*; but since then built three neat village chapels, and good British schools, not *one-twentieth* of their cost being raised out of my sphere of labour, and that small amount by circular. I have now posted (for more than three weeks) 110 of this Appeal, and have only received seven replies, with very trifling help. Did I go to you and tell all or *half* of the facts that come before me, as to the necessity for this chapel, you would give my case a strong recommendation. I venture therefore to ask, as no personal application will be made, that you will read my Appeal, printed and written, to your large army of a church at its next meeting; and as I have presented a similar request to twenty-five churches, where either minister or people know me, if each one only remits a *very little*, my heart will be cheered, my wishes realized, and the dear destitute villagers have a chapel. So crowded are the three rooms where we now assemble, that we have put forty or more persons in the room overhead, and then ripped up a plank from the floor, that the preacher below may be heard by those above. We are toiling where the ungodly parsons have murdered thousands of souls, and all my local brethren circulate both WITNESS and CHRISTIAN PENNY *extensively*, where nothing of the sort *ever reached before*. We have many, many proofs of God's smiling on our labours, and this Appeal merely runs over matters that would, if told more of, delight all Christian hearts. I preached last night in a *little* village, and had seventy-five hearers, many coming four miles, through horrible roads. Of all the chapels and rooms, nineteen in number, not one but is encouraging.

Do our readers ask, Who is this happy man? It is no other than William O'Neill, Home Missionary, Witheridge, Devon, a man for whom we cherish a high degree of regard. Who among our thousands of opulent readers will come to his aid? Let him have at once a hundred pounds, and so let an end be made of the matter.

Church Affairs.

METHODISM.

On the receipt of the second part of Mr. VEVERS' defence, it was found to contain no less than some two or three and twenty quarto pages, closely written, much of it irrelevant, and a portion objectionable on higher grounds. The insertion of such a quantity of such matter being out of the question, it was remitted with an intimation that, being unreasonably and unnecessarily long, it must be reduced to half its dimensions, and divested of its flings against the CHRISTIAN WITNESS

and its personalities towards the Editor, to which no rational man could expect him to give circulation. To this Mr. VEVERS replied, that he would "neither *abridge* nor *expunge* any portion of it," and that it should "appear through some other channel," and that he would "leave the religious public to judge between us," to which we cordially add, So be it.

We are thus left to pursue our course alone, or with such assistants and associates as we may deem it proper to admit; and to prevent needless trouble to our-

selves or others, we beg, once for all, to signify, unalterably, that our course will not be a controversial one. We shall proceed as we began, with the discussion of great principles, and their application to special cases, together with their consequences, since in this way alone can the matter arrive at a practical issue, as we have no design to beat the air. We have to do directly with things, and things only—not with persons, unless as the types of things. But let not the advocates of Methodist despotism complain of their exclusion from our pages. In this we do them no wrong. We admitted their champion, and with his retirement the matter is at an end. That admission was bounty, not debt. Were the door to fly open to every well-meaning, but weak or foolish man whose zeal impells him to knock, the house might soon be filled, to the suffocation of the lawful occupants; although it is but just to say, the zeal of the despotic defenders among the people is not very ardent. The whole of the letters we have received amount to only five or six, and of all the character was such, that to have published them had been an act as cruel to the honest writers as offensive to our general readers. We have also had but five or six in defence from travelling preachers—two of them intelligent and dignified, the rest of an opposite character. Again we say, let not the course here intimated be viewed as a hardship. The devotees of Methodist despotism have abundant means of self-defence against what they improperly consider an “attack,” in their own Periodicals, which they have used with no sparing hand, and in a spirit not remarkable for scrupulosity. Had they possessed no channel of their own, they should certainly have had a fair and just share of ours; or had they wholly abstained in their own, and solicited admission for replies in ours, that both classes of views might go in the same channel, and be confined to it, such solicitation, too, should have been cordially met. But these things are not so; nor is this all. The whole of the despotic organs are closed against a single line from the friends and advocates of freedom! For them, then, to monopolize their own territory, and expect to drive a free commerce in their neighbour's, is not quite reasonable.

Before taking final leave of this class of points, we must further observe on the use that is being made of our pacific remark, that we “deprecate controversy

on this subject, and prefer statement to disputation.” Parties, we find, make much of this; they affect a sort of triumph, and labour to make their readers believe that we feel we have either no case, or are deficient in the courage required to meet our opponents—the upholders of despotism. As to case, we leave that point with our readers; and as to courage we make no boast; but we beg leave to say, that we have hitherto seen among our opponents nothing to excite any very great apprehension; and that so lightly do we set by the specimens given, with respect to either skill or power, that we might hesitate to assign the praise of superior prowess to the hand that should annihilate them all at a blow. Catching at the phrases of a generous opponent always indicates either a weak cause or a weak advocate.

We shall, in our next, proceed to higher matters; but that the space which we had this month intended to accord to the Conference advocate may not be lost to the general cause, we shall examine a few more witnesses; and our first is one of a most candid and manly character, whose testimony other communities besides the Wesleyan may ponder with advantage:

SIR,—As a Wesleyan Methodist, ardently attached to the *system and discipline* when properly carried out, I feel thankful to you for a fearless exposure of some things existing among us, not only contrary to the spirit of true religion, but in opposition to our own acknowledged rules and regulations. I by no means agree in all points touched upon by you and your correspondents, J. S. and Aleph. Yet there is so much which I do agree with in common, and so much which I believe to be of the first importance, which is vitally affecting our prosperity and usefulness, and which in my humble opinion is the cause of our present humiliating position, as compared with what it was in the earlier days of Methodism, that I am constrained to bear my testimony against the continuance of the evils. Let me be understood, I have no fault to find with our system generally, I speak of course as a Wesleyan Methodist, when I say I believe it to be the best of any in existence. What I complain of is the notorious *laxity of discipline* lately crept in among us. The unholy influence of wealth,—the strenuous efforts of some of the ministers to exercise almost despotic power. Truth and justice requires me to say, that men of wealth are frequently got into office, principally because they are rich men; such are also frequently retained as members of our Societies, under circumstances in which poorer men would be expelled. I have known many instances, of persons of this character being retained upon our class-books for months, and even years, without attending class, when a poorer man has lost his membership for a few nights' ab-

sence. I do not complain of the latter case,—it is according to our rule, but I do protest against the former as being at once a violation of our discipline and an unscriptural respect of persons. But this is not all, our ministers very generally, show a preference for the influential and “respectable” in their choice of acquaintances and those with whom they associate. It is not necessary by any means, for persons to be either members of our Society, or of good report among men generally, in order to have the acquaintance,—*the principal acquaintance*, and visits of our ministers. It is sufficient that they have a higher rank in society. I have even known ministers absent from their appointments when they have been at worldly parties.

Our rules require that none should be admitted to the sacrament of the Lord's Supper, but members of our classes, or such as have special permission from the minister. That means such as are anxiously seeking salvation. But it is notorious that almost any, nay any person, may mix with us at the communion-service. I defy contradiction on this subject, from any man speaking the truth. Nearly the same may be said of our class-meetings. Our rule requires, that a candidate for membership should meet at least two months on trial, and if not then in a state of “peace with God” should at least manifest every possible evidence of his sincere desire for salvation, before he can be admitted as a member of any class. But what is the almost universal practice?—why, that any person against whom no one thinks proper to bring any charge of gross immorality, may, by presenting himself at one of our class-meetings, and professing some anxiety about his soul, have his name written down after meeting once or twice, and on the first visitation of the minister, in all probability, without any further inquiry, will receive a ticket of membership. I firmly believe that with many of our ministers class-meetings are fast falling into neglect, if not silent contempt. This is not to be wondered at, numbers of more wealthy members of our congregations are *regularly admitted to the sacrament* who do not meet in class;—some because so many poor people are in the classes, others who declare openly against class-meetings. Thus our *peculiar* discipline is destroyed, and you will very seldom now a-days, nay, I think never, *hear a class-meeting recommended from the pulpit by any popular preacher*, though some years ago this was the constant practice.

The expulsion of members also for known violation of our rules, very rarely takes place, more especially, if the member happens to move in a respectable sphere of life.

Our rule with regard to members marrying with the unconverted is clear and explicit; they are to be expelled. Ministers are also directed frequently to declare this from the pulpit, and exhort the members to beware of this sin. As a member and office-bearer in the Society, in different parts of the kingdom, for ten years, I never knew an instance of regular expulsion for this crime, though it is a rule constantly violated. I do not say none ever were expelled for it, but such a case never came to my knowledge, nor did I ever hear above one or two ministers at the most, preach against the practice. The same may be said of bankruptcies,—our rule here is, that the superintendent should examine into the cause of the bank-

ruptcy, and if there has been any unfair dealing, the bankrupt is to be expelled immediately. I believe this rule is occasionally observed with regard to the more humble and less influential members, but seldom, if ever, in the cases of influential members. We are forbid by rule, expressly to wear gold or other ornaments, or a costly dress,—this rule is flagrantly violated,—ministers and their families notoriously setting us the example.

I think I need go no further, or I know not how much more I could say. I wish to be clearly understood,—I am a Methodist in heart, that is, I do not long for any system of government similar to Congregationalism or Primitive Methodism,—or in short, anything but Wesleyan Methodism fairly carried out, as it was in former years. I do not for a moment suppose that none of the evils pointed out, do not exist in other churches,—I have to lament that many of them do. But I have nothing to do with other churches now,—it is my own more especially that I mourn over. It is because I love Methodism,—because I love her ordinances, her members,—especially I love her ministers,—it is because I am determined to stand by her system and doctrines, that I wish to see the evils put away. I therefore rejoice, that you have undertaken a work which could not be expected from any of our own publications, they being peculiarly under the conduct of those who must in such a case deeply criminate themselves. I say such a work is a good, a holy work, and I trust you will not be *laughed* out of it by the Rev. Mr. Vevers, nor frowned down by the cry of a breach of Christian charity, or of the Evangelical Alliance.

I have said before, I do not consent to many things advanced by your correspondents. I do not believe that great numbers slip out of our Societies because of our peculiar discipline and government,—nor do we ever apply the term backslider, to those who may leave us on these grounds. The great numbers who leave us, are those who never ought to have been admitted, or who ought to have been expelled before they left us. But it may be said, I have brought a serious charge,—the charge of despotism, against some of our ministers—let one instance be sufficient to prove this, with which I shall end this communication. At the time of the split of the Association from us in Liverpool, a public meeting of the parties concerned was held. Many leaders, local preachers, other office-bearers and members, went to the meeting. The then superintendent, employed some one to take down their names,—and without any other crime, examination, or trial, every man who attended the meeting,—a whole host was, by the superintendent himself, thrust out of the Society contrary to all Methodist rule or laws. The Conference confirmed this proceeding, and the chapel itself, with which these men were connected, was torn up by the roots, and no longer remains among the temples of God! I feel much disposed to put my name to this communication,—however, it will be obvious to any man reading this controversy, that there are *prudential reasons* against this. By so doing I should gain nothing but the suspicion of many whom I love, that I am an enemy to Methodism, and lose the confidence and esteem of some, whose friendship is dear to me. I should also have to answer a host of

antagonists, which I have neither time nor inclination for. But I fear the face of no man, nor any body of men, in the discharge of what I conceive to be my duty; and should such circumstances arise, as appear to me to demand it, I shall, at all risks and hazards, publish my name and address. On the other hand, the Rev. Mr. Vevers, by publishing his name has nothing to lose, but everything to gain, especially Conference preferment,—this his letter to you is sure to gain for him. A LEADER.

Liverpool, March 17, 1847.

Our next communication presents a strong case of hardship, which illustrates the peculiar workings of the despotism in a given direction :

Sir,—The observations on Wesleyan Methodism in the January Number of the CHRISTIAN WITNESS are the commencement of effects, which will expose the despotism and injustice of some of the executive proceedings of its various Connexional assemblies, called meetings of the Classes and Leaders, Quarterly and Trustee Meetings, District and Chapel Fund, Committee Meetings, &c., to the meeting of the Annual Conference, whose all-controlling influence actuates the whole. Persons composing these meetings profess to enjoy, or to be seeking to enjoy, and to propagate the blessings of gospel grace and salvation; to do unto others as they would that others do to them, as Jesus Christ taught; to render to all men their dues, and to owe no man anything, as Paul enjoined: there all the principles of moral right and gospel honesty concentrate. These things, Wesleyan Methodism professes and holds forth to the world. Therefore, if this Methodism is, what it pretends to be, then I say with that respect due to Mr. Vevers, and his brethren, if any of their much-applauded Connexional rules tend to infringe the principles inculcated by Christ and his Apostles, by any Connexional sophistry, by any evasive and vexatious proceedings, the sooner they are abrogated the better; for while such rules are retained and enforced, Mr. Vevers and his brethren more grossly malign themselves, than it is possible for them to be, by all the facts which J. S. or Aleph has so faithfully stated. The appropriateness of my remarks will be seen by a brief statement of my own case.

Some years ago I lent the trustees of one of their chapels a sum of money, on promissory note bearing interest; the chapel became what is called embarrassed, that the trustees could not answer pecuniary claims, so that I could not obtain either principal or interest during that embarrassment. But, in consequence of hopes being held out of seeing better days, and Connexional assistance from the Chapel Fund Committee, and the Conference which was looked for, I was given to understand all would be right at length; and being recommended to wait patiently till the money could be obtained, trusted to the honour and honesty, integrity and goodness of the Connexion; and was thus led on until my claim was barred by the Statute of Limitation. I have frequently written to respective parties concerning the business, and received answers which were calculated to raise expectation, and to defer hope, by soothing and silencing expressions which have wofully deceived me. have repeatedly addressed their Confer-

ence on the subject, and received answers in their behalf, signed by Presidents and Secretaries famed and popular, and never has the justice of my claims been denied by them. Thus has the affair gone on for years.

I addressed a letter to the President of their Conference, held at Leeds, 1845. Mr. Vevers, being in Derby, was authorized to wait upon me to see if I had the note, and to take a copy of it, which he did. Their Corresponding Secretary wrote me, saying my case was referred to the District Meeting. Mr. Vevers removing from Derby after the close of that Conference, and Mr. Bedford, his late colleague, remaining another year, waited upon me to obtain my documents containing the various correspondence on the subject, to make out the case for investigation in the proper quarters; and going the year round, after the close of their last Conference, 1846, Mr. Bedford called on me and returned my papers without stating any result; and in answer to something I asked him, said, "were I you, I would push it;" shook me by the hand and departed; and thus the matter remains.

Any person who understands the Connexional Rules of Wesleyan Methodism may easily perceive the reciprocal relations and respective duties of Trustees of Chapels, Chapel Fund Committees, and the members of Conference, which should not only bind them together, but ought to promote mutual responsibility and honest performance; that the strong should support the weak, and thus enable each other to fulfil their respective trusts, and to perform their Christian duties with clean hands and honest hearts; and not to allow a Common-law limitation, nor any other informality to bar a righteous claim. A Connexion like the Wesleyan Methodists ought to maintain higher ground, than to allow the least suspicion to sully their holy and honest reputation, much less to suffer a greatly-reduced individual in the decline of life to continue the helpless victim of their Connexional fraud; a preacher, who wrote me respecting this affair, said, "every one who understands the business, I believe, considers you an injured man." The principal subterfuge of the Chapel Fund Committee, is, "we can only help Trustees, and not money-lenders." What constitutes the embarrassments of chapels, but money lent and borrowed? What means, helping the Trustees, but assisting them with money to discharge honestly those debts which have been contracted, in behalf of those chapels, the occupancy of which is the Conference preachers' right to preach, to collect their thousands annually, and for other Connexional purposes? Were not some tens of thousands of pounds, from the Centenary Fund appropriated to the relief of distressed chapels, to enable Trustees to repay money-lenders, so-called? Why then should I be malevolently thrown in the back-ground by an artful policy, which, while it continues, and is allowed to be acted upon by members of Conference and their would-be thought respectable partizans, implicates them in the sin of a seeming wish to do right, while the intention is to do wrong.

Whenever money is lent for Connexional purposes, it is a Connexional duty to repay, and not to allow individuals to suffer personal loss, whether they stand in the place of claimants or sureties. Neither ought the death or insolvency of sureties, whose names are attached to any

responsible document in behalf of any public establishment for public uses, to become a bar against honest payment. If such unfaithfulness in public institutions prevailed, whether civil or religious, their foundations would soon be destroyed. Among the Methodist Society Rules, is one to this effect, "Not to go in debt without a possibility of paying." Again, How this agrees with their Connexional conduct towards my case, I leave others to judge and decide, where crimination ought to rest, to which Mr. Vevers is so alive, in his and his brethren's behalf. I heartily wish him, kind soul, to make a communication in vindication of Methodism, that the "antidote may be co-extensive with the crimination," and prove a healing balm to me, as he knows my just claim has not yet been answered, notwithstanding all that he has written in behalf of himself and his clerical brethren, and also the testimony he has borne in favour of the piety, faithfulness, and respectability of their coadjutors.

I hope, Sir, you will never be deaf to the cries of oppression and fraud, nor close your eyes upon an evil when presented for your inspection and censure; but will use your powerful influence to redress grievance, and promote justice. The insertion of my unvarnished tale, if not of any advantage to me, may be the means of preventing some other unsuspicious and confiding souls from trusting too much to the honour and honesty of the Wesleyan Methodist Connexion. With due respect,

I remain, Sir,

Your obedient servant,

Wilmot street, Derby, ROBERT GARNER.
March 18th, 1847.

The following letter, from a man whose intelligence entitles him to attention, will show in what light certain men view certain advocates:

12th March, 1847.

SIR,—I have impatiently waited the arrival of the *Watchman* newspaper of the 10th inst., expecting to see some remarks on your excellent exposé of the evils in Wesleyan Methodism, as they are ably set forth in your CHRISTIAN WITNESS for this month. Never was an article better arranged, nor could one be drawn up more conclusive, convincing, or luminous. Many thousands of officials in the Methodist Society are willing to present to you their most cordial and heartfelt thanks, for thus coming forward to become their mouthpiece to the world; and were it not that so many trustees are bound hand and foot by the tremendous trammels of pecuniary obligations, with which they have fettered themselves for Wesleyan chapels, for which they are held personally responsible,—whilst they have foolishly conveyed the chapels away on what is termed the Conference Plan;—I say, were it not that they are thus kept to "METHODISM AS IT IS," they would at once come forward and tender to you their ardent thanks. But aware that, if they dare to speak out, they may weaken the public attachment to Wesleyanism, and thus cease to let their pews, they, alas! are compelled to be silent;—hence their disaffection to a number of the ministers. This circumstance, together with a number of the Wesleyan preachers having married into respectable families, the connections of such fami-

lies are thus bound to Wesleyanism, who otherwise would gladly wash their hands of it altogether, until it became as it ought to be—reformed. But, alas! as the poor *Watchman*, before alluded to, carried no lantern, or no lighted candle in his lantern, a darkness which may be felt pervades a childish article in last Wednesday's paper. Never surely was there a more pusillanimous piece put forth than that signed by "A Wesleyan." Not one of the all-important charges preferred in your March number against the *system* or *polity* of Methodism does he attempt to look at; and, unless good brother Vevers, from Hull, summons to his aid some more cogent arguments than he has hitherto put forth, he, alas! will only confirm all your readers that he is attempting to build up with untempered mortar a heap of rubbish already beginning to totter and tumble about his head. I have only space left most cordially to thank you, and wish you God-speed in the name of the Lord. Dear Sir, yours, most faithfully,

A REFORMING METHODIST.

The following, from a steady friend of all that is true and good, will be read with interest. We hope it is only a drop before the shower:

SIR,—It is with no ordinary feelings that I sit down to write these lines, to thank you for the great service you have done to the cause of civil and religious liberty throughout the world, in your noble attempts to make the *people* who compose the members of the Wesleyan Connexion, thoroughly to understand what the powers that rule are about; and to claim for themselves the right of thinking, and acting like men possessed of common sense and reason. I am glad that it is in my power to give you a little encouragement in your work of faith, and labour of love. I do not belong to the old body of Wesleyans, but I am in the habit of associating with many good and pious members of that church, and during the last few days, I have had several conversations with them upon your "attack," as some would call it, others praise it, and wish you God-speed; but what particularly struck my attention was, the information from several of the members forming part of the Society at Harwich, that the opinion of the members of the various classes had been specially asked whether they had any objection to the present ministers that labour in this circuit, staying amongst them; and they expressed to me their surprise, and *pleasure*, that such had been the case, as this had been always left to the decision of the Quarterly Meeting preceding the meeting of Conference. Now, Sir, this is a movement in the right direction, in my humble opinion, and one which, I trust, will be followed throughout the Connexion; and the reason I send you this is, that you should be aware that your labours in the cause of Wesleyan Methodism are not lost sight of; but duly appreciated by that Body, I mean the *thinking* portion of them, and also it was the wish of several members, that this should be made known to you. Some that are rather opposed to you, were praising in my hearing the pamphlet stitched into the end of the "Friendly Visitor," called the "False Witness Unmasked." I read it, and was thoroughly disgusted with its scurrility, and low abuse; and if these are the

only champions that can be brought into the field for the defence of Wesleyanism, I mean Mr. Vevvers, and the author of the above tract; why I should cry with a loud voice, save me from my friends! Your argument is true, when you say the Local Preachers are the staff of Wesleyanism, and, I trust, that these good men will see the necessity of coming out more decidedly, and if the cleansing of the Augean stable is not begun by the regular ministers, why they must bestir themselves, and come to the help of the Lord against the mighty.

I remain, yours truly,
AN ASSOCIATION METHODIST.

Harwich, April 10th, 1847.

The latter part of the first letter in the foregoing series is a sufficient answer to all that has been said in the Methodistic Journals and Magazines on the subject of giving the names of correspondents. We need not remind the *Wesleyan*—for we deem the rest unworthy of mention—that there is danger in random strictures, of which he has given a sample in his last Number, that for March 31, forming a marked deviation from his usual candour and good sense. “Aleph,” he says, “is, we are led to believe, an official member of the *Wesleyan Association*.”—Now this might be so, and yet the whole of his “findings” be strictly true, and derived from previous personal experience. But it is not true. Aleph is not and never was a member of the *Wesleyan Association*. Under his own hand we have it, that in 1817 he became a member of the Original Body, where he has “held nearly every office a layman could sustain.” He states that, at the moment he wrote the article in question for the *WITNESS*, “he was a pew-holder, and a member of the congregation at ——— Wesleyan Chapel.” From the Connexion he is now withdrawn, having previously sent in his resignation, thus giving the strongest proof of the fatal force with which his own “findings” acted on his own feelings. So much for our contemporary’s superior means of information. But this is not all; he loudly demands why we “permitted the evident absurdities of Aleph to appear at all?” A few more such questions from the *Wesleyan*, and the confidence of his supporters is gone. These “evident absurdities” have been certified in our pages as sorrowful realities, by men in all points equal, at least, as credible witnesses, to the conductor of the *Wesleyan*. But the bulk of these “evident absurdities” requires no man’s testimony; they are self-evident truths, which require only statement to command con-

fidence. “The number of letters” received “in answer to the article in the *WITNESS* for January” has been already stated, but not in compliance with his childish demand. But when he says, referring to ourselves, “We distinctly call upon him either to testify to the Wesleyan Methodist membership of his correspondents, or to communicate their names in confidence to us,” we are lost in astonishment. The idea of surrendering the names of gentlemen who have committed themselves to our honour, to a man we never saw, and of whom, even of his name, we are utterly ignorant, and this in obedience, forsooth, to his public “call,” is, doubtless, very original, very modest, and very reasonable, showing also an intimate acquaintance with the usages of the Press, and a profound respect for the proprieties of civilized life. Unless the whole article, and especially this portion of it, prove to be an emanation from the adde pate of some ignorant, impudent underling, not to be repeated, we must greatly qualify, if not wholly retract, the favourable opinion we volunteered in our last Number on behalf of the *Wesleyan*, and continue to lament the hapless condition of the vast empire of Wesleyan mind in relation to its Public Press, which, in point of principles, both civil and religious, of literature, of range, of power, of honour, and of all that constitutes efficiency—in point of all that is essential to instruct, guide, elevate, animate, and move a mighty people, is so utterly and every way unworthy of the Wesleyan community, and so ill-adapted to these eventful times. The rise of the *Wesleyan* we considered a step in the march of redemption; if that shall fail, all hope is, for the present, gone. Truth is speechless; the oppressed are friendless. But we still hope better things.

With respect to our correspondents, we state, once for all, that they are just what we and most of themselves have declared them to be; all are Methodists, where it is not otherwise set forth;—yea, and the bulk of them, be it known, men of special mark in the Body. But as to the value of evidence, this is a minor point; on such a subject the evidence of men whom oppression has forced out, for purposes of proof, is even superior to that of men whose long-enduring patience has enabled them to remain behind. But adieu to all such matters. Those who have taste for the traffic shall have the monopoly.

Education.

THOUGHTS ON THE EDUCATION MOVEMENT.

ALTHOUGH, to our exceeding great disappointment, prevented by severe indisposition from mingling with the 500 patriotic men who composed the late Conference, we were with them throughout in spirit, and no heart burned more intensely than ours, with pure desires for the success of the Opposition. With respect to the Minutes of Council, and the passing hour, that success may, we fear, be considered as denied, although while we write, the matter is undecided; but long before this page shall meet the eyes of our readers the voice of Parliament will, we doubt not, have declared for the Council, the Bishops,—and compulsion, with all its attendant evils. But let it not thence be inferred that nothing has been gained;—all has been gained that reasonable and far-seeing men, from the first, expected. The points really secured have been great and various, and have amply compensated for all the time, toil, and expense, connected with the Opposition. Recent events have done much to reveal the true character of all parties. With respect to bodies, both ecclesiastical and political, the artificial is now giving place to the natural; religious and political truth has advanced, and a spurious catholicity is about to vanish and make way for genuine Christian charity. Alliances, truthless and trustless, are breaking up, and devotion to party is being lost in devotion to principle. True Dissent has been greatly the gainer; right-minded men are being drawn or driven together, and, weaned from weak and delusive reliance on the broken reed of earthly statesmanship, are resting their hopes on the rock of eternal truth. On the present occasion great light has been thrown on the position of Nonconformists, they have now learned to distinguish between friends and foes to their Principles. They now more fully than before see how little those Principles are understood by the bulk of Britain's leading men in all positions. The Chief Town Councils of the realm have each proclaimed either the ignorance, or the selfishness of its vast majority. The bulk of the Press, too, has proved its utter unfitness, to teach and to guide the public mind. Both Town Councillors and Newspaper Editors

have shown themselves immeasurably behind the Millions. In all free assemblies of the People, in spite of craft and the clergy, of intimidation, coercion, deception, and cabinet influence, right principles have carried everything before them with irresistible power. In nothing, have we, of late years, had more abundant proof that the home of integrity, intelligence, truth, and liberty, is not in the high-places of the land, but in the hearts of the People. It has been most exhilarating and ennobling to see the great and good, both ministers and laymen, among our Nonconformist fathers and brethren, in Leeds, Birmingham, Sheffield, Manchester, and elsewhere, standing up side by side with clerical and other advocates of the Evil Measure, and in the midst of congregated thousands, appealing to the understandings and the hearts of the men of England, and, in spite of all opposition, achieving the victory in behalf of reason and justice, liberty and religion! The spectacle which our free country has manifested during the last two months, has been grand,—British in the extreme! But the light has been accompanied with shade, to an extent, which, while it has rendered that light more glorious, has yet been deeply grievous and mortifying. The position of our *Wesleyan* brethren has been one of most discreditable prostration. Never before was the injustice, evil, and danger of Methodistic despotism so fully, so fearfully developed. We can conceive of nothing more degrading, more unmanly, more un-English, than the condition of this Body during the recent struggle. Why, the Russian and the Turkoman are freemen compared with the English Methodist! Here a mighty question arises, involving the highest interests of Britain and of man, but the mind and the conscience of the Methodist people are wholly shut out from the discussion of that question! They are voiceless, voteless—so many ciphers in the community—so many serfs in the land! While the Nonconformist freemen of England are everywhere meeting in masses, headed by their own ministers and laymen, and giving expression to their joint opinions in the face of their common country, throughout the realms of Methodism all has been still as death,—silent as the grave, while a small knot

of gentlemen have been meeting from time to time, and with *closed doors*, taking counsel together, and trafficking with the Government for certain immunities and privileges! According to the statement of the Prime Minister, the said gentlemen, took no exception whatever to the Minutes, either in whole or in part! They only asked for a voice in the appointment of their School Inspectors, and that the Wesleyan Committees of Education should be a "recognised authority," and as such, have *direct access to the Treasury Chest!* This being granted, they then tendered thanks, bolted the Minutes, bowed, and retired! The question, then, is, In this act, have they fairly represented the body of the Wesleyan People? We affirm that it is not so. The Wesleyans are men capable of becoming the subjects of the same sense, spirit, principle, and patriotism as their Dissenting brethren; and had they been treated with equal justice—had they been like those brethren, everywhere assembled, and fairly presented with the facts of the case,—they would have as uniformly reached the same conclusion, and delivered as emphatically a verdict in condemnation of the Minutes, and in favour of Free Education. This presumption receives a strong corroboration from the course pursued in Norwich, Leeds, and other places, by portions of the Wesleyan body, who, in spite of fetters, have acted, and in spite of gags, have spoken. The people at large, with the Travelling and Local Preachers, Leaders, and Teachers, have all in this matter been humbled, degraded, and robbed of their rights, by the system. They

have been so taught to exult in the glory of "Connexional movement," that multitudes, we fear, have failed to examine its import. What does the phrase mean? It means *centralization* in its most finished, most despotic form! It means mind and will in the centre; brute matter in the circumference! It means the "movement" of a man-of-war, the "movement" of a battalion! It means the implicit surrender of reason and of conscience, and the prompt homage of blind submission! Is this a theme for an Englishman's glory? The truth is, that this system is becoming a very serious affair, as it affects not merely the Ecclesiastical, but the political interests of England and the Colonies. It is, to a vast extent, one huge rotten borough, of which the inhabitants are grievously wronged, and through them the entire nation! It must be solemnly looked at. It must be resolutely dealt with. The Wesleyan Divan is, and will continue to be, the faithful ally of Church and State, and the strong pillar of all *anti-popular* government. It ought not, therefore, to be considered the true friend of the British People. The time is come for its adherents earnestly to betake themselves to the abolition of the power of the Divan, and the enfranchisement of themselves with all the privileges which belong to them, both as Christians and as Englishmen. Had the Methodist People, on this occasion, been allowed to speak, they would have cast the balance in favour of justice and freedom, which from their thralldom, and consequent silence, have been trodden in the dust!

Review and Criticism.

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. London: Charles Knight and Co. Nos. 1—21.

THE attention of our readers was recently invited to Dr. Kitto's last great work—the *Cyclopædia of Biblical Literature*; and having finished that vast undertaking, it now appears that he returned immediately to his earlier work, the "*Pictorial Bible*," the publication of which commenced some ten years ago. The conception of this great project was original, and the performance magni-

ficent. Of all the noble achievements of Mr. Knight, the first place is, beyond controversy, due to the "*Pictorial Bible*." Since that period the labours of Dr. Kitto have been intensely and solely devoted in the region of Biblical Literature, and his stores of information, it need hardly be said, have been vastly increased; and these it has been determined shall be brought to bear on the improvement of the original work. In the course of the intervening years he has noted down whatever has fallen under his eye, or has been suggested by his own reflections, as tending in any

degree, by the correction of his former views, or by the addition of new and interesting matter, to keep the work up to the requirements of the present day—to bring it more nearly into that condition which those on whom rest the responsibilities of the undertaking might wish to regard as establishing its claim to a permanent value—and so to produce what this professes to be, a STANDARD EDITION. The general result will be best stated in his own words :

The final results will be shown in a considerable body of fresh matter, exhibited in some thousands of new notes, and in additions to, and improvements of, a large number of the notes contained in the original work. Space for this has been provided, by an actual increase of the letter-press ; by the omission of one class of woodcuts ; by the careful excision from the original work of such matters as might, it was judged, be spared not only without loss, but with advantage ; and by the pruning and condensation of many notes which remain without essential alteration. The effect of all this may be seen in the fact, that in the Pentateuch alone, besides introductions occupying several pages, between 400 and 500 new notes have been introduced, without the sacrifice of any valuable matter contained in the original work, and with the addition of a large number of really illustrative engravings, which did not appear in that publication.

The general result may thus be stated :—That the matter of the original work has undergone a most careful and elaborate revision ; that nothing of interest or value in the original work is wanting in the new edition ; and that large additions will be made, equal altogether, probably, to above one-third of the whole work, of the same kinds of accurate and interesting information which have secured for the "Pictorial Bible" the high consideration with which it has been favoured both in this country and abroad.

Allusion has been made to the omission of historical woodcuts, admirable, no doubt, as works of art, but imperfect as representations of manners and costume. In an edition of the Bible which aimed at the accurate illustration of such particulars, this class of engravings was considered by many objectionable. The place of such woodcuts will be supplied by a large addition of real landscapes and objects of natural history and antiquities. But the claims of the higher branches of art will not be neglected. Each *Part* will contain a beautifully executed engraving on steel, from subjects selected from the finest specimens of the ancient and modern schools, and especially from those masters who have combined accuracy of detail with high invention.

The original work was published in Twenty-seven and a-half Parts, at 2s. each. The Standard Edition will contain three or four hundred pages more than the early edition. The new woodcuts will be numerous, and the engravings on steel of the highest quality of art. At the original price, the work, as now announced, would have cost 3*l.* 10*s.* It will now cost 2*l.* 12*s.*

Evangelical Synopsis: The Holy Bible, with Marginal Readings and parallel passages, and Notes explanatory and practical, selected from the Writings of the most esteemed Divines, and Biblical Critics of various Denominations, interspersed with Original Remarks. By INGRAM COBBIN, M.A. 3 vols. small folio. George Berger.

WE have long looked for the completion of this work, and are glad, at length, to behold it. It forms not only a valuable addition to the previous labours of Mr. Cobbin in the same field, but also to the labours of his predecessors. The term *Synopsis*, to those who understand it, distinctly indicates the object of the undertaking, but to many of our honest readers it is unintelligible. Let them know, then, that it signifies a general view : a view, combined and harmonized, of all the parts of a subject. We have here, therefore, an epitome of Biblical literature on evangelical principles, so that the man who can command only this book has therein the essence of the largest libraries. Commentators of all sects and parties have been rendered tributaries to the undertaking. Of these we have an alphabetical list of twelve columns, appended to the third volume—a circumstance which will show the value of such a work to the family, the teacher, the village preacher, the Home Missionary, and the poor pastor. It was said of Manton that he was "by far the best collector of sense of his age," which may seem a doubtful compliment to men who aspire to originality, and whom nothing will satisfy but something new, even if it should be something wrong. For, as a rule in such matters, to deviate is to blunder. It is now too late to make discoveries in gospel doctrine. It may therefore be safely held, that whatever is new is false. The power of "collecting sense," if not a splendid, is assuredly a precious gift, and he who has it, in an eminent degree, must be classed among the highest benefactors of the church of God. This gift, in that degree, unquestionably belongs to Ingram Cobbin, who, beyond any other who has walked in the same sphere, has displayed an application, a candour, a sagacity, a penetration, a tact in simplifying what is complex, a skill in reconciling things apparently antagonist, with all the other qualities necessary to his vocation, which mark him out for special service to his day and generation. In the present instance

he has completely succeeded in his object, in giving to the world a real Poor Man's Commentary; a term which has been often desecrated in designating miserable twaddle, and which reached its climax in its application to that mass of mud and childishness given to the world by Dr. Hawker. Here assuredly there is no twaddle; there are no crotchets; none of the peculiarities of Gill, none of the whims of Clarke; while it concentrates the excellencies of Scott and Henry; reducing them to a price which suits the poor man's pocket, and a magnitude which suits the busy man's time. The only thing that remains is, to compare Cobbin with himself. The Condensed Commentary, then, widely differs from the Synopsis; that is more critical and condensed; this, more expository. That hints at an argument, this elaborates it. The reader is there furnished with materials for thought, here with the thoughts themselves. Such is the character both of the Notes and the Reflections. One thing merits special notice; that "the greatest pains have been taken throughout the Synopsis, to explain, at some length, *all the hard texts of Scripture*;" and, from the nature of the work, they have been discussed with considerable advantage. One very peculiar superiority of the Evangelical Synopsis is that its reflections are by many writers. This is a unique feature of these volumes, and the great advantage thence resulting is, that it furnishes the reader with a variety of thought and expression to be found in no one writer. After these statements it were superfluous to say how cordially we recommend the work.

Notes, Explanatory and Practical, on the New Testament. By ALBERT BARNES. Vols. 1—9. Edinburgh: Blackie and Son.

ALBERT BARNES is clearly the American of his class and age whom the Christian public of England delight to honour. There are two cheap and excellent editions of his Notes now issuing by Metropolitan publishers; the one under the editorship of Mr. Cobbin, and the other of Dr. Cumming; which, when we shall have received complete, will be further noticed. The edition before us, of Messrs. Blackie, in regard to workmanship, leaves nothing to be added or desired. It is everyway perfect; as to typography, maps, engravings, &c., it does the highest credit to the printers, and full justice

to the author, whom no expense or pains has been spared to present to Europe in the most advantageous manner. There is, however, a peculiarity in this Edition which deserves to be noticed; viz.: the additional Annotations of the Glasgow edition; these are more especially to be found in vol. 4., on the Romans, in which the views of Mr. Barnes on certain matters, somewhat differ from those which generally obtain among the Evangelical churches of Britain. To remedy what was deemed, and we think justly, the deficiencies of the original Notes, Supplementary Notes have been added in several places throughout the volume, but in a smaller type, to distinguish them from those of the author. The points corrected, however, are those on which the wisest of men have not been agreed; on the great points of unconditional election, and the perseverance of the saints, he is thoroughly sound, and has written with great force and clearness. The volume on the Romans, as a whole, is invaluable,—a treasury of vital truth,—a mass of solid gold, worth the price ten times over of the whole nine volumes. Mr. Barnes has established claims to the grateful esteem of every section of the church of God, who will unite with us in the hope that, if life and health are spared to him, he will go on to increase that obligation, till his enlightened and useful labours have circumscribed the whole field of inspiration. With very hearty thanks to Messrs. Blackie for their excellent service, and in the hope that they will follow up their past labours by giving us what remains of his Notes on other portions of Scripture already before the public, in the same form of exquisite workmanship, we commend these nine volumes to the Christian public.

Cobbin's Quarto Edition of Barnes' Notes on the New Testament. London: Aylott and Jones.

WE have been here anticipated in the very thing we meant to have urged on some of our enterprising London publishers; and in all respects the parts before us, four in number, completely meet our views. The name of Cobbin guarantees accuracy; indeed, he has corrected some hundreds of misprints of the American press. He has, moreover, added new descriptive headings to each page, to aid the eye in turning to any particular portions: and, besides the in-

sertion of *Marginal References* in a centre column, he has also given a number of *improved readings*, which, however, in no degree interfere with the original work of Barnes. The work will be further enriched by three beautiful maps, in addition to all the engravings used by the author. The whole of the New Testament will be completed in about *Fifty Parts*, forming a volume of the greatest beauty and value. There is one point which experience has taught the public to look at in respect to publication in *Parts*—*certainly of completion*. Into this matter we have made inquiries, and have to report that more than half the work is already stereotyped, and that, from other circumstances, we have perfect confidence of its ultimate and early completion.

Henry's Commentary. Partridge and Oakey's Edition. Being the original Penny Illustrated Edition of Arnold continued.

In a former Number will be found our opinion of this incomparably beautiful Edition, which now, we rejoice to state, holds on its way in the hands of men who are every way competent to make good their engagements, and who deserve general encouragement in their laudable enterprise.

The Revealed Doctrine of Rewards and Punishments. By RICHARD WINTER HAMILTON, LL.D., D.D. 8vo, pp. 557. London: Jackson and Walford.

THE period of the month at which this work has arrived precludes the possibility of a thorough examination. Under these circumstances, then, all we can do this month is, to announce the work. The delivery of the Lectures produced a great sensation among the circles of Nonconformists in London. It became necessary to adjourn from the Congregational Library to Broad-street Chapel, which continued crowded to the last; and now that the work is before the public, we doubt not it will be read universally—read much, and read long. We hesitate not to pronounce it a large advance even upon the most splendid of the previous performances of its author. *Here*, we think, he may be said to have done himself justice. The work is a prodigious exhibition of intellectual opulence, nerved throughout with iron power, and adorned, not oppressed, by the drapery of a gorgeous eloquence.

The Congregational Year-Book for 1846, containing the Proceedings of the Congregational Union of England and Wales. With supplementary information. London: Jackson and Walford. HERE, then, at length, is Vol. I. of our YEAR-BOOK, comprising nearly 200 closely printed pages, at the price of *One Shilling!* This we consider another great step in advance in matters of Congregational Literature, and we cannot doubt that the sale will be such as to show that the body properly appreciate it. The sale ought, at least, within the year, to reach 20,000; and if the leaders in all good works take it up heartily, it will be the privilege of the Committee to announce this fact in May, 1848. Here, at one view, we have a comprehensive survey of the entire denomination.

The History of the Revival and Progress of Independency in England, since the period of the Reformation. By JOSEPH FLETCHER. Vol. I. London: SNOW.

A good beginning! A volume of upwards of 300 pages for 1s. 6d., while the getting up is in every respect worthy of Mr. Snow, and the matter, of the biographer of Dr. Fletcher. The affair, as a whole, entirely meets our views. Nowhere can we point to a body of matter on this subject equal in quantity and quality, at the same price. When the work is finished, it will be a great public service to British Nonconformity. Four volumes,—a full embodiment of the great facts of a People's History,—for *six shillings!* When the publisher shall apprise us of the sale of the first 10,000, we shall inform our readers.

Wanderings of a Pilgrim in the shadow of Mont Blanc, and the Jungfrau Alp. By G. B. CHEEVER, D.D. London: Collins.

HAD space permitted this month, we meant to have brought specially forward the claims of Mr. Collins. His present "Series" is above all praise. The large volume before us, comprising *seventy-one chapters*,—from an author whose name is guarantee for all that genius, eloquence, and true philosophy, can supply, will be read by all with intense delight; and all may have it, since it costs only *one shilling and sixpence!* Mr. Collins well merits the aid of the English Press, and the gratitude of the English People. We tender him special thanks for his eminent services in the cause of sound literature

British Missions.

SEVENTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, TO BE HOLDEN IN CROSBY-HALL, BISHOPSGATE-STREET, MAY, 1847.

PROPOSED ORDER OF PROCEEDINGS.

MONDAY, the 10th of May, at four o'clock in the afternoon, the meeting of the distributors of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE Fund, in aid of aged ministers, will be held in the Congregational Library, Blomfield-street, Finsbury.

TUESDAY, the 11th of May, the first session of the Assembly will be held in Crosby-hall, Bishopsgate-street; chair to be taken by the Rev. R. W. Hamilton, D.D., LL.D., of Leeds, at half-past nine o'clock A.M.; and the meeting to adjourn at half-past two o'clock P.M. precisely.

Opening worship—Chairman's address—presentation of Report.

Three of the subjects to be brought before the attention of the Assembly are very important, and involve various matters of detail. It is therefore necessary that the most complete information as to the precise form of proceedings to be submitted thereon, should be previously made public; otherwise, in so numerous a meeting, discussions of such a nature will be entered on under great disadvantages. These three subjects are—first, "The proposed new arrangements for conducting the business of the Annual Assemblies"—second, "The proposed changes in the constitution of the Union"—third, "The regulations for the management of the Deferred Annuities branch of the Fund in aid of Aged Ministers." The proceedings to be submitted on these three subjects are therefore here given in their complete and precise form.

The following proposals, approved by the last Autumnal Meeting, at Plymouth, for new arrangements of the Annual Meetings of this Union, and of its affiliated societies for British Missions, will be next laid before the meeting:—

1. That a preliminary meeting of the Annual Assembly be held on the Monday of the Missionary week, to which shall be submitted a statement of all business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a committee on each several matter of business, to consider and report thereon to the Assembly.

2. That in particular a committee shall always be appointed at this meeting, to consist of five members of the Committee of the Union, and seven brethren from the country; which committee shall advise the Annual Assembly in the choice of officers and committee for the year, and of chairman and place of Autumnal Meeting for the next following year.

3. That the Tuesday being henceforth yielded to the British Missions for their public meetings, and opportunities on that and the intervening days being obtained for the committees to prepare the business for the Annual Assembly, its

sessions be held on the morning and evening of the Friday, and on the morning of the Saturday.

Resolution to be proposed thereon—"That this Union will concur with the Societies for British Missions in the new arrangements for their respective Annual Meetings, now reported and considered as recommendations from the last Autumnal Meeting."

That the proposed changes in the constitution be embodied therein as follows, if adopted:

The following clauses in the present constitution of the Union, numbered respectively 2 and 4, to be omitted.

2. That this Union consist of County and District Associations, together with any Ministers and Churches of the Congregational order recognised by an Association.

4. To promote the accomplishment of these objects, and the general interests of the Union, an Annual Meeting shall be held, consisting, if practicable, of an equal number of ministers and laymen, and that each Association may appoint such a number of representatives as it may deem necessary; that the Annual Meeting be held in London, or such other town or city as may, from time to time, be appointed; and that at the Annual Meeting of Delegates every minister and officer connected with any Association united in the general body, shall be eligible to attend and vote.

These to be substituted in their place:

2. This Union shall consist of Congregational Churches severally adhering thereto. The qualification of a church for membership, in this Union, shall be previous connection with the Association within the bounds of which it is located. Any church thus qualified shall constitute itself a member of this Union, by payment of an annual subscription of not less than ten shillings. The tutors of the Theological Colleges of the Independents, and the officers of their general public societies, being members of Congregational Churches; also ministers connected with Associations who may have ceased to be pastors, or whose churches decline connection with the Union, may become personal members of the Union by payment of an annual subscription of not less than five shillings.

4. To promote the accomplishment of these objects, and the general interests of the Union, an annual meeting shall be held, and such adjournments of the same as may from time to time be deemed expedient, in London, or some other principal city or town; and these Assemblies of the Union shall consist of the pastors of churches connected therewith—of delegates deputed by those churches, of whom each church may depute two; and any church consisting of more than one hundred members, three; or one additional delegate for every additional hundred member—and of personal members of the Union. No persons not belonging to one of these three classes have right to attend and vote at the assemblies of this Union.

Resolution to be submitted for present conditional adoption of the proposed changes:

Resolved—That these changes in the constitution of the Union be submitted, by letter, to all the Congregational Churches in England

and Wales, and that their adoption depend on the amount of approval of them thus ascertained. Also, that in this respect progress be reported to the next Autumnal Meeting; but that the final adoption or rejection of the altered constitution be reserved for the Annual Assembly of 1848.

The brief papers on British Missions to be next presented, followed by resolutions responding thereto.

FRIDAY, May 14th—*Morning Session*.—The chair will be resumed by Dr. Hamilton, in Crosby-hall, at half-past nine o'clock, and the proceedings will be opened with worship.

The distributors of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE Fund, in aid of Aged Ministers, will present their Annual Report; and afterwards submit the proposed regulations for the management of the Deferred Annuity branch of the general fund entrusted to their care, pursuant to instructions given by the last Autumnal Meeting.

Proposed regulations of the Deferred Annuities branch of the Fund in aid of Aged Ministers:—

1. The object of this branch of the fund is to assist accredited Congregational ministers to effect insurances, in the Government offices only, for deferred annuities, of not less than fifty pounds per annum each, to commence on the completion, by the insured minister, of his sixtieth year.

2. The sources of this fund shall be whatever sums may remain of the yearly profits of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE, after each annual distribution of grants therefrom to aged brethren; it being hereby provided, that in no year shall such grants to aged brethren exceed one half of that clear annual profit of the magazines from which the distribution is made. Also, whatever donations, bequests, or other contributions, can be obtained in addition thereto. All monies devoted to the purposes of this fund, from whatever source obtained, shall be invested, in the names of trustees, in the public funds of Great Britain; and the dividends or interest thereon shall alone be employed annually for the objects of the fund.

3. The ministers qualified to receive the benefits of this fund shall be accredited Congregational ministers, ordained at least one year prior to the first payment from the fund on their behalf, whose income from all sources does not exceed two hundred pounds a year, and who are recommended by the officers of that association within the bounds of which they labour.

If, after a minister has been received as a beneficiary of the fund, he shall retire from the ministry, except on account of failure of health; or shall enter on any trade or profession, education excepted, for profit; or shall have his income in any way increased to more than two hundred pounds a year; or shall forfeit ministerial character by immorality or false doctrine; the yearly payments from this fund on his behalf shall be discontinued.

4. The annual payment from this fund in aid of each insurance for a deferred annuity shall be uniformly six pounds.

5. The distributors of grants for aged brethren from the profits of the magazines, shall also administer this branch of the same fund. There shall be annual election of brethren to the bene-

fits of this fund, and an annual report thereof, in connection with every Autumnal Meeting of the Congregational Union of England and Wales. If in any year the number of approved candidates for the benefits of this fund are greater than can be then received, seniority in age shall be the rule of prior reception. And those approved applicants who cannot be then received shall stand first for acceptance at the next election.

Resolution to be proposed for consideration of the foregoing regulations:

That the rules for forming and distributing the Deferred Annuities branch of the Aged Ministers' Fund, now read, be received for consideration *seriatim*.

Resolution for adoption of the same:

That the regulations for the Deferred Annuities branch of the Fund in aid of Aged Ministers, as now amended and approved, be adopted.

The Directors of the "Christian Mutual Provident Society"—which institution was conducted to its formation under the sanction of successive Assemblies of the Union—will report progress, and a resolution responding to this report will be proposed.

A conference on the state of the churches, and on that of the denomination generally, will occupy the remaining time of the session.

SATURDAY, May 15th—*Morning Session*.—Chair to be taken at ten o'clock, in the Congregational Library. The all-absorbing and all-important subject of the course to be adopted by the Union on popular Education will alone be considered.

HOME MISSIONARY SOCIETY.

THE Annual Meeting will be held (D. V.) at Exeter Hall, on Tuesday, the 18th of the present month. The Chair will be taken at Six o'clock. As the Society extends its labours over a great part of the country, the Directors hope that some gentleman of influence from the provinces will be induced to preside on the occasion. So soon as they have secured the services of a suitable individual for the purpose, it will be announced in the usual way.

The Directors anticipate their Annual Meeting with considerable anxiety. Another year's attention to the operations of the Society has deepened their conviction of its great importance. In many rural districts, and in some cities and towns, the Society has been the honoured instrument of introducing and sustaining the faithful administration of the gospel. But for the zealous and persevering efforts of the agents, not a ray of light would have penetrated the moral darkness which had settled upon extensive portions of our beloved country. It is true, a church and a resident clergyman are found in every parish; but this is not, in all cases, an indication that the pure gospel of Christ is dispensed, or its truths proclaimed. If it were, though we should still regard the principle of an Establishment opposed to the spirituality of Christ's kingdom, there would be less necessity for the existence and efforts of such an institution as the Home Missionary Society. But in too many instances the contrary is the true state of the case. There is no evangelical instruction afforded, no exhibition of scriptural

truth made; and the consequence is, that the grossest ignorance prevails, and the most debasing vices are practised. This, alas! is too palpable to require any proof. Let this one specimen, as an illustration of this remark, suffice: "The state of this town," one of the missionaries observes in his journal, just received, "has been to me a cause of deep anxiety. Many of the operatives openly and unblushingly avow infidel principles, and amongst the mass there is a reigning practical atheism. In words they acknowledge there is a God, but almost every action of their lives gives the lie to the profession. They care nothing for the Bible—nothing for the sanctuary—nothing for the sabbath. The sabbath indeed is awfully profaned, and a mere fraction of the population attend any place of worship."

It is to such districts as this the Society directs its missionaries to proceed, to fulfil, to the utmost extent of their power, the commands of Christ,—to "preach the gospel to every creature." They have gone forth to this work armed with no weapons but those of truth, employing no means but those of persuasion. They have raised the village chapel; they have opened the village school; they have gathered the people; they have collected the children; they have visited the sick and the dying; they have zealously pursued their vocation, with much prayer to God for a blessing on their labours; and the happiest effect has, in many cases, resulted from their efforts. Attentive congregations are found listening to "the joyful sound;" souls have been converted; churches have been formed; the young have been instructed; vice has been checked; the song of the drunkard has been hushed; and the voice of praise and thanksgiving has ascended to the "God of salvation."

But with the joy which the missionary feels when he witnesses the success of his labours, there is often found a mixture of sadness, occasioned by new obstacles which present themselves. His prosperity is sometimes the occasion of his greatest difficulty. The clergy and resident gentry frequently set themselves in opposition to him. Instead of rejoicing in the improved character of the people, they use their utmost influence to oppose the man whom God has used as the instrument of effecting it. By open hostility, or by secret influence, will they endeavour to draw away the attendants on the ministrations of the missionary. "We have not in this district," says one of the agents, "to contend so much with open hostility, although in some instances we have met with this. The plan our opponents find the most effective is creeping from house to house, with a most sanctimonious appearance, pretending great zeal for religion, and the good of the *true Church*, and assuring the poor creatures they seek to lead captive, there is no salvation for them if they neglect attendance on the *true Church*. Now, if the individuals thus addressed were enlightened persons, no injury would be done; but as this is not always the case, many soon become the victims of the crafty. Money also is employed, and what shallow reasoning cannot accomplish is speedily effected by liberal gifts."

Another agent, in a different part of the country, gives the following statement:—"A few weeks ago, a female member of my church having gone to reside in a hamlet about four miles

off, I thought it might be useful if I could preach in her cottage. Efforts were made to secure a congregation. I was surprised, however, to find but seven persons were present, beside those I took with me. All, however, was explained when, in about a week after, I learned that for admitting me to preach the husband lost his place of work, and had warning to quit his house. This was very trying, but he bore it with a good spirit. *And yet the Church party are to have all schoolmasters placed under their thumb!*"

Against opposition like this, it may be easily conceived, the agents must find it exceedingly difficult to contend. It is, however, satisfactory to know that such persecution (for such conduct amounts to persecution) does not always succeed. It is too palpably oppressive in every case to accomplish its object. Its very violence defeats its end. "God has hitherto preserved us," writes one of the missionaries. "The fierce persecution we have endured has bound the poor in closer bonds to Christ. Our schools, since the first onslaught made upon us, have been uninjured. The temptations have not succeeded in drawing away the children or the parents. Could the friends of Home Missions see our daily-schools, Sunday-schools, adult evening-schools, with our noble congregation of the poor peasantry, they would be amply compensated for the efforts and sacrifices made to carry on a work so delightful."

It is to conduct a work like this the Home Missionary Society was instituted, and has been labouring for nearly twenty-eight years. The Directors feel concerned that the state of their country should render such efforts necessary. They are still more concerned that the British churches should have hitherto so feebly sustained the enterprise. True patriotism unites with real religion in calling upon them to come forward with more energy and greater liberality than has ever yet been displayed. Do the Christians of this land really believe the statements made, that large portions of our country are as ignorant of the only way of salvation as the inhabitants of Africa or India?—and do they sincerely regard the faithful preaching of the gospel as the all-sufficient means for effectually remedying this mighty evil? Why, then, do they not put forth efforts more commensurate with the urgency of the appeal? It would be a happy circumstance if the approaching Anniversary were made the occasion for such an effort. Let every individual Christian—let every pastor—let every church—consider the claims of home, which, it must be contended, are second to none beside. It is for our country the Directors plead. She is great among the nations for her liberty, her learning, her commerce, her military prowess. We wish to see her great, superlatively great, for her religion,—for that religion which consists not in name, in forms and ceremonies, but in the maintenance of every truth, and the practice of every virtue.

IRISH EVANGELICAL SOCIETY.

THE annual meeting will be held (D.V.) in Finsbury Chapel, on Tuesday, the 11th of the present month. The chair will be taken at six o'clock precisely.

The Committee have great pleasure in being

able to announce that many of the stations occupied by the agents of the Society in the sister country, are in an exceedingly promising condition. The appalling calamity with which that unfortunate people have been visited, has awakened an attention to the instructions of the agents, such as they have never before witnessed. It is true this may arise, to a great extent, from the relief of their temporal distresses; and it is probable that when the calamity has passed away, many will return to their former indifference, and again manifest that opposition to the truth of the gospel which is generally displayed by the adherents to the Church of Rome. But whilst this is to be expected, there is still reason to hope that multitudes will be induced, more readily than heretofore, to listen to the faithful preaching of the gospel, and to receive scriptural instruction from the men who, in the time of their pressing necessity, ministered liberally to their wants, and saved them from starvation and death. In distributing the bounty of the churches, the Agents make no attempts to proselyte, yet they have not failed to point their famishing, dying fellow-countrymen, to the only Saviour of sinners; and they cannot but cherish the hope that in many cases, the time of the people's suffering will prove the "day of their salvation." The Committee are exceedingly anxious that no means should be neglected which are calculated, by the blessing of God, to render this terrific dispensation the occasion of spiritual good to the people. A general impression pervades the minds of multitudes, that the visitation is "the judgment of God for the nation's sins, and that they cannot expect its removal, but as they repent of and forsake their sins." If this belief can be directed in a right channel, the most delightful effect may be the result. The Committee would ask the prayers of British Christians, that the agents of all classes, pastors, missionaries, and Scripture Readers, may be richly imbued with the "wisdom that is profitable to direct," and may have grace in this their time of need, so that by their more abundant labours and more prayerful zeal they may be made the honoured instruments of turning many to righteousness.

The Committee have always considered it of the greatest importance to station efficient men in the principal cities and towns, who may be able to gather around them congregations which may not only sustain the ministry of the gospel amongst themselves, but aid in the efforts to evangelize other portions of the country. By the lamented death of the late Rev. W. Haweis Cooper, in Dublin, and by the removal of Mr. A. King, from Cork, and Mr. J. de Keizer Williams from Limerick, the churches in those three cities, over which those gentlemen presided, are now destitute of pastors. It is the earnest desire of the Committee, that men of power and influence may be found who will be willing to consecrate themselves to the service of God in that land, in connection with these churches. They cannot express the deep sense they entertain of the importance of those stations, as centres of effort and influence for the benefit of the whole country. They will most gladly assist in sustaining men worthy of the three principal cities in the kingdom, by their sympathy and their prayers; and, as far and as long as may be found necessary, by their contributions.

The Committee are gratified in being able to

announce that circumstances have recently occurred which justify the hope that harmonious co-operation with all the Congregational churches of Ireland will be secured. Should this hope be realised, a brighter day may be anticipated than has ever dawned on that country since the Irish Evangelical Society commenced its career. Let British churches be united in their efforts to aid their sister country, and Irish Congregationalists be united amongst themselves, and all strive together for the faith delivered to the saints, having no other strife; and it is impossible to calculate the amount of good that may be reasonably anticipated. A conjuncture of circumstances seems to encourage the hope that the day of Ireland's salvation is at hand.

The Committee would reiterate the acknowledgments formerly made for the noble generosity of their friends, evinced by the amount of contributions for the relief of the destitute and starving people of Ireland. The sum of £9,000 has been received, and is in the course of distribution, according to the degree of destitution that prevails in the several provinces. The Committee have endeavoured to ascertain, with as much accuracy as possible, the number of inhabitants in each province—the degree of suffering that prevails—the amount of relief administered from other sources—the length of time that must elapse before any supply can be derived from the soil—and have apportioned the fund with which they have been entrusted according to these data. Besides the money contributed, the Committee acknowledge, with great thankfulness, the receipt of large bales of clothing, both new and old. These have all been forwarded to the most necessitous districts, and thousands of individuals—men, women, and children—have implored the blessing of God, especially on the ladies of England, who have so zealously and so kindly exerted themselves to clothe the naked, as well as to feed the hungry.

The Committee would earnestly entreat the pastors and churches of Britain to exert themselves to meet the *spiritual* necessities of the sister kingdom with the same energy which they have manifested in mitigating the *temporal* sufferings of the people. Shall we care for their bodies, and be indifferent to their souls? They are equally in danger of perishing everlastingly for lack of the "bread of life," as they have been of starvation for want of the "bread that perisheth." Shall we be willing to supply the latter, and withhold the former? If £9,000 or £10,000 were placed at the disposal of the Committee for the general purposes of the Society, they could at once send forth at least three times the number of agents now employed. It is confidently believed that suitable men could be found who would be ready to enter on the noble enterprise. Let the experiment be tried, and tried without delay, whilst the softening influences of the existing calamity is felt; and then may we hope that the dispensation which has filled the land with "mourning, lamentation, and woe," will be overruled for a blessing. It shall be said of Ireland, as it was of Zion, when her "captivity was turned." "The Lord hath done great things for them,"—and the people as with one voice shall reply, "The Lord hath done great things for us, whereof we are glad!"

Theology and Biblical Illustration.

CHRIST'S OBEDIENCE.

BY PROF. STUART.

IN the first place, cheerful submission under the pressure of calamity and suffering is the most difficult of all the duties which we are required to perform. I need not say one word to prove this. Every one's experience confirms what I aver; and this is sufficient. Submission on our part, in order to be like that of Christ, must not be a mere yielding to calamity when it invades us, because we are unable to resist it, and can make our appeal to no human power in our behalf which can control it. The heathen possess and have exhibited such a temper of mind in its highest perfection. It was a grand principle among the Greek and Roman philosophers and poets, that they must submit to uncontrollable destiny or fate in such composure of mind as not even to utter any complaint. Nor is such a submission confined to the heathen world, who believed in the doctrine of fatality. Among us, (in most cases, shall I venture to assert?) if sufferers would tell the simple truth in respect to their feelings, they would say, "I submit because I cannot help myself." Not so did Jesus learn obedience under suffering. Not so must his followers demean themselves when the hour of trial comes.

I have said that true, Christian, cheerful submission is *the most difficult of all our duties*. And why? First, we shrink, spontaneously and involuntarily, from pain and suffering, from afflictions and deprivations. This shrinking is an attribute of our very nature, which cannot, even by the highest state of piety, be eradicated, or its claims put to silence. The Lord Jesus exhibited this shrinking in its full power, and even in an overflowing measure, at certain seasons of his life. Piety may control it, and hold it in check. But God has not required of us to be unfeeling and insensible. The gospel enjoins no *Stoicism*. It does not even permit it. Jesus *wept*; and so must all his followers. Jesus agonized in the garden of Gethsemane, and doubtless in other places; and his disciples must do the like. But this only shows the truth of what I have said, namely, that we shrink spontaneously from suffering; else there would be no occasion to weep and to agonize.

But there is another circumstance that needs to be noticed, in respect to the difficulty of submission, viz., that a ready and filial acquiescence in affliction can be attained *only by a faith which is highly active and vigorous*. Multitudes of the unconverted do indeed bear up under affliction with composure and even fortitude. This is the effect of a natural courage, and frequently of regard to conventional propriety among men. So far as it goes, it is a natural good. But, oh! how far does it come short of that temper of the soul which leads the afflicted to say, with all sincerity and earnestness, "It is the Lord; let him do what seemeth to him good." "Father, not my will, but thine be done!"

My position is, that only very active and vigorous faith can reach this point. It must be a *filial* view of God's government, and of his wisdom and goodness, that can inspire a truly Christian submission. An ordinary faith may acquiesce in the Divine commands which call us to the great circle of *active* duties; for the propriety of them is plain and apparent. But trial, affliction, often come in a shape and at a time which seem to render them difficult of explanation. Often, very often, is this the case, during our journey through this vale of tears. It is then that active and vigorous faith is requisite. Nothing else can ensure obedience. Nor is there any duty in life that demands so

much of strong filial confidence as that of submission in the depths of affliction.

Oh! what, at such a season, is to become of the world who are unreconciled to God, and have no filial confidence in him? What is to become of them when deep calleth to deep, and all the waves and billows of calamity come over them? Divine and compassionate Redeemer, have mercy upon them!

But to return to our more immediate object. Is it not now apparent why the apostle lays so much stress on the *obedience* of Christ as taught by suffering? The consummation of all true practical piety and virtue shone forth in this. And was not Christ, the author of our salvation, the great High Priest who was to make atonement for us, and now liveth to make intercession for us—was he not to be made perfect by the highest of all practical virtues? Was he to enter on his mediatorial office, lacking experience in the most pre-eminent, most difficult, and most perfect of all the acts of obedience? Not so did it seem good to the wisdom of the eternal Father. According to his determination, “the Captain of our salvation must be made perfect by suffering.”

The active obedience of Christ was, beyond all doubt, to be *perfected*, and this by acts of obedience the most difficult of all. Yet there was another, and, if possible, more cogent reason still, for the *trial of Christ by sufferings*. The Epistle to the Hebrews has, in the most forcible manner, presented this matter to our view. Jesus was not only to be crowned with the glory of every virtue and grace, but, inasmuch as he undertook to redeem *men*, (passing by the angels,) “it behoved him,” says the sacred writer, “to be made like to his brethren;” *i. e.* be made like to them as well in *suffering* as in other things. But why? “In order that he might be a *merciful* and faithful high priest.” And how would suffering ensure this? The ready answer is, “In that he himself had suffered, being tempted, (*i. e.* tried,) he is *able* to succour those that are tempted.” But what is the *ability* to which the apostle here adverts? Another text gives us the answer: “We have not a high priest who cannot be touched with a feeling for our infirmities; but *he was in all points tempted as we are*, although without sin.”

This unravels the deep mystery of all the Saviour's trials, beyond that measure which was requisite in order to make atonement for sin. Yea, I may venture upon the suggestion, that this presents one object which was in view, even in those very sufferings which he endured for sin. He was to be fully qualified, by the discipline to which he submitted, to be *touched with a feeling for our infirmities*. He who is not ashamed to call his true disciples *brethren*, must become qualified to feel as a brother towards them, and to *sympathize* as a brother with them. In vain I do we seek, (I speak it with reverence,) even amid the glories and perfections of the Godhead, for a trait such as is here described. It is, indeed, most true that God can have compassion or mercy on his creatures who are frail and erring; for God so compassionated the world, perishing in wickedness, as to send his Son to redeem them; but *sympathy*, brotherly, *human sympathy*, in its strictly appropriate sense, belongs not—cannot belong—to the simple Godhead. The *sympathy* of which the texts quoted speak, and which I have now in view, can be the result of nothing but a human nature, a nature that has been tried by actual suffering, *taught* by it, and thus enabled to enter fully into all our wants, our weaknesses, and our woes, as if it actually bore a part in them. The knowledge of Divine omniscience in respect to these is entirely a different thing. It is more like to our knowledge of things, which we have acquired without any actual experience. The Godhead cannot suffer *human* woes. The Godhead, therefore, although it may and does pity them, cannot *experimentally* sympathize with them. But He who “became flesh and dwelt among us,”—He who took on

him our nature, and has thus permitted us to call him *Brother*—He has a *fellow feeling* with us and for us. To him we may go in all our straits, with the fullest confidence, not merely in his omniscience and in his mercy, but in his real *brotherly* sympathy also, which is the result of his own personal sufferings. We feel it to be a great privilege, in the hour of affliction, when we are greeted, and sustained, and comforted, and prayed with by one of our own fellow-men, who can enter into all our sorrows, and cast himself down at the footstool of mercy, and plead for us in language fraught with sympathy, and which our own agitated and excruciated bosoms are unable to command. But, oh! what a difference between the best earthly friend we have and that great High Priest who is touched with a feeling for our infirmities! What a boundless difference! He—he is *mighty* to save, even to the uttermost, all who come unto God through him. He has sources of consolation at his command which even imagination cannot limit; and from them he can pour down streams of comfort upon poor weeping sufferers, which shall fill their bosoms with peace, yea, with a flood of consolation; or, to speak with the apostle, “fill them with all the fulness of God.”

DR. ALEXANDER'S CONVERSION.

WRITTEN BY HIMSELF.

I WAS born in a town in Prussia in the year 1799, educated since the seventh year of my age, principally in the Talmud, and in the strictest principles of Judaism. From my sixteenth to my twentieth year, I held the office of a teacher of the Talmud and the German language among my brethren in Germany, at which period a situation of a similar nature offered itself to me in England, where it was required that I should be capable of performing the duty of a *shochet*—an office, as is known to my Jewish brethren, only given to persons peculiarly qualified, and who must go through the strictest examination by the high priest. This, however, I soon acquired, and came to England.

Not to enter into useless details, I need only mention, that until that time I had not the slightest knowledge of Christianity, nor did I even know of the existence of the New Testament.

Strong impressions of prejudice against the very name of Christ, was all the knowledge I possessed of him, and in blindness and ignorance I never felt curious to inquire the reason of that prejudice. I looked upon all other sects besides Jews, as the Gentile idolaters mentioned by Moses and the prophets, from whom I found sufficient reasons and commands to abhor their practices. But blessed be the Lord God of Abraham, Isaac, and Jacob, who has dealt thus mercifully with me, a worm, who am not worthy of the least of his mercies, in

raising me from a death-like sleep in which so many still remain, who are satisfied with a false peace, without a wish or an effort to be awakened from its dangers.

In the year 1820 I came to London, and having found myself disappointed of the situation above alluded to, I was recommended by the kindness of the high priest in London to a private family in the country, as tutor to their children.

My employer was a man of strict integrity, and strongly attached to the principles and ceremonies of Judaism. He was the first who acquainted me with the exertions which are making in England for the conversion of the Jews, but treated them with derision, and said, that every Jew ought to read the New Testament, in order to be more confirmed in his own religion. This roused my curiosity, and not being able then to read and understand English, I procured a German Bible. I was greatly struck with the first of St. Matthew, and had no idea that Christians knew anything of our patriarchs. I was still more struck with the character of Christ, and the excellent morals which he taught; but having gone no further than merely to admire them, it produced no particular effect upon my mind, though it considerably lessened my prejudices. By the providence of God I was led from thence to another place (Norwich), as *rabbi*, where I had opportunity and leisure to give lessons in Hebrew and German, as I had

then obtained some knowledge of the English language. This afforded me the means of access to many pious Christians, and of becoming more acquainted with their religion. I was in an especial manner led to read the New Testament, and found many of the references there given to the Old Testament prophecies incontrovertibly fulfilled.

This produced great uneasiness of mind; but instead of turning my face to the Lord God in prayer and supplication to direct and lead me in the right way, I endeavoured to shrink and turn away from the Divine light which had thus begun to dawn upon me.

About this period the situation at Plymouth most providentially offered itself, and I was led to accept it, partly from its having been represented to me as more advantageous, but chiefly from the desire I felt to become reconciled to my former views, and regain my peace of mind, with a full determination to have no intercourse with Christians; and during my first three months at Plymouth I strictly adhered to this resolution;—Satan so far aided the wishes of my wicked heart as to lull me again into a delusive peace.

The Lord, in his love towards me, would not suffer me thus to proceed in the path of destruction; he raised me up a spiritual preceptor, in a friend (the Rev. Mr. Golding) who was desirous of taking lessons in Hebrew; and when we began to read for our lessons parts of the Old Testament, subjects of discussion often presented themselves, and feelings to which I had for some time past been a stranger again rose in my mind, and I began more seriously (and I trust not without earnest prayer to God for his guidance) to inquire into the truth, by more carefully comparing the Old and New Testaments; and after much mental conflict, came *almost* to the conviction that Jesus was the Messiah, whom I had been taught to expect in a different form from that in which he is *really* represented in the Old Testament.

Still I could not see everything so clearly as to be enabled to give up all for him. I had not strength enough to avow my feelings publicly, though I did not hide them from several of my brethren, especially from one with whom I had more frequent intercourse; to him my sentiments were well known, and it pleased the Lord to raise him up, after having been acquainted with it for several months, to inform the elders of the

congregation: they could do no otherwise than take the matter into serious consideration, and I am sure that it was not without very painful feelings to themselves that they made known the circumstances to the Rev. S. Herschel, chief rabbi, who has the power of deciding these matters. He requested my suspension until he heard again from the congregation, in order finally to decide. This was one of the most painful periods of my life. Satan stirred up every possible means to present fears and doubts to me.

Those who are acquainted with human nature, and with the influence of early education, will easily be able to judge in what a painful situation I was then placed. By following the dictates of my conscience I had nothing else to expect than to lose all that was valuable to me in this world, a comfortable and sufficient livelihood, together with the affections and friendships of all who were dear to me. But by yielding to the intreaties of my friends I should have inflicted a wound upon my conscience: in short, many painful ideas presented themselves to me,—the giving up all (to which I was evidently called) the prejudices of early impressions, and the prospect of having to take up a new and heavy cross in my future life.

All these considerations so tended to increase my distress of mind, that if there could have been found at that time any means whatever to reconcile me to my former views, I should have gladly used them. However, this was not the Lord's will. A week afterwards I was finally suspended, and I had evidently pointed out to me the way in which I was to go: I began to submit myself to the Lord, to follow him; and soon afterwards regularly attended the ministry of a dear friend, (the Rev. Mr. Golding, then officiating at Stonehouse Chapel,) to whose spiritual instruction I am greatly indebted. Having also been brought into immediate connection with many Christian friends, my mind became more and more established, which led me finally to embrace the Christian faith as my future hope for time and for eternity.

To my Jewish friends, whose kindness toward me I shall ever remember, I beg to take this opportunity of returning my sincere thanks; and though I am sensible of being an outcast from them, yet I trust I shall never be unmindful of them before a throne of grace in my feeble prayers, "that the Lord may bless and keep them; that the Lord may cause

his face to shine upon them, and be gracious unto them; that the Lord may lift up the light of his countenance, and give them peace," even "the peace of God, which passeth all understanding." Amen.

TWO DEATH-BED SCENES.

THERE is no place in this world like a death-bed. There is no scene on earth so full of solemn and momentous interest, and around which gathers such an assemblage of affecting impressions. The death-bed is the last stage of human journeyings to the world of spirits. The minds of men approach that last point of human travel with reluctant dread. From the death-bed man takes his last look of earth and earth's objects. On the death-bed the eye grows dim, the world recedes, the vision changes, and the dark, gloomy twilight of life's last evening settles down on all things here below. The death-bed is to the Christian the vestibule of heaven. While he lingers here, undressing for the grave, and putting on the garments of immortality, the Christian often hears the first breathings from the songs of angels, and his ear is greeted with celestial music.

The death-bed is to the man without piety and destitute of religion the dark vestibule to the world of woe. What pen is graphic enough to depict the death-bed scenes in human history? Yet this last act in life's drama must come on, and this last chapter in human history must be written for each one. Of what sort shall they be? is an affecting question. The following two chapters of such history are diverse in character, and written by an eye witness to both as he describes them. One was—

THE DEATH-BED OF THE CHRISTIAN.

The writer, in speaking of the two, says: "These men, through life, professed sentiments very different from each other; and at the awful hour of dissolution their feelings were indeed very opposite. They were both snatched away in the prime of life, one being twenty-four, and the other twenty-seven years old. A long and disinterested friendship with the former induced him to request my attendance professionally; but all human skill was vain: the cold hand of death had seized him. Never in my life did I see the cheering effects of a religious life more strongly exemplified than on this occasion. His wife, his mother, and his five sisters, with myself, were present. Observing his female relations in tears, he requested them to come near,

and, after a little pause, addressed them in nearly the following words: 'Beloved friends, I perceive with regret the anguish of your souls; I say regret, because I had promised myself nothing but tranquillity and happiness while the partition is breaking down that separates me from my God. I am entering on my last journey, which, so far from being terrible, is inviting and delightful.' A paroxysm of pain here interrupted the interesting account, and for a minute he lay apparently insensible; but opening his eyes again, with a placid smile he said, 'I feel the infirmities of nature, but my sense of pain is lost in my ardent hope of salvation. I have heartily repented of all my sins, and firmly believe, through the mercies of my God, and the redeeming merits of my blessed Saviour, that I shall, in a few minutes, be numbered with the chosen of God. O my wife! my mother! my beloved sisters! I beseech you not to mourn my departure. I feel happiness unspeakable opening on my soul, as it bursts from this wretched tenement.' Then grasping my hand, he faintly exclaimed, 'Ah, my friend! piety is its own reward. See the effect of a religious life, and the blessed composure of a dying Christian!' He continued, 'My lamp is nearly out; but, blessed be God, I feel that it has not burned in vain. O Lord God, forgive my impatience: I am ready to obey thy call, and anxious to receive thy promised rest.' Here his voice failed—his tongue faltered—and his spirit took its flight to the bosom of his Father in heaven."

THE DEATH-BED OF THE UNBELIEVER.

"The picture of my other unhappy friend was just the reverse of the above. He had indulged freely in all the fashionable gaieties of the world; and if ever a serious or useful thought obtruded on his disordered fancy, it was immediately stifled by some idle debauchery.

"In this mad career he quaffed away life to the dregs, and, before he arrived at the meridian of manhood, he was verging fast to the brink of eternity. A bacchanalian surfeit in a distant county brought on a fever, which threatened a speedy dissolution of life; and in this state I saw him for the first time for several years, and I am certain I shall never forget the painful feelings I endured throughout this melancholy interview. It is absolutely impossible to give even a faint idea of the horror, the agony, the heart-rending terror that harrowed up his soul whenever the thought of

death flashed across his mind. He received me with frenzied ardour, in which hope and fear were strongly depicted. 'Alas!' he exclaimed, 'you have come too late, for I am lost—every way lost.' I immediately perceived that life was ebbing fast; and being convinced that nothing short of Divine interposition could retard his fate, I endeavoured to console him by drawing his attention to the mercies of God, and the saving mediation of a gracious Redeemer; to which he replied with asperity and violence, 'If you have any friendship left for a degraded, self-polluted wretch, torture not his last moments. My life has been spent in iniquity—foolishly spent—because it never yielded one hour of solid happiness. I have lived without thinking of God, and why should he now think of me, unless it be to judge me—to damn me? O God! I shall go distracted!' A fainting fit intervened, and fortunately broke this mournful chain of reflections: but, alas, sensibility too soon returned, and with it fresh trains of gloomy despondency. He stared wildly, and roared out, 'I have broken from him, but he is coming again—there—there—death!—O, save me! save me!' After nearly an hour passed in this dreadful state, he again became capable of reflecting; but every moment added to his dejection. 'I have been so bad,' he exclaimed, 'that God can never forgive me. I have blasphemed and dishonoured his holy name a hundred times, when my heart inwardly smote me. I have ridiculed and denied his existence, that my companions in error might think well of me: but I never was sincere in my wickedness.' His mind became so agitated that all reasoning was lost; he was unable to repent; and the thought of death rent his very soul. In this perturbed state he languished for about four hours, from the time of my first seeing him; till, at length, overwhelmed by despair, a paroxysm of fever closed the tragic scene. The last words he uttered, that I could distinctly hear, were, 'God will not, cannot forgive'—the remainder was lost in a murmuring groan."

GLORY AND POWER OF LIGHT.

BY REV. D. A. CLARK.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd," JOHN III. 20.

THE more accurately we are able to judge of men's motives, the more fully do we see the correspondence which

exists between human conduct and human character. A man's outward conduct develops his creed. "The fool hath said in his heart there is no God;" and the unbelieving mind finds daily opportunity to show forth its infidelity. Men whose hearts are alienated from God have a natural aversion to his truth, as soon as the light of it penetrates the soul. As some wild beasts roam only in the hours of darkness, while by day they are hidden in their lair, so the carnal mind dreads the light, neither cometh to it, lest its deeds should be reprov'd.

Why does the evil doer thus hate the light?

1. I answer negatively, *that it is not because error is more intelligible than truth.* The entrance of God's word giveth light. Truth seeks no concealment, admits of no obscurity; while falsehood lives and thrives only in darkness.

2. *Nor is it because error is more easily defended than truth.* An attorney once said that a man can be eloquent in defending the truth with half the powers which are requisite in order to be eloquent in defence of falsehood.

3. *Nor is it because conscience is better pleased with error than with truth.* Falsehood is offensive to an honest conscience, nor can it cease to be so, except after protracted abuse.

4. *Nor is it because error makes a better character than truth.* The whole world are witnesses here, that the more conversant we are with truth, and the more cordially we embrace it, the more do our characters commend themselves to mankind.

5. *Nor is it because error makes men happier.* Falsehood must inevitably be detected. It is a precarious basis for happiness. Truth only proves an anchor of the soul sure and stedfast.

6. *Nor does error suit the necessities of the ruined sinner better than truth.* Once open the eyes of men to see themselves as they are, and they find nothing to meet their case but Divine truth.

I answer positively—

1. *Wicked men hate the light, because it exposes their vileness.* When the cellar that has been shut up for years is first laid open, by the opening of windows and doors, it presents a disgusting sight. We wonder how so much filth could have accumulated there. So the dark and wicked heart of man seems unutterably vile and loathsome when God's word and Spirit enter and illuminate it,

2. Wicked men hate the light, *because it exposes their danger*. Sin and its consequences are palpably connected. It is a fever in the soul which of itself is painful. Its presence ensures the certainty of misery. It is a leprosy which must eat up the soul and subject it to an eternal death.

3. Wicked men hate the light, *because it shows the necessity of a better character*. The soul in love with sin is agonized with an apprehension of the necessity of reformation. Sinful habits let go their hold with wonderful reluctance. They cry out, "Let us alone," and when they are expelled, they are like those howling demons, who were driven out by our Saviour. The contrast which exists between good and bad men is painful to the wicked just in proportion as it is perceived.

4. Wicked men hate the light, *because it awakens the fear that they will be overcome*. They are always found in an attitude of defiance. They cherish the most determined hostility to God, and treat him as a foe. The entrance of light shows God's superiority in goodness and power, while it exhibits the certainty of their ultimate defeat.

REMARKS.

1. God ranks all who hate and resist the light among evil doers. Multitudes pride themselves upon their rectitude of conduct, who yet are, in the sight of God, exceedingly wicked. We see men *abusing the law of God*, which is holy, just, and good. We see them *abusing the person of God* by their neglect of his commands, and the disregard of all his wishes. We see them *abusing their own consciences*; we see them *abusing themselves and their fellow-men* by a course of conduct, which tends to produce misery here and hereafter. We see them cherishing a spirit which would mar the concord of heaven, and break up the heavenly choirs, and yet glory in their native excellence, and rejoicing that they are not as other men. Yet so long as they resist the light, they must be regarded as evil doers, and be punished as such.

2. As men grow in wickedness, we may expect to see them growing in hatred of the truth. This may account for the fact that so many discontinue the use of the means of grace.

3. This subject explains the reason that faithful ministers must expect persecution. If they make men see their

sins, they incur odium. The man who loves sin, and will not abandon it, will hate the occasion of its constant presentation.

4. We see the cause of the torments of the convicted sinner, and of the horrors of the dying bed; and also why there will be such amazing wrath at the opening of the latter day glory. The pouring of truth in all its pungency and power upon the long-abused conscience, is like the sunbeam admitted upon the animalculæ who writhe and twist and then expire.

5. We see one of the ingredients of eternal woe. Every lost sinner will spend his eternity in a blaze of light which will fully exhibit his enormity of guilt. There can be no escape from that light which was hated and shunned through a lifetime. Conviction will be thorough, and ever increasing in the bosom of the lost, and this will constitute the worm that never dies.

WHY ARE NOT PRAYER-MEETINGS MORE INTERESTING AND PROFITABLE?

1. I FEAR that these means are not duly estimated by the church in general. Many persons have an idea that preaching is important, and ought not to be neglected; but when invited to go to the social exercises they reply, "O, it's only a prayer-meeting!" and in this they conceive that a sufficient excuse is given. I ask such professed followers of Christ, if the excuse is not a gross reflection upon prayer itself, and upon all those precious promises of the Head of the church, where he has engaged to answer whatever two or three agree to ask in his name. What exercise more solemn—more imperatively enjoined—more essential to perfect holiness—than prayer? What more intimately allied with the true prosperity of the church, and the extension of the gospel of Christ? I confess I expect little success from the gospel, however faithfully preached, where there are prayerless and formal congregations. I greatly fear that in this day of respectable profession, one great reason why prayer-meetings are not more interesting and profitable is, that they are not sufficiently popular with the mass of the members of the church.

2. I believe that those who attend do not expect much from them. We can only be blest in the means of grace,

when faith and hope are in hearty exercise. If we go to prayer-meetings as a matter of course, and do not look for the special tokens of Divine favour, then we ought not to complain if they be uninteresting. If we do not go hungering and thirsting, we have no ground to expect the satisfying manna of the house of the Lord. How differently we should conceive of prayer-meetings, if we felt a deep solicitude in them. If we carried a lively faith and a glowing zeal into them, then we could not fail to realise those blessings which the Lord communicates to those whom he causes to approach him. If we believed and expected much, we should receive, and should not be sent empty away.

3. I fear that those who exercise their gifts in prayer-meetings often prevent them from being interesting and profitable. 1st. Are not the prayers often chargeable with *continued sameness*? All persons who engage in public services should feel desirous to edify those who worship with them. I do not urge great and intended preparation before exercising prayer in public; but ought there not be some attention, and some previous thought, so that the mind and heart may unite in that solemn exercise? We have many truly valuable works on the subject of prayer. Matthew Henry and Dr. Watts have left behind them excellent treatises on the subject. There is also a very useful little work by Mr. Mann, of the Isle of Wight; and we have recently seen reprints in an exceedingly cheap form of "Vincent on Prayer," "Brown's Pleading with God," &c. If our brethren would read and meditate on the subject, they would improve, and stir up the gift of God which is in them. I have often felt for congregations, when in the public prayer-meetings they have been doomed to hear almost the same expressions, in the same order, tone, &c., for months and years together. 2nd. Are not the prayers often *dull, low, and formal*? In many cases persons pray in so low a tone, that one-half cannot hear them. The impropriety of this is self-apparent. Often, too, when the voice is heard, the utterance is lifeless, and the sound monotonous and formal. Prayer, either to edify the man, or be acceptable to God, must be heart-work. There must be "thoughts that breathe and words that burn." There must be spirit and life in them. Fervour, intensity of ardour, are of vital importance to acceptable prayer. O that those who engage

publicly would arouse themselves, and call up all their glowing feelings, when they exercise in prayer! 3rd. Are not the prayers generally *too long*? How-ever deficient in other respects, we seldom have to complain of their *brevity*. I do not presume to specify the exact and proper length of prayer; but I have known but few, whose prayers on such occasions have been edifying, when beyond ten minutes in length: indeed I think half that time is sufficient for most. Instead of this, sometimes fifteen, and at times twenty minutes are taken up by one individual. I never knew such a prayer to profit those present; on the other hand I have seen a whole congregation exhibiting the most manifest signs of impatience and restlessness. I solemnly believe this to be the *great bane of our prayer-meetings*. We want more variety in the matter of the prayers presented—more fervour—more persons to engage—and in this way I am fully persuaded a much greater amount of good will result from prayer-meetings.

RULES FOR PRAYER-MEETINGS.

By the Rev. David Stoner.

Prayer-meetings, when properly conducted, are useful and necessary auxiliaries to the preaching of the gospel: but it is feared their usefulness is in many cases greatly prevented by various errors connected with the conducting of them. For the removal of these errors, the following rules are recommended:

1. Begin the meeting precisely at the time appointed.
2. Let the meeting be opened by singing two or three verses, and afterwards let not more than one verse, or two short ones, be sung at a time.
3. Let the tune be suited to the hymn. For solemn subjects let the tune be *grave*, but not *drawing*; for cheerful subjects, let the singing be *lively*, but not *light*.
4. Let the person who opens the meeting pray for the sick, the dying, the nation, the world, &c., and on *ordinary* occasions let this suffice. Let others pray for special blessings and a *present* baptism of the Holy Ghost.
5. If a word of exhortation be given, let it not exceed from five to ten minutes.
6. Let no individual pray long, *in general*. Long praying is in general both a *symptom* and *cause* of spiritual deadness. If you cannot pray short be silent.
7. Let no time be lost. Let hymns

and leaders be fixed beforehand. More than one may pray between the times of singing.

8. While one is praying, let all the others be silent; except at the close of a petition, then "*let all the people say Amen,*" Ps. cvi. 48.

9. Let not the meeting exceed an hour.

Pray with *humility*: Remember, you are *sinners*, approaching a God of infinite holiness.

Pray with *simplicity*. What! will you attempt to captivate the ear of the Almighty by elegant sentences and high sounding diction? "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth, therefore let thy words be few," Eccles. v. 2.

Pray with *earnestness*. "And he said, I will not let thee go except thou bless me," Gen. xxxii. 26.

Pray in the *name of Christ*. "Whatsoever ye shall ask the Father in my name, he will give it you," John xvi. 23.

Pray in *faith*. "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them," Mark xi. 24.

POWER AND BLESSEDNESS OF PRAYER.

Nothing enriches the soul like prayer. The man of most spiritual wealth is he who prays most. On this invisible ladder he goes up and down with the angels, gathering sweet and holy thoughts and vigorous purposes in the blissful regions which are opened to the eye of faith in the channel of prayer.

In the silent hour of midnight he gilds his room with heavenly radiance; in sorrow and grief he ascends to the "secret place," to dwell beneath the "shadow of the Almighty;" and in prosperity he takes his blessings upward to secure for them a two-fold value by a Divine consecration.

Through this open channel he goes up and takes a blessing from the throne, to bring down and lay upon the bosom of his child, or companion, or friend, or neighbour. By it he enters other homes and other hearts, and enlisting the agency of the Great Comforter, the chains of sin are broken and the prisoner set free—the priceless pearl is dropped into many a heart on this or that side of the globe; on the sea, or on the land.

Through this open channel he brings down consolation to the weary and worn missionary—the light of life into the lonely hut of the wilderness—solace to the mourner, and rest to the heavy-laden.

As he sits in the sanctuary what treasures of eternal life does he gather into his own soul, what gentle whispers from the Holy Spirit—what beatific visions, what penitential tears and loving aspirations are witnessed on that well-known and long-loved pathway of prayer! Nor is this all. He has time and thoughts for others. He brings hope, assistance, and courage to the minister, and silent voices from the ever-present Spirit, which will surely reach the ear and subdue the heart of the careless, the unthinking hearer.

Oh, who would preach year after year, month after month, to our congregations, were there not everywhere, in every church, these far-reaching ladders, with their ascending and descending angels, the aspirations going up, and the blessings coming down on the speaker, on the word, and on the listening assembly!

Thanks be to God! in this day of worldliness and declension, such open vistas are yet unclosed: the "two or three" are everywhere to be found who carry the all-unlocking key of prayer in their bosoms. Through this mighty and mysterious instrumentality they may yet bring the long-desired blessing again to the church—the converting influences of the Divine Spirit. Who, then, can estimate the worth of such an instrumentality which you, O Christian, possess, of whatever name or station.

But do you know the full meaning of prayer? Can you measure its limits? Have you tried the key at every door, at every heart? Have you tested its power as you go forth to business or solitude—to weary care or quiet rest—to the closet or sanctuary? Are you weary of these upward journeys, these glorious glimpses which you take at the open entrance of the court of heaven?

Oh then, to prayer! to prayer! The call is urgent. The world presses on and on to the very altar of God. The minister feels it. The church is fettered and bound by it. Satan sees it and rejoices in hope of victory. This one talent is yours. For prayer is as truly the breath of life in this lower world, as is praise the life of angels in the other. Prayer is your life, your work, your happiness, your great reservoir, your ex-

haustless bank of hourly investment! A little rill in your heart, O believer, but terminating in infinite waters which shall gladden the city of our God!

"I AM A DEBTOR."

WHAT! Paul a debtor! he who had said, "Owe no man anything?" Yes, we have his own admission of the fact. "I am a debtor." And he had a great many creditors, too. "I am a debtor both to the Greeks and to the barbarians, both to the wise and the unwise;" *i. e.* to all races of men, all castes of intellect, all classes of character. And how vast and manifold his debt! It was,

1. A debt of duties, imposed by the authority of Christ: "Go into all the world and preach the gospel to every creature."

2. A debt of gratitude—"a debt immense of endless gratitude"—incurred by his having become a partaker of the priceless blessings of redemption through the Lord Jesus. He did not think it enough to say, "*Thanks be unto God for his unspeakable gift!*" though he did this with the overflowing emotions of a grateful heart; but he remembered the law of Christ, "Freely ye have received, freely give," and felt that the vast blessings he had received were all entered to his account, and constituted him "a debtor" to the world for what he had received from God.

3. A debt of benevolence; for if it be a law of nature "kindly to point out the road to one who is astray," it must be so pre-eminently to point out the road to heaven to those who are groping after it, and in their error and confusion are taking that which leads to hell. If a destructive pestilence had been raging in the great city of Rome, (for it was Rome that he was now addressing,) and the apostle had been furnished, by some secret communication from above, with a certain remedy for it, would not the whole world have execrated his inhumanity if he had not, with all speed, sent it on to those dying multitudes? But he knew that the deadly plague of sin had fastened on its whole population, and that the peril of eternal death was hanging over them; and he had received, "by revelation of Jesus Christ," a balm which was sufficient to heal every soul of those perishing millions. Was he not, then, "a debtor" to impart it—to proclaim it, and blazon its virtues "publicly and from house to house?" It was also,

4. A debt of necessity—a debt that must be paid, if he would redeem his own soul from the sternest obligations and the most awful penalties. "Necessity is laid upon me; yea, woe is me if I preach not the gospel." But we must allow that he was,

1. An honest debtor. He does not shrink or palter about his obligations, but acknowledges them in their full extent: "I am a debtor."

2. He was a hard-working debtor. "From Jerusalem round about unto Illyricum, he fully preached the gospel of Christ," "suffered the loss of all things," braved incredible dangers and hardships, and "besought men day and night, with tears," to "be reconciled unto God."

3. He was a prompt and cheerful debtor. He did not dole out his payments grudgingly, but declares, "I am ready to preach the gospel to you that are in Rome also." Never did the votary of pleasure pursue his favourite gratifications with more hearty goodwill than this debtor set about liquidating his obligations.

4. Somehow he expected a vast reward for honestly endeavouring to discharge his obligations. This appears from all that he did and said; and just as his earthly labours were about to terminate, he exclaims, "Henceforth there is laid up for me a crown of righteousness." Glorious debt! Happy debtor!

CLOSET MEDITATIONS.

"Death is yours," 1 COR. iii. 22.

Is *mine*? What! that "last enemy," so dreaded by mortal man; that grim inexorable foe, dissolving soul and body, from whose stroke none are free, is *mine*? Yes, precious assurance! Death is mine. My own rich legacy; my covenant gift from the God of my salvation, who himself "has abolished death," 2 Tim. i. 10.

Death is mine! Oh! glorious consolation! Mine, my conquered enemy! Now it can have no dominion over me. No terrors now, no shudderings, for "death is swallowed up in victory," 1 Cor. xv. 54; in the victory of Him "whom I have believed." O death, deceitful, cruel foe, where is now thy sting? Thy barbed pang, thy stern agony, thine excruciating sufferings, thine insupportable pains, what are they? All shadowy, transient, earthly! I mind them not, since over them all I have the

victory—the glorious victory of my Redeemer.

O my soul, be thou stirred up with deeper love, with more exalted praise to that Redeemer who, for thine own sake, has already conquered death and the grave, and for thy sake still proclaims, "O death, I will be thy plagues; O grave, I will be thy destruction!" Hos. xiii. 14.

Come, weary soul, tired out with thy burden of sin and sorrow, with temptations, and trials, and afflictions, and corruptions, take courage, for "*Death is yours*;" your precious legacy, your conquered enemy, your faithful friend. Look no longer upon him with terror. Soon will he free you from this cumbersome tabernacle of clay, and give you angel wings, that you may mount and fly away to your rest in heaven; soon will he unlock for you yonder gates of bliss, that you may for ever bathe in those everlasting fountains of joy at the right hand of your God; soon will he usher you into the company of that happy throng "which no man can number," Rev. vii. 9; that with them, before the great white throne, you may join in that new song, "Worthy is the Lamb that was slain, who hath redeemed us unto God by his blood," Rev. v. 9, 12.

Yes, death is mine, and "for me to die is gain," Phil. i. 21. And when God shall call me to lie down upon a bed of sickness, with cheerful submission will I endure every ill and every racking pain, that when all is over, I may sweetly fall asleep in Jesus, and awake satisfied with his likeness, Ps. xvii. 15.

Come, then, my weary soul, rejoice! Come, wonder, and admire, and praise, with triumphant exultation, the matchless love that has redeemed thee from death, that has ransomed thee from the power of the grave, Hos. xiii. 14. And when thou shalt have entered the dark stream of Jordan, though its waters be chill, and its waves swell high, forget not the voice of Him who has trodden the way before thee: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour," Isa. xliii. 1—3.

HOMELY HINTS FOR MINISTERS.

EXPECT much, and much will be given.

Souls are perishing every day, and our

own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and no doubt God will bless it and regard us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small their anger will appear in eternity.

Oh! fight hard against sin and the devil. The devil never sleeps; be you also active for good.

But an inch of time remains, and then eternal ages roll on for ever; but an inch on which we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness, constant nearness to God by the blood of the Lamb; bask in his beams, lie back in the arms of his love, be filled with his Spirit, else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

NAMES OF SATAN IN THE BIBLE,

DELINEATING HIS MALICIOUS POWER, CHARACTER, AND CONDUCT.

THIS chief of the fallen, rebel angels—cast out of heaven, with his impious band, because of pride, and arrogance, and rebellion against God and his government—is called by several different names in the Holy Bible. These various names delineate either the tempting and destructive power he is permitted to exercise in the world, the subtle maliciousness of his character, or the rebellious and abominable wickedness of his conduct with men:

The names by which he is called are, Satan, Serpent, Devil, Fallen Angel, Angel of the Bottomless Pit, Prince of the Power of the Air, Prince of the World, Prince of Darkness, a Roaring Lion, an Adversary, Beelzebub, Belial, Accuser, Deceiver, Liar, Dragon, Leviathan, Lucifer, Old Serpent, Murderer, Tormentor, the God of this World, Abaddon and Apollyon—a destroyer of the souls and happiness of men.

This is he, the Old Serpent, Satan, the Devil, who is permitted by the Supreme Ruler of the universe to have great rule and power in the world; who beguiled the mother of mankind; who, in the day of Job, when asked by the Lord, on the occasion of his presenting himself before the Lord with the sons of God, whence he came, answered the Lord, and said: "From going to and fro in the earth, and from walking up and

down in it." The same who tempted our Saviour forty days in the wilderness, the same who filled the heart of Ananias to lie to the Holy Ghost : and the same deceiver who entered into Judas Iscariot, the betrayer of our Lord.

Behold what evil this fallen angel, Satan, the Devil, the malignant enemy of God and man, has done in the world ! And he is now, at all times, and in all places, by all manner of artful devices and subtle designs, seeking to delude, to devour and destroy the souls of men, especially the church of the living God, and the faithful in the Lord. Yes, this is the malicious adversary with whom all Christians have to struggle. To his unwearied, diabolical machinations and insidious assaults we are all of us constantly exposed. And whither can we fly for help and succour, for relief and safety from this deadly foe, but to Jesus, our superior King, a stronger and greater than he, who, in the forty days' temptation, overcame and drove him from him, saying, "Get thee hence, Satan;" who vanquished him in dying for us, and triumphed over him in rising again from the dead; who has graciously promised to all that truly believe on *him*, that as *he* overcame Satan, with all his wiles, so surely shall *they* who trust in him overcome and triumph in him too ? Confiding in the promise of the great Captain of our salvation, attracted by his victorious, loving power, and in the subdued spirit of his all-conquering grace, through the influence of the Holy Ghost, we would say with the sacred poet :

"O let us fly, to Jesus fly,
Whose powerful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave."

THE SHORT CANDLE.

As I sat in my chamber I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, "I must be very industrious; for this is the only candle I have, and it is almost gone."

What a moral there is, thought I, in the words of this child ! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone, and I have no other. How earnestly engaged should I then be in every duty of life. While I have the light of life, how careful should I be to perform everything enjoined by my heavenly Master.

1. I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

2. I ought to be all alive to the immortal interests of my fellow-creatures, working while it

is called *to-day*, striving to bring sinners to the Lord Jesus Christ ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

3. I ought to be unceasingly active in every act of benevolence, making as many happy as I can ; relieving the miserable, and doing good to all within my reach ; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

4. I ought to use every talent for the glory of God and the kingdom of Christ ; working the works of Him that sent me while it is day, because the night cometh, in which no man can work.

"Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," Eccles. ix. 10.

POWER OF PERSONAL HOLINESS.

NEVER will the church meet her solemn responsibilities until her children, bursting asunder the shackles that bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification which the voice of Scripture and the exigencies of a dying world alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted ; persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigour of logic, and all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand : it is truth embodied ; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off ; no bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible ; and clad in immortal panoply, goes on from victory to victory.

Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress ! With what overpowering demonstration would her tidings be attended ! What numerous and ever-flowing channels would pour into her treasury the requisite means ; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King ! And how richly would the showers of Divine influence be shed down, quickening into life the seed which she scatters, filling the desolate places with verdure and joy, and changing this blighted earth into the garden of the Lord.

FORGIVENESS.

EDMONSTON.

WHEN on the fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beautifully,
Beneath the weapon bends,
E'en on the edge that wrought her death,
Dying she breathes her sweetest breath,
As if to token in her fall
Peace to her foes and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns ;
To see the blow, to feel the pain,
And render only love again !
ONE had it—but he came from heaven ;
Reviled, rejected, and betrayed,
No curse he breathed, no plaint he made,
But when in death's dark pang he sighed,
Prayed for his murderers and died.

Lessons by the Way; or, Things to Think On.

EXTRACTS FROM LOWTHIAN'S NARRATIVE OF A RECENT VISIT TO JERUSALEM, JUST PUBLISHED.

CORN MARKET IN JERUSALEM.—The corn-market is a place covered over, and having a front with two arched entrances, which seem to be the remains of a building that has been erected and used for some other purpose. The floor is neither flagged nor paved, but is in a rough and uneven state. Those who come in with corn, bring it in small quantities, bound up in a coarse camel's hair cloth, and they sit down in the middle of the place until they dispose of it. As it is all brought in an undressed state, the work of dressing, or separating the chaff from the wheat, is carried on in the market during the time of buying and selling. This is done with a sieve much like an English one, only instead of spells for the bottom, they use a kind of hard hemp string, well-twisted, and about as thick as sail twine, and with these sieves, and a miserable substitute for a dressing-machine, they half dress their corn, for I cannot say it is any more. There is another class of traders who sit around the sides of the market, and each of these have good large heaps piled up against the wall. I imagined they were corn dealers, as they were engaged in buying it from the others, and then would deposit it on their heaps. The grain was very dry, and not unlike our red wheat. Barley is very small and light, and is used to feed their horses; and as for oats, I never saw any. The science of agriculture is not much understood, and no concern appears to be felt for improvement; and I may also observe, that their ploughing, sowing, dressing, and grinding are of a piece.

JOURNEY FROM THE DEAD SEA.—After having travelled about half a mile up this most horrible ravine, with mountains on each side, the tops of which we could not see, our guard suddenly halted at the mouth of what may be called a natural cave. Nicalo, after having had some talk with them, came to me and said this was the place where we should have to stop all night. I felt not a little astonished, but not in the least alarmed as to danger, so I jumped off my horse, marched into the *black hole*, and began to grope about. Not feeling anything in the way of a bench upon which I might stretch myself, I said to Nicalo, that there was nothing but the bare ground to lie upon; but he said, "Never mind, I shall lend you my cloak, and we shall get the night over very well;" so he spread down his rough Arab cloak, and I laid myself upon it, totally ignorant as to the state of the ground, whether filthy, or infested with insects or reptiles. Finding that I could not induce sleep, or in fact keep my head down without a pillow, I directed Nicalo to bring a good large stone, which he did. I then wrapped his cloak about me, and laid down again. By this time the guards and muleteer had tied their horses together, and given them some barley, and they turned in to avail themselves of the shelter which the cave afforded. When all had laid down, I told Nicalo to ask them if they knew the name of our hotel? They replied, "El

Antra." I said, I do not know how far the name may suit the place, as an Arabic name, but the first part of it suits very well as an English name; for it certainly does give to the mind such an idea of gloom and horror as I had never had any conception of—an idea which we usually associate with the place of final punishment. I got but little sleep, as my feet were very cold from riding so long as I had done, in the night air; besides this, the horses kept trampling about among the great stones, and often differing with one another, so that I was kept awake the greater part of the night; on which account I thought it to be a very long one, and when I saw the peep of day I felt very glad.

SABBATH IN JERUSALEM.—This was my first sabbath in Jerusalem. I had the pleasure of hearing the Bishop preach in his little church on Mount Zion. The congregation might be rather more than thirty, the greater half of which stayed to receive the sacrament. The Bishop took for his text, Jer. xiii. 5—9; from which he clearly showed that the time is yet to come when the children of Israel shall be restored to their own land, being brought from all countries whither they have been driven, and that Jew and Gentile shall then constitute one church under Christ "the head." To hear these truths proclaimed on Mount Zion, at Jerusalem, was certainly both new and pleasing to me; but my pleasure was heightened to delight on seeing several converted sons of Abraham listening with eager interest to the same.

It is very painful to see how Jerusalem is trodden down of the Gentiles. The sabbath is profaned, the shops are all open, and every one follows his ordinary vocation, as on other days; while the Mosque of Omar proudly rears its head over the place where once stood the holy of holies. To the reflecting traveller these are painful topics; but the Christian, whose mind being stored with prophetic truth, is calmly waiting for the expiration of the "times and half a time," should take courage, as doubtless the day is fast approaching when Jerusalem shall again be the "joy of the whole earth." The time of general humiliation and repentance of the whole house of Israel is drawing nigh. Then shall the bride make herself ready to receive the heavenly bridegroom, whose "feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

MOUNT ZION.—Going out of the Jaffa gate, I turned to the left, on the side of Mount Zion, where I could not but observe how strikingly the prophecy of Micah has been fulfilled: "Therefore shall Zion, for your sake, be ploughed as a field;" for as I walked along I observed that corn was growing to the very walls; and, with the exception of the Christian burying-ground on the top of the hill, the whole of Mount Zion without the walls, consisting, I should think, of not less than a hundred acres, is divided into fields, sown with corn, cauliflowers, and other vegetables, with here and there a few olive trees. Among these fields there are many evidences that all this part of Mount Zion formerly belonged to the city.

Education.

SUNDAY-SCHOOLS AND THE "BRITISH QUARTERLY REVIEW."

TO SUNDAY-SCHOOL TEACHERS.

MUCH-LOVED FRIENDS,—Courage! Your glorious cause is constantly advancing. All classes of the community are now apprised that there is, in their midst, such a body as the Sunday-school Teachers of England. The oracles of Criticism, the organs of Philosophy, and the dictators of European opinion, begin at length to do you justice. The last Number of the *Edinburgh Review* has an article in behalf of "*Ragged Schools*," in which the *London City Mission* is pronounced an "*admirable Society*," and a lament is taken up for "all, whether individuals or nations, who will not take to heart in time the things which belong unto their peace"! Then the wedge is fairly in; time and providence will drive it home. The last Number, too, of the *British Quarterly* has a noble essay on Sunday-schools. From the well-known character and the long-tried principles of its eminent conductor, the appearance of such an article in that Journal will excite no surprise, but it will excite a general and a just feeling of very lively gratitude among all enlightened men who duly appreciate your all but inestimable labours. That the Article may be brought at once within the easy reach of every one of your body, we present it nearly entire in our pages, and hope that it will prove the forerunner of the *Review* itself to every school in the realm. It is, on all grounds, exceedingly to be desired that at least one copy of the *Eclectic* and *British Quarterly* should be regularly taken in by every Sunday-school in Britain.

ARTICLE.

In the *Sunday-School Teacher's Magazine*, of April, 1840, there are returns given concerning the state of Sunday-schools in Great Britain and Ireland up to the preceding year. The schools are there estimated at 22,201; the teachers as 173,523; and the scholars as 1,950,678. The population of the United Kingdom at that time was 27,271,761. This gives one in every *fourteen* of the entire population as a Sunday scholar. But this account of the number of scholars falls greatly below the fact. The children in the Sunday-schools of England and Wales only, exclusive of Scotland and Ireland, and that nearly seven years earlier,—viz., in 1833, were ascertained as 1,548,890. This is the return made for that year, in Lord Kerry's report. Bearing in mind that this was the number of children in such schools *at one time*, and reckoning the *increase* of population during the last fourteen years, we may safely count the portion of the young in England and Wales, who should be classed as Sunday scholars, at two millions. This would give fully one in *eight* of our entire population, as receiving instruction of some kind, and for a longer or shorter period, in our Sunday-schools. These children, also, be it remembered, come nearly all from the humbler classes, embracing none from the upper classes, and only a small and varying number from the middle class.

The next point observable is the number of teachers. If we assign ten children to each, and remember that many classes have two teachers, who divide the day between them, and that many are engaged as visitors and superintendents, it will be clear that we should not reckon the staff of teachers at a less total than 250,000. Some gentlemen, certain of them being grave philosophers, and others attaching reverence to their name, have been disposed of late to speak slightly of this department of unpaid labour on the side of knowledge and

religion; and we have thought that, without committing ourselves to any undue eulogy on the subject, it may not be amiss to call the attention of our readers to some of the more obvious of the benefits attendant on this effort to advance popular education, and to secure to it the best direction by allying it more effectually than is practicable in day-schools with moral and religious principle. These benefits have respect to three classes—the *teachers*, the *children*, and the *community*.

I. The teachers of every Sunday-school may be described as a *voluntary corporation*, framing its own laws, and self-regulated in all its proceedings. They have their proper officers, their fixed time, and their understood modes of assembling; and when any matter arises on which it is desirable to obtain the common judgment, they have their law of usage which they are careful to observe. This early acquaintance with the forms of business is a part of the education of every Sunday-school teacher. Sometimes the common judgment is not easily obtained. Discussions become protracted; and to some observers, the "teachers' meeting" may wear too much the appearance of "a normal school of agitation." But the harm which may seem to ensue is more apparent than real, and the good greatly preponderates over the evil. The young orator generally has his full liberty of speech conceded to him, and being dealt with so far courteously, he is not often much disturbed on finding that the older heads commonly take the majority along with them. Such meetings furnish not a little of the training sought in the debating-club, but with this great advantage, that the polemical exercise never seems to be prosecuted simply for its own sake. We should have no great opinion of the educationist or of the statesman who could deem it a small matter that some 250,000 young minds are constantly passing through this sort of dis-

discipline—being drilled and sharpened by such action. Each of these associations of teachers is itself a school, and these schools, being some 20,000 in number, contribute largely to our true national education, quite independently of the ostensible end for which they have existence. In Church of England Sunday-schools, there may not be all the freedom of opinion and expression in the meetings of the teachers which our statements indicate; but our description will apply generally to the schools conducted by Dissenters, and may be extended considerably beyond those limits.

In the train of the habits of free thought and expression in the forming of rules, follows the *habit of obedience to them when adopted*. Much of the wisdom of life consists in the due apportionment of self-reliance and submission—of independent thought, and of deference to the thoughts of other men. In the case of multitudes of young persons, the service of the Sunday-school is the first connection in which they endeavour to act on this law of apportionment. From the parental roof, where submission has been law, they pass into the Sunday-school, where to think and act in some measure for themselves is for the first time expected from them. With this effort to do good, commences their first real feeling of responsibility. But this feeling needs education. It requires to be attuned. The law of nature enjoins that the younger should be in a degree of subjection to the older; that the lesser in matters of social arrangement should be subordinated to the greater; and that to a large extent it must be the duty of the lesser number to submit to the will of the greater. To bring young minds into a clear understanding of these maxims, and to fit them for acting upon them with grace and good feeling, is to educate such minds in the most difficult and precious departments of education. Nor would it be possible to realize this end by school tuition, or by means of books of any kind, as it is realized by such experience and actual intercourse. Thus, that Sunday-school teachers should be themselves educated is made to be the condition at every step of their becoming efficient as educators. They are thus required to become patterns of the conscientiousness, the modesty, and the love of order of which they are to be the teachers. Thus the fraternity of the Sunday-school is to the teacher as a little commonwealth, in which all those principles and feelings are to be first brought into play which are to fit him for the discharge of his duty in the greater commonwealth of the church or the world.

Another wholesome influence of Sunday-school occupation on the character of the teacher, is in the necessity it imposes of *attention to method*. The teacher devoid of method will never be efficient, and his services will be readily dispensed with in any well-regulated school. We use the term method, not merely nor mainly in respect to punctual attendance, or to some lesser matters of routine, but in relation to the manner in which the general duties of the Sunday-school teacher should be discharged. These duties are various. If all are to be attended to there must be method; and if each is to be attended to in the best manner there must be a method adapted to each. Publications relating to Sunday-schools are constantly issuing from the press, abounding with

judicious counsels on this subject; these counsels come under the notice of the myriads of teachers in every part of the country, by means of the Sunday-school library or otherwise, and contribute very largely, for the sake of the taught, to the progress of the science of method in the mind of the teacher.

Not less observable is the necessity laid on the teacher to become *observant of character*. His class often changes considerably in the course of a few years, and the varieties of aptitude, temper, and habit among children are constantly before him to exercise his discrimination, and to require the wise use of the word of admonition or commendation. His class is a lesser pastorate, and to adapt the various modes of instruction or discipline to the varieties of mind with which he has to occupy himself, often requires his utmost care and judgment. We have frequently had occasion to observe the penetration and skill evinced, almost unconsciously, by teachers in this connection. We have often found the teachers who have been for some time in their vocation, capable of distinguishing, not only the stronger marks, but even the finer shades of character in children and young persons, and well qualified to adjust themselves to such diversities. By scarcely any other means could these persons have been brought to be so closely observant of such differences. It is true, in children, character cannot be said to be formed, but all the rudiments that will contribute to its formation are there, and as objects of study they are only the more interesting from their being so immature as to be susceptible of much salutary influence. That the boy is commonly "father to the man," is a truth rarely absent from the mind of a thoughtful Sunday-school teacher.

The influence of the office of the Sunday-school teacher, on his *self-cultivation in general*, is too obvious to be overlooked. The man who would teach must learn. Knowledge must be acquired before it can be communicated. This is not less true of the teacher in the sabbath-school than of the teacher elsewhere. Great improvements have been made of late years in the system of instruction in such schools. In cheap publications, which appear from month to month, facilities are presented for rendering the instructions given by the Sunday-school teacher hardly less a matter of order and completeness, than those of the Christian minister. It is a great mistake to suppose that this class of instructors are content with iterating the most common-place thoughts to their pupils. Some may be thus restricted by necessity; but the aim of the greater number is not simply to impress on the mind of the young the elementary truth which all know and admit, but to lead such minds into new truth. That the teachers may be thus qualified, the Sunday-school has its library, consisting generally of a collection of books well suited to their purpose, being often chosen under the direction of the pastor. Then in most instances, teachers have their periodical meetings for mutual instruction; when all come prepared to contribute, each according to his ability, to their little commonwealth of intelligence—the subject for conference at such meetings being always fixed at a previous meeting. We have no doubt that, could the estimate be made, it would appear that the knowledge which Sunday-school teachers

communicate is little compared with that which they would have failed to acquire, if they had not become teachers. Their good work has been returned in this shape manifold into their bosoms.

But there is still another way in which the effort to communicate brings with it self-culture. With not a few minds there is nothing like beginning to teach in order to learn. Men often flatter themselves that they understand a subject until they begin to commit their thoughts concerning it to writing—and what is often true of the attempt to write, is perhaps not less frequently true of attempting to teach. The great requisite in teaching the young is the power to make the difficult plain. But that which we would make clear to others, we must ourselves see clearly. The simplification of knowledge is the last attainment of wisdom. What is needed in the good teacher in the Sunday-school, is precisely that which is needed in the good teacher everywhere.

Beyond these results are the *moral and religious influences inseparable from the association and pursuits of the persons engaged in the tuition of Sunday-schools*. To a large extent they are persons of accredited piety. In many schools such only are admitted; in all cases it is required that the moral character of the teacher shall be above suspicion. The fact that young persons committed to such service stand pledged to such a course of conduct, must operate as no mean safeguard. Exclusion from such a fellowship on the ground of moral or religious inconsistency would be felt as a disgrace that could hardly be exceeded. The companionships thus brought about tend to the same result—the strengthening of pure and devout purposes. The teacher, moreover, has often much to do with the parents whose children are intrusted to him. In many cases no visitor is more welcome to their humble abode. In times of distress, the relief which flows through this channel to the necessitous is not inconsiderable. But very generally, it is when the hand of sickness is laid on the child that the presence of the teacher is especially coveted. We have known many, very many instances, in which the heart of the child has clung at such seasons to its instructor in the sabbath-school, as it has clung to no other. It is a kind of pastoral relation which is then seen and felt as subsisting between the teacher and the scholar; and this applies to the female portion of the teachers, even more powerfully than to the other sex. The favourable influence of all these circumstances, as bespeaking the sense of responsibility, and the intelligent piety which should belong to the character of the Sunday-school teacher, must be at once obvious.

Such, then, is this great educational class of the community. It consists of young persons, who, in this manner, are made to be familiar with the more useful forms of public business; with the principles of order necessary to every self-governed body; and with the method by which many things may be done, and each at its best time and in its best manner. Those persons are disposed, moreover, by their occupations, to become much closer observers of character, than they would otherwise have been; to become more earnest in their efforts to acquire and to simplify knowledge; and more considerate in relation to all the great duties of piety and humanity. In this GREAT SCHOOL

there is always at least a QUARTER OF A MILLION of our youth passing through these processes of SELF-EDUCATION. Truly we should have a sorry opinion of the educationist or statesman who should even seem to account this fact as other than deeply interesting and momentous. It is a section of our national life which, considered in the amount of sound vitality inseparable from it, can hardly be said to have its equal in any other department of our social system. No other nation has ever seen the same extent of self-sustained, self-organized, and self-regulated intelligence and piety, in the same class of persons.

II. The class whose benefit is ostensibly sought in these institutions consists of the *children*.

With regard to the value of Sunday-school instruction to children, nothing could be more easy than to get up such descriptions as may seem to show that it is a mockery—instruction only in name. This might be done by fixing on localities where infant labour is in great demand, where the labour, as in some of our mining districts, is of a degrading tendency, and where, from the general cast of the population, competent teachers are not to be obtained. But to exhibit such schools as specimens of the Sunday-school system throughout the land would be most unjust. From such instances nothing can be inferred in respect to the character of Sunday-school instruction in our cities and towns, in populous districts where there is a considerable middle class from whom to obtain funds and a supply of teachers; or even in rural districts, where the Sunday-school is often well conducted, sometimes mainly by the family of the clergyman, and frequently with the assistance of the junior members of the few educated families that may be about him.

Even in the best schools, moreover, it is easy to find a large number of children who have the very elements of knowledge to acquire. But it must be remembered that the children in Sunday-schools are of all ages; very many of them so young that their being thus wanting in knowledge is natural and inevitable. Our knowledge, accordingly, of the comparative numbers of children in a Sunday-school who cannot read, or who may happen to return foolish answers to wise questions, can warrant no judgment on this point, except as we know the comparative ages of the children examined. Great numbers of these children are learning to read in infant-schools, dame-schools, and day-schools, and they are sent to the Sunday-school mainly for the sake of the moral and religious instruction which may be there obtained. To judge correctly about the value of Sunday-school teaching, we must endeavour to compare the state of ignorance in which the children commonly enter such schools, with the instructed state in which they commonly leave them.

One obvious benefit of the Sunday-school to a large portion of its scholars consists in its tendency, not only to *perpetuate* the elementary knowledge acquired in the day-school, but to dispose the young mind to *further improvement*. With the children of the operative and labouring classes attendance at day-schools ceases early, very many of them being sent to some kind of employment before they are twelve years of age. It is when attendance at the day-school ceases that the Sunday-school instruction becomes especially valuable. Great numbers

who would otherwise have forgotten the little they had learned, are thus retained in some habit of reading, and are thus encouraged in the effort to add to their little stock of knowledge. The Sunday-school library is perhaps open to them. Other books at the disposal of the teacher are often placed in their hands. Information of a more varied and interesting description than the course of day-school instruction would include is obtained—such as a better acquaintance with sacred geography and Scripture history, and with good elementary books on general history, biography, and on some of the sciences. By such training, not a few Sunday-scholars become qualified to take upon them the office of teachers. In day-schools each child is more or less lost in the crowd of children, and can receive but little immediate attention from the master or mistress. But it is otherwise in the Sunday-school. The class of each teacher is small, the instruction is immediate, the character of the child is closely inspected and known; and, as the consequence, a more marked development of the youthful mind becomes manifest.

But it is in the *moral and religious* character of the instruction given in the Sunday-school, that its *chief distinction and value consist*. We have before said, and we repeat, we have no great opinion of the religious knowledge which is communicated, or which can be communicated, in a common day-school. We never knew an instance of a youth tracing religious impressions to such teaching. We do not say that the mind may not have added something to its ideas about religion while under such tuition; but we have never known the awakening or the fostering of a religious spirit attributed to that agency. But, on the contrary, few things are more common than to see a marked improvement in the moral feeling of children as the result of the pains taken with them in a Sunday-school, or than to see the children of a pious teacher become pious. In endeavouring to account for this difference, it must not be assumed that the masters and mistresses of our common day-schools are never pious; they are often eminently so, and not unfrequently make earnest effort to convey religious impressions, as well as religious ideas, to the mind of the children. But there seems to be something in the necessary working of a day-school unfavourable to the success of such effort. The real cause of this difference will be found in the more directly religious character of the instruction, and in the greater quietude and immediateness of the contact which takes place between the mind of the teacher and the taught. If the Sunday-school does not intervene to connect the children of the common day-school with a religious influence, they commonly drift off into the world, and become wholly lost to such influence. So important is the mission of Sunday-schools in respect to that large portion of the community, the children of our operative and labouring classes—those who are to become fathers and mothers to three-fourths of the next generation!

But there are *two great defects* in this otherwise valuable system of appliances. It does not retain its hold long enough on the older scholars; and it does not expand and adapt itself so as to take in classes of children who are not sufficiently clean, or accustomed to mix with

children of a somewhat better class than themselves, to be in place in our ordinary Sunday-school.

With regard to the first defect, some spirited attempts have been made to remove it by the formation of Bible-classes. These embrace a higher sort of instruction than is found in the Sunday-school, and are conducted, sometimes by the pastor, and sometimes by other competent persons. They cannot be too highly praised; but this network, if we may so describe it, is not of sufficient breadth and texture to accomplish all that is required. The slippery fishes which elude it or escape from it, are, we fear, much more numerous than those which are retained by it. *The great want is, that fully as much systematic effort should be made to retain a hold on youth between fourteen and twenty, as to influence the mind of children between seven and fourteen.*

While this improvement is needed at the one end of the system, there is another no less needed at the other end. Those children of the lowest class, of which we have spoken—those ragged outcasts from all culture and decency—if they are ever to be reached, it must be, we conceive, by an extension of the branch Sunday-school plan for the purpose, upon a scale embracing more system, and of much greater extent, than is at present existing. Why should not every great city, and every considerable town, possess its branch school association, consisting of benevolent and pious persons of all religious connections, who should direct their labours to the lowest sections of the population, in the spirit of men feeling it to be their hallowed vocation “to remember the forgotten, to attend to the neglected, to visit the forsaken?” We are aware that something considerable in this way has been done in a few localities, but only just enough to show how much more needs to be done, and might be done, with the aid of more system and of a more ample agency. We are too much disposed to be content if the regular school-house has its expected complement of children, without sufficiently asking ourselves what has become of those who have left, or whether the present number of scholars embraces anything like the proportion from the entire district that should be brought under instruction. If it be a virtue not to despise the day of small things, there is a sense in which, as regards such enterprises, it is by no means a virtue to be content with moderate things.

III. The effect of Sunday-schools in relation to the *community* it is not easy to estimate. We know enough to be assured that it must be manifold and vast; but the real extent of this influence can only be matter of conjecture. It is a fact, that at least some two millions of families, from the humbler classes in this country, are entrusting their children every Sunday to the affectionate and pious oversight of this quarter of a million of young persons; that these families are so doing, in the most perfect confidence that whatever may be the case with other schools, in the Sunday-school their children can take no harm, and will be greatly at fault if they do not obtain good. To our mind this fact is deeply interesting. This bond of pure moral confidence which unites these millions of parents with these myriads of teachers, for the benefit of this large proportion of our rising population, is in itself highly beautiful,

and as regards its influence on our social state, it must be momentous. It does not a little to diffuse through the land the wholesome conviction that religion, after all, is not a thing of mere convention, or only another form of human selfishness, but a generous reality. Anything that should tend to disturb this course of unpaid, unbidden, self-denying effort, on the one hand, or to take away occasion for this moral response, so strong and natural, on the other, would not only be a national calamity, but one, the extent of which no man could limit!

Judging from the accounts of Sunday-schools which some men have published, and from the talk respecting them, in which some elegant West-end divines have been pleased to indulge of late, we should not rate these institutions at any great price. But we must be permitted to assure such parties, that if the half of the little which children are said to learn in their day-schools is not to be subsequently lost, it must be retained by the intervention of the Sunday-school; and that if their teaching of the young is to be the *moral and religious* affair they insist on, that, too, must be accomplished, for the greater part, by the Sunday-school.

According to Mr. Baines' returns from the counties of York, Lancaster, Cheshire, and Derbyshire, in 1843, we are warranted in concluding that the Sunday-schools connected with the different bodies of Nonconformists in our towns and great cities, and through our manufacturing

districts, are considerably more than double the number connected with the Church of England. We must venture to say, also, that, making allowance for instances of exception, the schools connected with the Nonconformists are much more efficient than those connected with the State Church. This arises in part from the difference between the Conformist and Nonconformist systems. The tendencies of the latter are more favourable to self-reliance and independent action; and the teachers are not only more zealous and competent, but exist in much greater proportion as compared with the number of the scholars. In the support of common day-schools, however, Churchmen are greatly in advance of Nonconformists; partly from their greater wealth, and the greater leisure of their clergy, and partly from their preponderating influence through the rural districts. Should the Minutes of the Committee of the Privy Council on Education, which, while we write, are exciting so much controversy, really be carried out, a mighty and most mischievous change in this respect must ensue. The Government bribes will be all on the side of the Church day-schools, and tend necessarily to drain the Nonconformist Sunday-schools. The degree in which such a scheme should succeed, must be the degree in which bad blood would be diffused through the body politic—the very best elements of our social system being those where the deepest wrong would be felt to have been inflicted.

Essays, Extracts, and Correspondence.

METHODISTIC CORRESPONDENCE.

THE following letters comprise points of great importance, and which well deserve the serious consideration of those whom they do or may concern:

I.

Worcester, March 5, 1847.

SIR,—For some considerable time past I have been a subscriber to the *CHRISTIAN WITNESS*. I was much pleased with the perusal of your masterly and unanswerable "Review of Wesleyan Methodism," contained in the January number. I have read Mr. VEVERS' (*reply?*) contained in the *WITNESS* for the present month; but find, as you truly observe, that "it leaves every one of the strong points of the case wholly untouched." Moreover, some of the assertions made by Mr. VEVERS are, in my opinion, open to serious and strong objection. Speaking in reference to the admission of candidates into the ministry, he says, "They (*viz.* the Conference preachers) have power to admit candidates to the ministry; but such candidates must have been previously nominated, without being objected to, in the March Quarterly Meeting, where laymen greatly preponderate in number."—Yes, in "number" but not always in power. It would not be difficult for the writer to prove, that such a "meeting" has been overruled by the travelling preachers; and that candidates who have "been objected to," have been proposed

at, and received by the Conference. Hence there was not any particular need for the vaunted inquiry: *viz.*, "Is there any similar arrangement by which laymen can check or prevent the introduction of improper persons to the ministry either in the Established or Nonconformist churches?"

I have also read the extracts of letters from others of your correspondents, all of whom appear to be Wesleyans. What they have written seems to me, at least, somewhat strange; and I am led to wonder whether, to some extent, they are *not chargeable with inconsistency*. If, as they affirm, the body to which they belong contains so many serious, growing, destructive evils (as connected with its polity), then why do they *any longer remain therein*? Perhaps it would be replied "To reform the body." Alas, as well might they try to dash to pieces with a feather the flinty rock, or even bind the ocean with chains; unless they could get many others to co-operate with them—who would gladly do so, but *dare not*.

I have been a Wesleyan Methodist myself, for a considerable number of years. I have been in their district meetings, their private committees, &c., &c. I know what I have heard, seen, and felt; and I congratulate myself, that I am now a member of the Wesleyan Methodist Association, where I enjoy liberty and rest. You are free to make what use you please of the above statements.

Yours most truly,

T. SWALLOW.

Mr. Swallow writes like a man of sense and decision; and granting his premise as to the impossibility of "reform," there can be no dispute as to his conclusion. But to effect a reasonable "reform" we think by no means impossible. More secessions are undesirable. Things are now greatly changed since the last; so changed, indeed, that *we see no reason now to despair of so entirely liberalizing the Old Body within the short space of ten years, as to prepare it for the happy return to it of the New Connexion and the Association*, forming, with much augmented freedom, one community—free, great, glorious, and happy—a blessing to England, to the empire, and to the globe! But of this more in due time.

II.

I HAVE always appreciated your mental endowments, and am glad to find you have brought them to bear on "Wesleyan Methodism" in your January number of the CHRISTIAN WITNESS, and that your able correspondents "J. S." and "Aleph" have done you such good service by their valuable and unanswerable communications. I have for more than twenty years been connected with Wesleyan Methodism, and during most of that time have held offices that have given me an opportunity of seeing the working of the system of "Methodism as it is," and I quite agree with your correspondents in their statements, and think them not in the least coloured, much less "*caricatured*," as Mr. Vevers would have us to think. I have read the articles of "A Wesleyan" (in the *Methodist Magazine*), and was greatly surprised at their feeble and anything but manly replies to yourself and your correspondents. The writer is evidently afraid of taking up the various points thrown out by yourself, "Aleph," and "J. S.," and therefore endeavours, by his long disquisitions, nice distinctions, and giving us to understand you are a "busy-body in other men's matters," to get over what he finds it very inconvenient to answer . . . We now come to the "very serious charge" your correspondent has made, by telling us that "perhaps there never was a period in the history of Methodism when so large a number of unconverted, unpardoned, unsanctified men, were nominally in church-fellowship with us, as at the present; and I attribute this mainly to OUR HAVING SO MANY UNCONVERTED MEN IN OFFICE." This gives great offence, and yet it is too true. I have seen great anxiety evinced to get "respectable" men as members, and when they have succeeded, before they were converted, they have been made circuit, town, or poor stewards or treasurers for the missions, or to the worn out preacher's fund. "A Wesleyan" takes no notice of these officers in his reply, and yet they are very important, as the opinions of these men very often guide the church.

Bradford, March 10, 1847.

T. W. B.

III.

Newcastle-on-Tyne, March 4, 1847.

I DO not know whether you have had any communications relative to Wesleyan Methodism from here or not, but I wish to inform you

that I am quite persuaded that the articles on that subject contained in the January and March Numbers of the CHRISTIAN WITNESS are calculated to do much good. The "findings" of "Aleph" were all correct; and whatever Mr. Vevers may say to the contrary, we Methodists *know and feel* that they give a true portraiture of the system, and not a "caricature." Your *Christian forbearance* towards Mr. Vevers cannot but make a great and very deep impression in your favour, and also in favour of the cause you so nobly advocate. This is not the day to use merely *hard* words; he must use hard arguments if he would overthrow your statements, but alas! he has not the materials to make them of. I have been a Wesleyan for nearly thirty, and an official in the connection for upwards of twenty years. I am at present a local preacher and leader. I do not write to enlarge upon what has been said about the evils of our system of church government, but merely to bear my humble testimony to the truth of what you have stated in the WITNESS. I could say much, because I know much about Methodism. I love it—I delight in its ordinances, and esteem its preachers; but justice and truth, as well as the interests of the church, require us to speak out. With all our good things, we are under a *despotic power*; and the system, if not reformed, will in all probability destroy itself. O that God would have mercy upon us and save us!

Yours very truly,
VERITAS.

IV.

SIR,—Your faithful and fearless exposure of the evils too generally prevalent in Christian churches fully prove that you do not seek the "praise of men;" but it will neither offend nor discourage you to learn that multitudes among the Wesleyans are filled with gratitude for the kindness and courage with which you have come forward to rescue our important branch of the church of Christ from the speedy destruction with which it was threatened by the subtle selfishness of a few ambitious men. Be assured that neither Mr. Vevers, with his flippant sophistry; nor the writer in the *Wesleyan Magazine*, with his prosy puerilities; nor the stamping and bellowing sub-editor, with his Billingsgate bluster; will succeed in their efforts to hoodwink the Wesleyan people, who are proof against all attempts either to pervert your statements or misrepresent your intentions. Most correctly have you formed the conclusion that "DESOTISM" is the master evil under which our Connexion groans, and which must be destroyed ere it can rightly enjoy the privileges, or perform the duties, of a genuine Christian church. Mr. Wesley's power over preachers and people was notoriously absolute; but as it was wisely and kindly exercised, he was cheerfully, but not slavishly obeyed, as the father and founder of Methodism. At his death the power was diffused among the preachers at large, all of them being eligible to attend in order the annual legislative assembly, or Conference, and to fill the various offices of the body. While simplicity and humility characterized them, the system worked well; but when we began to figure in the eyes of the nation as a great and influential denomination, with our gorgeous and gaudy chapels, our grand missionary establishment,

and, above all, our stupendous Centenary efforts, then the native lust of dominion prompted the most aspiring among them to monopolize the principal places of power and profit, and to lord it over their brethren; and thus too many of them have become their ready agents and their eager imitators, to the great grief and disgust of the more liberal of the preachers, and the masses of the people. This state of things, which is often described and deplored by both preachers and people, in mournful whispers, may now be openly proclaimed by a true CHRISTIAN WITNESS under every sky. Thousands of noble-minded Wesleyans, who have often blushed in secret for the thralldom they have endured, now freed from the terrors of that system of espionage and inquisitorial tyranny which Mr. Vevers so facetiously calls a "prudential regulation," will rally round your glorious standard, and wielding the divine weapon, "truth, eternal truth," will smite and spare not till despotism is destroyed, and emancipated Methodism is raised to a level with the most free and honourable of the spiritual churches of Christ. X. Y.

V.

SIR,—Having within the last two years become a Trustee to the Wesleyan chapel in this place, allow me, through the medium of your columns, to ask the Rev. W. Vevers, are the statements of Robert Garner correct? Until I am satisfied that they are not so—or, if true, until I hear that he has been paid both principal and all arrears of interest—I am unalterably resolved never again to put my name to a note for money borrowed on a Methodist chapel. I should feel myself personally dishonoured by doing so.

Permit me, Sir, to congratulate you on your manly reply to the reproaches of our Book-room Committee. Alas for Methodism, if such are to be its champions!

I am, Sir,

Yours respectfully,

JOHN ROBINSON.

Chesterfield, May 3, 1847.

WESLEYAN METHODISM.

TO THE LIBERAL SECTION OF THE WESLEYAN METHODISTS.

MEN and brethren, let me freely speak to you. The times which are passing over us devolve on you the most solemn responsibility. As Christian Englishmen you must awake to a sense of your duty. On you now, with respect to Methodism, everything depends. Dangers to liberty and religion thicken on every side. The reign of Methodist Committees must be brought to a speedy close, or it will prove your overthrow, and a source of dire calamity to our common country. The following passage from the *Wesleyan Newspaper* well deserves your serious consideration:

We cannot refrain from recurring again to the course pursued by the Wesleyan Committees of Education and Privileges. Why has every-

thing been done *silently*? Why has a *promise of secrecy* been imposed on all its members? Why have not its views and decisions been *laid before the people*? To say that they represent the people when they thus studiously *hide their intentions from them*, is a solecism. The course to be pursued by a Committee representing a large body is, frequently to give opportunities for the interchange of *sympathy and opinion with their constituents*—to communicate *freely and fully* with them—and, at every stage of their labours, to make the *fullest statements of their progress*. Especially, should any new feature of the case turn up, is there a double necessity for communicating it to their constituents, and *taking their sense thereon*.

We do not like hard names, but the course of the Wesleyan Committees has been so opposite to all that is *fair and candid*, that we must mark it as a most *notorious job*. And now we protest against the decisions of the Committee. They have gone *in opposition to the wishes of the people*, and it is an *absurdity* to represent their determination as that of Methodism.

How long is such a state of things to exist in the heart of England? It would not be suffered one hour in political matters! Ought it to be suffered in the things of God? But my present object more especially regards the following passage from the same Number of the *Wesleyan*:

Here is the question, and let nothing divert us from it:—SHALL METHODISM BECOME AN ESTABLISHED CHURCH? It is folly to be quarrelling over minor details; while overlooking the gist of the question. SHALL METHODISTS BE COMMITTED TO THE PRINCIPLE OF STATE ENDOWMENTS? Alas for us if we are! The tide of worldliness which has already set in amongst us, thus swollen, will soon neutralize our influence for good, and bring us to the deplorable condition of the present National Church.

I have now to apprise those of you who know it not, that you are already "committed to the principle of State endowment." Circumstances alone prevent your oligarchy from accepting, nay, soliciting State endowment. How can it be otherwise? A despotism based on the voluntary principle is a castle built upon a precipice, which one gust of popular indignation may dash to atoms in the gulph below! The sagacious oligarchy have, to be sure, so arranged it that all the chapels are vested in the Conference; but *your pockets are not so vested*. You have but to will it, and in a few short months the despotism will expire! Whatever diminishes its dependence on the people, in the same proportion contributes to its security and swells the chances of its longevity. Let the schools be endowed; let the preachers be endowed, and a fig for the people!

If you would know the real state of affairs among yourselves at home, you must look abroad, to the Colonies. The venerable Dr. Philip, of South Africa, once, in our hearing, stated that, when in company with the late Robert Hall, he said, "Mr. Hall, how is it that we, on the other side of the earth, know greatly more of the intentions of the Government than our friends at home, living but a few doors from Downing-street?" Hall replied, "The case is plain, Sir, the case is plain; *the darkest part of the room is just under the candlestick.*" So it is with you in respect of your rulers; public opinion at home alone keeps your Conservative oligarchy in check. Carry them abroad, and secure them from the gaze of British Nonconformists, and shield them from the thunder of the English press, and, to a man, they will receive the money of the State, and take exception to nothing but the smallness of the sum! Nor is this all; if you would learn the true spirit of the British Government with respect to Education, you must also look to the Colonies, where, for the same reasons, they too appear without disguise. As bearing on Methodism and the Whig Government, I commend to your serious consideration the following article from the *Guiana Record*, conducted by my excellent friend, the Rev. Joseph Ketley, of George Town, Demerara, of March 5, 1847:

MORE STATE-EDUCATION FOR GUIANA, MORE TAXES, AND MORE COMPULSION IN PROSPECT.

WE must at present content ourselves with one short extract from Earl Grey's despatch of the 26th of January, to Governor Light, on the governmental plan for "organizing and conducting schools of industry, model farm schools, and normal schools, as part of a system of education for the coloured races of the British colonies."

"To whatever extent," says Lord Grey, "the schools might succeed or fail in bearing their own expenses, I cannot but indulge the hope that the Legislatures of the colonies will acknowledge the paramount importance of causing such schools to be established, and will make such provisions as may be required for the purpose. And if it were necessary to raise money by a new impost, I should not object, on the part of the crown, to a tax falling directly on the people at large, provided the proceeds were made exclusively applicable to the education of their children; nor should I indeed be averse to any well-considered law, which should constrain the parents of children not exceeding a specified age to send such children to school, (under a penalty for neglecting to do so, unless for cause shown,) and to pay a specified sum for their schooling. The choice of the school should be left, of course, to the parents, provided

only it were certified by some public functionary to be appointed for the purpose, or by some minister of the gospel, to be a school competently conducted."

That the parents are, to a considerable extent, negligent of their children's schooling, grudging to pay the smallest weekly sum, and often so ungrateful as greatly to discourage those who feel a real interest in their welfare and progress, we will not deny; and that the above proposed compulsory method of dealing with such parents would be a richly-merited punishment, there can be little doubt. But would the proposed plan and force, even if it were not founded in injustice, correct the evils complained of, or secure any really beneficial result to the mass of the labouring population?—exactly the reverse, we are fully prepared to affirm.

Oblige parents to send their children, whether willing or not!—Impose a penalty by the magistrates for neglecting to send them!!—And make a law to do this!!!—Try it; but please to let us have no more public injustice for the sake of so perilous an experiment.

Already are we taxed at the rate of *two dollars a head for every child, the Churches of England, and of Scotland, and of Rome, and all the chapels OF WESLEYAN METHODISM*, may choose to retain on their books in all the country districts, whether those children attend those schools or not! Already are we taxed at an enormous rate, not only to pay the *ecclesiastical part of the Civil List, which amounts to near £10,000, or about one-fourth of the whole, but also for the churches, their repairs; the school-houses, their repairs; the Churches of Holland, England, Scotland, Rome, and WESLEYAN!* to say nothing of the salaries of clerks, cat-chists, organists, beadles, and other eceteras! Oh! we pray you, my lord, do not burden us with another "tax, falling directly on the people at large," even though it be "provided that the proceeds are made exclusively applicable to the education of their children."

But if there shall be another tax determined in the face of earnest remonstrance, pray let it fall only on those who are the IMMEDIATE OBJECTS OF IT, not being Congregational Independents, nor belonging to the sect of the Plymouth Brethren, nor attached to the London Missionary Society, the parents of all whose children claim liberty, and will not be compelled to violate their own convictions of conscience, at whatever sacrifice. *The Anglican, Lutheran, Scottish Presbyterian, Roman, and WESLEYAN SECTS, are all advocates of compulsion, and accept of monies exacted by compulsory taxation: we pray you, my lord, let all "constraint" and "new imposts" and "penalties" of the educational "law" be restricted to those advocates and subjects, that they only may be the objects of the compulsory system. They cannot, consistently, denounce it as an oppression on them, while we, my lord, shall not then have ground for remonstrance nor complaint.*

Talk of Conference zeal for Protestantism! No more of this; let not mocking be added to injury. Behold their Missionaries in *Guiana*, eagerly dipping their holy hands, from time to time, with the Popish priest in the chest of Govern-

ment! *Emery's Journal*, which has recently rendered most signal service to the cause of Civil Liberty, in connection with the persecuting attempts of Government upon the Agents of the London Missionary Society, and in which I have entire confidence, in its Number for February 24, 1847, has an article from which we extract the following:

The wisest of men has said "The horse-leech hath two daughters, crying give, give!" If Solomon had said, Wesleyan Methodism has many children that constantly cry, give, give, he would have uttered a truth long evident to everybody that watches the proceedings of that rapacious, truckling-to-power body of religionists. Wherever they can lay their fingers on money—come from what quarter it may—it is all corn that comes to their barn-door. This colony, for its size and at present decreasing exports, is, everybody knows, taxed heavily enough. Every mouthful we eat, and almost every article we wear, smells of oppression and over-taxation. And yet here we have, at this time of day, the *Wesleyans walking up to the public chest of the colony, and saying to the keepers of the chest, "Let us have a dip of our hands therein to the tune of seventeen hundred dollars!"* They put in their hands, and pulled out *two hundred and fifty the other day; and now they come back again, and say, "The former grant was so sweet, we want it increased seven-fold!"* Very modest this! And how quiet-like and stealthy does their petition read: "*A petition to the Court of Policy, from Henry Hurd, for 1,700 dollars, to pay a debt due on account of the chapel at Abraham's Zuill.*" Why not say out boldly, of the "REV. HENRY HURD, WESLEYAN MINISTER?" Why not? Because they hoped to escape detection, and because they do not like *Emery's Journal* to tell the people that the Wesleyan parsons are their oppressors. This application is a most disgraceful one on the part of Henry Hurd. Henry Hurd knows very well that when the new chapel in Werk-en-Rust was opened the other day, all the members, irrespective of their ability, were ordered to bring their ten dollars each! Henry Hurd knows very well that no one of the people know what becomes of a single cent of their money, whether faithfully applied or not! Henry Hurd knows very well that the people view with astonishment and disgust their sanctimonious abhorrence of this journal, and their treacherous silence respecting the recent infamous State Prosecutions! And knowing all this, and more too, the aforesaid Henry Hurd comes modestly to ask for *seventeen hundred dollars* from the poor man's beef, fish, rice, and clothing.

As mention is here made of a new chapel in Werk-en-rust, it is proper to state some facts in connection with that subject, which further contributes to illustrate the working of your oligarchical despotism, and which may be seen in the following article from the *Guiana Record*:

The new Wesleyan chapel in Werk-en-Rust

was opened on Saturday, the 1st instant. We were glad to learn that the sacred name of religion was not about to be again profaned, *as at the laying of the foundation, BY A MUSICAL BAND OF SOLDIERS FROM THE GARRISON.* But it was with equal grief that we became cognizant of the reproach occasioned by the laudations, injurious to the public morals, indiscreetly bestowed on our present Governor, Henry Light, Esq., in return for 250 dollars of our money said to have been paid from out of the public taxes of the province. Passing, for a moment, the public wrong of such a misappropriation of the public revenue, we say "laudations indiscreetly bestowed," because, not being a hireling minister or priest of the Church of the State, Mr. Hudson was under superior obligations to exercise due discrimination as to the characters on whom his praises might be lavished in the public assembly; and under higher responsibilities, to God and to men, as to the consequences which may result from indiscriminateness in this particular. Nor is this all. Such indiscriminateness degrades us to the level of priests of the Establishment, confounds things that differ, and perplexes the minds of inquirers as to what we mean by our separation from the national churches.

Liberal Wesleyans! What say you to these things? As Christians, are you not thereby clothed with shame? As Englishmen, are you not degraded, disgraced? But the dread, the distant future! Darting your eye through the vista of ages, when all the Colonies of England shall have become great and independent nations, does it soothe you to think that throughout them all Methodism shall then be part and parcel of an Ecclesiastical Establishment? Will this be for its honour? Will this redound to the glory of Christ? That you may not share in the guilt and the infamy of helping forward the enormity, you must now speak! You must henceforth act! There is a spirit among your brethren in the Colonies which will joyfully and gratefully hail your interference, while their infantile state demands it. The celebrated Dr. John Dunmore Lang, member of the Legislative Council of New South Wales, just now in England, recently issued a pamphlet entitled, "Popery in Australia and the Southern Hemisphere; and how to check it," from which we extract the following:

As the ox has got four stomachs to enable it to digest and assimilate to its own substance the multifarious herbage of the field, so the State in New South Wales has got four consciences to enable it to digest and support whatever any person or party pretends to be truth in matters of religion; viz., an Episcopalian conscience, a Presbyterian conscience, a Roman Catholic conscience, and a Wesleyan Methodist conscience! Now, whatever opinion any person may entertain on the Establishment principle—whether he

believes it is the duty of the State to support the truth or not—no Christian man can possibly deny that such a system as this is entirely the emanation and workmanship of the devil, and must necessarily produce the worst fruits. Accordingly, the three colonial Protestant communions that reap the pecuniary benefit of this system are all in a very questionable condition; the Episcopalian church being overrun with the rankest Puseyism, the Presbyterian church being in a state of utter inefficiency, and the Wesleyan communion being in so sickly and unsatisfactory a condition, that secessions from its body have already taken place both in Sydney and Melbourne, on the ground of its connexion with the State.

All honour to the virtuous and patriotic men of Sydney and Melbourne! But "secession" is not the remedy for this deep-seated and virulent malady. The sole and only cure for this and all your other present evils—the only preventive of all future impending evils is—reform—revolution—the destruction of the oligarchy! The hour is arrived for the Methodist people, as one man, to come forth, unite, and combine to save Religion and Liberty, whether in England or in the Colonies, from further danger and degradation. The Divan has not only usurped the people's powers, but abused them; and the resumption of such powers now becomes their paramount duty. Everything short of this will always and utterly fail to meet the fearful necessity of the case. This priestly despotism must be swept from the earth! It is, probably, in mercy to mankind that, for the present, its progress is abated. Increase in wealth and numbers only augment your and the public dangers, by multiplying its power and means of mischief. Now, then, is the time to burst your fetters, and recover your long-lost liberties! Will not the experience of more than half a century suffice for your instruction? Will not the alarming condition of Protestantism throughout the world awaken you from your dream, and urge you to duty? How long will you be deaf to the faithful, the humbling, and the mortifying testimony of the most distinguished, most cherished, most honoured, and devoted friend, companion in labour, and biographer of Wesley? In April, 1795, that best of men, Dr. Coke, thus recorded his opinions:—"Hitherto we have seen, since the death of Mr. Wesley, the most perfect Aristocracy existing, perhaps, upon earth. The People have no power, we the whole, in the fullest sense which can be conceived." Yours then, brethren, be the honour of the rescue!

Wisdom dwells with prudence; put yourselves under their guidance. Let the Local Preachers, Leaders, and Stewards everywhere unite, and take the lead, and let the people, to a man, follow! Let your first and immediate demand be—

FROM THIS HOUR, NO MORE GOVERNMENT MONEY, EITHER AT HOME OR IN THE COLONIES!

And what should be your second demand? Nothing short of this:—

THE REDUCTION OF THE PRESENT CONFERENCE BY, AT LEAST, TWO-THIRDS; THE BLANK TO BE FILLED BY LAY REPRESENTATIVES, POPULARLY CHOSEN, FROM YEAR TO YEAR.

Nothing short of this, nothing short of *two laymen to one Minister*, will meet the exigency, and secure true, reasonable, and lasting liberty to the people. Such representatives would, of course, be mainly composed of Stewards, Leaders, and Local Preachers, who, if men of the right mould, would throw a preponderance of generous, liberal, and British spirit into the whole administration. Were this accomplished, what an achievement for religious and civil liberty! How great, how glorious an event in the general history of our country!—Despair not—fear not—let manly hope wave her banner—let rational confidence sound her trumpet! You have but to will it, and—it is done! The brief space of two or three years, or less, may suffice to effect your complete emancipation. But!—there must be *no clamour, no violence, NO SECESSION!* The first were folly; the second, crime; the third, madness!—Your cause is strong as the everlasting hills. Weaken it not by indiscretion! Let every circuit organize itself; and let a regular communication be established throughout the whole. Let your purpose be immutable;—your will inflexible;—and the contest calm, peaceful, prayerful! First prove the full power of truth and reason,—weapons which, alone, wisely wielded by an immense majority of your members, will infallibly prove victorious. Let the extreme weapons of defence supplied by financial arrangements, by no means be used till *the last extremity*. But if they must then be seized, so let it be! Grasp them,—wield them,—and lay them down only at the foot of victory! Then, in one day, and in one hour, let contribution, of all sorts, from all sources, cease and determine till all grievances are fully redressed! Your power is ir-

resistible, since the Oligarchy have nothing to oppose to it. Awake, then,—arise,—and quit yourselves like men!

One word more: One wish! Is it too much to hope for? Would that Dr. Bunting, the justly acknowledged *Peel* of his party, could be induced to walk in the footsteps of that great statesman! Let him close his imperial career by one great act, which shall atone for the errors of a long life, but too successfully devoted to the interests of an *oligarchical* despotism. Let him, by an exercise of his eminent talents, and his all-pervading influence, emancipate the Methodist People from their grievous bondage, and thus endear to them his name through all generations! That observant and experienced man is too sagacious not to see that this emancipation *must come!* If the People's rights be obstinately refused, they will be forcibly recovered. His be the distinction, the glory, the bliss, of anticipating the demand which will at length be made in a voice of thunder, and of conducting the goodly vessel of Methodism into a peaceful haven of rational and scriptural freedom! Enough—more than enough for posthumous renown, if on his tomb shall be inscribed,
 HERE LIES THE LIBERATOR OF THE
 METHODISTS.

JOHN CAMPBELL.

Tabernacle House, April 27, 1847.

FOSTER AND HALL.

BY G. B. CHEEVER.

Of the English minds that have departed from our world within a few years, none have excited a deeper interest, or wielded for a season a loftier power, than John Foster and Robert Hall. They were both triumphant instances of the superiority of intellect, and the homage that will be paid to it, over all circumstance and mere external distinction. One of the most obvious reflections that rises in the mind of a thoughtful observer of the greatness and power of such intellect, after the first analysis and admiration of its elements, may be, that it was a possession and result of what is called the *voluntary system*. These men were two of the "Intellectual Incas" of their race. In the two together there were combined nearly all the grand qualities that ever go to make up minds of the highest order: severity and affluence, keenness and magnificence, simplicity and sublim-

ity of thought; ruggedness, power, and elaborate beauty and exquisiteness of style; precision and splendour of language; condensed energy, fire, and diffusive richness of imagination; originality, independence, and perfect classical elegance; comprehensiveness and accuracy; nobleness of feeling, intense hatred of oppression, Christian humility, child-like simplicity.

And yet there were greater differences between them than there were similarities. In some respects their minds were of quite an opposite mould. Hall's mind was more mathematical than Foster's, and he was distinguished for his power of abstract speculation, and his love and habit of reasoning. The tenor of Foster's mind was less argumentative, but more absolute, more intuitive, more rapidly and thoroughly observant.

The impression of *power* is greater from the mind of Foster than of Hall. On this account, and for its eminently suggestive properties, Foster's general style, both of thinking and writing, is much to be preferred; though Hall's has the most sustained and elaborate beauty. Yet the word elaborate is not strictly applicable to Hall's style, which is the natural action of his mind, the movement, not artificial, nor supported by effort, in which his thoughts arranged themselves with the precision and regularity of a Roman cohort. Hall's was a careful beauty of expression, his carefulness and almost fastidiousness of taste being a second nature to him; Foster's was a careless mixture of ruggedness and beauty, the ruggedness greatly predominating. Hall's style is too constantly, too uniformly, regular; it becomes monotonous; it is like riding or walking a vast distance over a level macademized road; a difficult mountain would be an interval of relief. We feel the need of something to break up the uniformity, and startle the mind; and we would like here and there to pass through an untrodden wilderness or a gloomy forest, or to have some unexpected solemn apparition rise before us. There is more of the romantic in Foster than in Hall, and Foster's style is sometimes thick-set with expressions that sparkle with electric fire of imagination.

Hall's mind, in the comparison of the two, is more like an inland lake, in which you can see, though many fathoms deep, the clear white sand and the smallest pebbles on the bottom. Foster's is rather like the Black Sea in commotion. Hall

gives you more of known truth, with inimitable perspicuity and happiness of arrangement; Foster sets your own mind in *pursuit* of truth, fills you with longings after the unknown, leads you to the brink of frightful precipices. There is something such a difference between the two, as between Raphael the sociable angel, relating to Adam in his bower the history of creation, and Michael ascending with him the mountain, to tell him what shall happen from his fall.

Hall's mind is like a royal garden, with rich fruits, and overhanging trees in vistas; Foster's is a stern, wild, mountainous region, likely to be the haunt of banditti. As a preacher Hall must have been altogether superior to Foster in the use and application of ordinary important evangelical truth, "for reproof, correction, and instruction in righteousness." But Foster probably sometimes reached a grander style, and threw upon his audience sublimer illustrations and masses of thought. Foster was not successful as a preacher; his training and natural habits were unfortunate for that, and the range of thought, in which his mind spontaneously moved, was too far aloof from men's common uses, abilities of perception, tastes, and disposition. But Hall was doubtless one of the greatest preachers that ever lived. Yet there were minds that would prefer Foster, and times at which all the peculiar qualities of his genius would be developed in a grander combination of sublimity and power. As a general thing, Hall must have been more like Paul preaching at Athens in a Roman toga; Foster like John the Baptist in the wilderness, with a leathern girdle about his loins, eating locusts and wild honey. He speaks of one of his own sermons, which a man would give much to have heard; we can imagine some of its characteristics. It was on the oath of the angel, with one foot upon the sea and another on the land, swearing that Time should be no longer; and his own mind was in a luminous, winged state of freedom and fire, that seems to have surprised himself; but no record of the sermon is preserved.

The vigour and up-twisting convolutions of Foster's style are the results simply of the strong workings of the thought, and not of any elaborate artificial formation. For though he laboured upon his sentences with unexampled interest and care, after his thoughts had run them in their own original mould, they were always the creation of the

thought, and not a mould prepared for it. The thought had always the living law of its external form within it. We know of scarce another example in English literature, where so much beauty, precision, and yet genuine and inveterate originality, are combined. It is like the hulk of a ship made out of the smoothed knees of knotty oak.

There is a glow of *life* in such a style, and not merely quiet beauty, whether elaborate or natural, that is like the glow in the countenance of a healthy man after a rapid walk in a clear frosty morning; but it sometimes reminds you of a naked athletic wrestler, struggling to throw his adversary, all the veins and muscles starting out in the effort. Foster's style is like the statue of Laocoon writhing against the serpent; Hall's reminds you more of the Apollo of the Vatican. The difference was the result of the intense effort with which Foster's mind wrought out and condensed, in the same process, its active meditations. Everywhere it gives you the impression of power at work, and his illustrations themselves seem to be hammered on the anvil. It gives you the picture he has drawn of himself, or his biographer for him, in the attitude of what he called *pumping*. At Briery Hall he used to try and improve himself in composition, by "taking paragraphs from different writers and trying to remodel them, sentence by sentence, into as many forms of expression as he possibly could. His posture on these occasions was to sit with a hand on each knee, and moving his body to and fro, he would remain silent for a considerable time, till his invention in shaping his materials had exhausted itself. This process he used to call *pumping*." Foster's style is the very image of a mind working itself to and fro, with inward intensity.

The characteristics of power and rugged thought in Foster, are admirably set forth in some of his own images. Speaking in his journal of a certain individual's discourse, he says, "he has a clue of thread of gold in his hand, and he unwinds for you ell after ell, *but give me the man who will throw the clue at once, and let me unwind it; and then show in his hand another ready to follow.*"

He speaks of the great deficiency of what may be called *conclusive* writing and speaking. "How seldom we feel at the end of the paragraph or discourse that something is *settled and done*. It lets our habit of thinking and feeling just

be as it was. It rather carries on a parallel to the line of the mind, at a peaceful distance, *than fires down a tangent to smite across it.*" Foster always smote across the mind.

"Many things," says he, "may descend from the sky of truth, without deeply striking and interesting men; as from the cloudy sky, rain, snow, &c., may descend without exciting ardent attention; it must be large hailstones, the sound of thunder, torrent-rain, and the lightning's flash; analogous to these must be the ideas and propositions which strike men's minds." Foster's own writings are eminently thus exciting. And it may be said of him, as he remarked of Lord Chatham, speaking of the absence of argumentative reasoning in his speeches: "he struck, as by intuition, directly on the *results* of reasoning, as a common shot strikes the mark, without your seeing its course through the air as it moves towards its object." But Foster thought, and reasoned in thinking, most intensely and laboriously; it was not mere intuition that has filled his pages with such condensed results.

Foster and Hall were both men of great independence of mind; but Hall's independence was not combined with so great a degree of originality, and it received more gently into itself in acquiescence the habitudes of society and the characteristics of other minds. Foster's independence was that of bare truth; he hated the frippery of circumstance, the throwing of truth upon external support. He would have it go for no more than it was worth. And anything like the *imposition* of an external ceremonial he could not endure. He went so far as to wish that everything ceremonial and sacerdotal could be cleared out of our religious economy. He wanted nothing at all to come between the soul of man and free unmingled truth. The hearty conviction of truth, and the pure acting from it, was what he required. He abhorred all manner of intolerance with such vehemence and intensity of hatred, that if he could have had a living *Nemesis* for the retribution of crimes not punished by human law, it would have been for that. He hated everything that tempted man to dissemble, to seem or assume what he was not. He hated oppression in every form. He hated a state-established hierarchy, as "infinitely pernicious to Christianity."

UNION! UNION! UNION!

THE vast amount of *German Translation* which is now going on in England is not unattended with danger, and this danger is not a little increased by Satan's transformation of himself into an "angel of light." He has commenced *Unionist* on a large scale; and, according to the veritable statements of an eminent living writer on the continent, Professor De Felice, his success is but too great. "The *Unionists* form a *neutral* or *mixed* party, more numerous than the others, and which embraces theologians of very diverse opinions. On the one side, they give the hand to friends of the gospel; on the other, to Rationalists. These *Unionists* condemn alike those whom they reproach for holding *pietist* or *Methodist* opinions, and those who go too far in the region of new opinions. They do not advocate the Augsburg Confession; on the contrary, they attack sharply Mr Hengstenberg and his adherents.

"Their watchword is: *Union! union!* What they fear above all, is schism or the dividing of churches. 'Why,' they say, 'would you separate from one another? why would you sever the common bond which holds you in the same denomination? Your doctrinal differences are a small matter compared with the advantages accruing from union. You, orthodox, are wrong to place such a value on your symbols which have become obsolete; and you, Friends of Light or Rationalists, are wrong to dispute so warmly against the teachings of the Holy Scriptures. Bear with one another mutually; live in peace, and labour honestly, each for himself, in the vineyard of the Lord.'

"These *Unionists*, as you see, are what you call *latitudinarians*. They came out, in an official act, last year, signing a declaration in which they offer themselves as mediators between the two parties. The number of signers was 87; among them figure two well-known ecclesiastical dignitaries, Messrs. Dræske and Eylert. These two doctors enjoy a deservedly high reputation; their personal character is very honourable, and they have given proofs of their attachment to religion. But the public step which they have taken has been more useful to the Rationalists than to the orthodox; for it has given to the former an undue appearance of reason and right.

"The theologians of whom I speak here are of quite recent origin in Germany. Their real founder, the man whom they

proudly proclaim as their leader, is the illustrious Schleiermacher, who died a few years ago. He left behind him a great many disciples who fill the universities and the pulpits of the land. His works are constantly appealed to in religious controversies, and, since the occasion offers, I will say a few words on this eminent theologian.

"Frederick-Daniel Schleiermacher was born in Silesia, in 1768. He passed his youth, till the age of nineteen years, in the seminary of the *Moravian Brethren*, at Niesky, and to this circumstance he owes the heartfelt piety, of which he gave proofs throughout his life. Schleiermacher went then to study theology in the university of Halle, where he found Rationalist teachers. A struggle, which it is easier to conceive than to relate, arose in his mind. He was fluctuating between the evangelical impressions which he had derived from the school of the *Moravian Brethren*, and the anti-christian lectures which he heard at Halle. His lofty and strong mind, his ardent and enthusiastic soul, were put to a terrible proof. At last, the result of this conflict was a religious system, in which the boldest denials of doctrine were joined to a fervent attachment to the person of the Saviour. It was not by clear views of doctrines, nor by logic, but by *imagination and feeling*, that he was led back to the gospel.

"He became, from the year 1796, preacher at Berlin. His sermons drew an immense crowd, and produced a sensation which time has not yet effaced. Schleiermacher chose for his pulpit themes the most knotty points of theology and morals, and presented them with a warmth which have made his discourses models of eloquence. He published also some theological books, namely, a Criticism on some Systems of Morality, Treatise on Doctrine, some Monologues, &c., which were received in Germany as compositions of the first order.

"To judge correctly of Schleiermacher, the religious state of his times must be considered. Rationalism was then rampant; and the orthodox, retired into obscurity, dared no longer lift their voice. It seemed as if human reason had dethroned for ever the revelation of God! All theology was comprised in a dry, miserable skeleton of christianity. But Schleiermacher grappled resolutely with Rationalism, and cast it to the ground with a giant's arm. His sermons, his books, prove that Rationalism cannot

satisfy the wants of the conscience and heart. He proclaims that it is necessary *to live in Christ and for Christ*. Union with Christ,—a union of love and devotedness,—was placed at the foundation of his new system, and the students hailed with joy this great doctor, who was styled the *Plato of Germany*.

"But mark: the Christ exalted by Schleiermacher was not *God manifest in the flesh*; but only *Jesus of Nazareth, the sage of Galilee*. It was not the Saviour who, by the shedding of his blood, expiated our sins; it was only the *model-man*,—he who gave us the example of all the virtues. Union with Christ was simply the lifting of the human heart, by its own strength, to the comprehension of the *Son of Mary*, and not that union which is effected in us by the Holy Spirit. Under the same words Schleiermacher understands not at all the same things.

"On the inspiration of the Bible he had very loose notions. The Old Testament, for example, would seem to have no direct relation with the New, and to be of no special utility for Christians. He saw in the books of Moses only a *Jewish code*, and rejected as obsolete the *types* of the Old Testament. He did not recognize that the moral law was a schoolmaster to bring us to Christ, Gal. iii. 24. He did not believe that sin placed us in a state of condemnation before God. He taught the *indefinite perfectibility of human nature*. Still he was not a Socinian nor a Rationalist, because his heart protested constantly against the errors of his head.

"Some of the disciples of Schleiermacher are become true and faithful disciples of Christ. Others remain in this half-way state which I have described above. Pity and respect for the memory of Schleiermacher; he has been, even he, an instrument for the conversion of souls."

This is a strong system, and all the more dangerous because of its lofty bearing, and benevolent pretensions. Let Englishmen beware of German theology!

LIGHT AND LIBERTY! LIGHT AND LIBERTY!

Light and liberty—the best of good things—go together. Declaimers on liberty, in the midst of bondsmen, are generally sure of an attentive audience. But while no terms are more precious to human ears, none are more susceptible

of perversion to purposes of evil. Professor De Felice has supplied to a foreign journal the documents from which the present article is derived ; and which is, therefore, entitled to full confidence on the score of accuracy.

The Friends of Light act quite differently from the Rationalists ; with more skill, no doubt, but perhaps also with more hypocrisy. Instead of composing huge volumes encumbered with Hebrew, Greek, and Latin, they publish small works, popular pamphlets. Instead of addressing themselves in their discourses to doctors and students of theology, they mount the *stump*, and gather the multitude around them. They hold religious *mass meetings*, and one of the Friends of Light has even said that the ordinary worship in churches is monotonous and dull, and that it should give place to meetings where each one can express his opinion. By this method they have succeeded in attracting around them a great part of the people. The men of the middle classes especially, who have sufficient education to read the works of infidel philosophers, but not learning enough to investigate doctrinal questions, show great eagerness to adopt the views of this new school. Almost the *whole of the middle class* is gained by these sectaries. True, the governments have forbidden their public meetings ; but the movement is not stopped.

The Friends of Light have not invented anything original. Their books are quite common-place. The objections which they make against the fundamental articles of the gospel are borrowed from heretics and infidels of all ages. But they make their attacks with an audacity, a licentiousness, which is amazing in men who are called pastors. They ought, for shame, to have laid aside their pastoral robe, before denying so boldly all the teachings of Revelation. Why have they not done it ? They answer, in order to justify themselves, that if all the pastors who adopt their principles should resign their places, there would be nobody left to take care of the flocks.

The occasion on which the Friends of Light first showed themselves it is useful to know. A pastor of Magdeburg, named Sintenis, declared publicly, in 1840, that *it was a proof of superstition to address our prayers to Jesus Christ*. Though Germany is accustomed to hear startling heresies, this assertion was regarded as outrageous. Sintenis was cited before the Magdeburg consistory, and required

to retract his errors or ask his dismission. He refused both. Then some pious persons requested that he should be deposed ; but the municipal council of the city interfered, and Sintenis retained the right to mount the pulpit as minister of Christ, though he had blasphemed the name of the Lord.

The controversy raised by this affair was long and vehement. The Friends of Light, who had till now kept concealed, resolved to appear openly. "It is time," they said, "that the pastors whose *views are enlightened* should afford each other mutual support, in order to oppose a party which pretends to extinguish the light of *modern Christianity*." They held therefore their first public meeting in 1841, at Gnadau, in the province of Saxony. Sixteen pastors were present, and among them figured the famous Sintenis : he had deserved this honour. Soon after a second meeting was held at Halle, and there they adopted provisionally the name of *Protestant Friends*. Their basis was two-fold : 1. *Christ* : 2. *Mental liberty*. Evidently the name of Christ was only put here to conceal a little their infidelity ; at bottom they insisted only on mental liberty—in other words, the power to overthrow Christianity altogether, while preserving their title and salary as pastors.

The leader of these Protestant Friends is Uhlich, who served a congregation in the neighbourhood of Magdeburg. He is not a learned theologian, nor a great orator, nor an eminent writer. He has none of the high qualities of a man of genius. But he possesses a certain sagacity of thought and a glowing style which makes him acceptable to his disciples.

Uhlich has published several small writings, such as his Confessions, a Catechism, a Circular Letter, &c. Very different from doctors who tell what they believe, he tells what he and his friends do not believe. "We do not believe," he writes, "that human nature is radically corrupt, nor that it deserves condemnation. We do not believe that God would have rejected us, if Christ had not borne the punishment of our sins upon the cross. We do not believe that all our transgressions are wiped away by faith, if we rely on the merits of Christ. We do not believe that God is become man, nor that there is a God in three persons, of whom one is the son of Mary. We do not believe that every word of the Bible is inspired, without the possibility of mistake, by the Holy Spirit.

We do not believe . . . " always the same expression—*We do not believe!* Strange creed, composed wholly of negations! Uhlich states very distinctly what he does not believe; but what does he believe, then?

Open his Catechism. There he speaks of faith, and divides his chapter into three sections: faith in God, faith in Jesus, faith in the Holy Spirit. You fancy, perhaps, that Uhlich, having adopted this classification, will go on to explain something like the doctrine of the Trinity. You are mistaken. Faith in Jesus is the confidence we ought to feel, not in the Son of God, but in the *man* Jesus, "the greatest of sages, who spoke of God in a manner more sublime than Zoroaster, Socrates, or Kant!" And the Holy Spirit is God's universal influence upon the soul of man, so that faith in the Holy Spirit is *faith in an influence!* I pity the poor children who are forced to study this Catechism.

Yet Uhlich pretends to be the true successor of Luther. "Luther," he says, "*protested* against every restriction of Christian liberty by the government. His successors have departed from his precepts, and confessions of faith are chains by which the human mind is bound to the nineteenth century. We, in our turn, *protest* against this new tyranny, and we claim the heritage of evangelical liberty left us by Luther." There is one slight difficulty in this reasoning of Uhlich, namely, that Luther protests against human traditions in the name of the Bible, while the Friends of Light protest against the Bible itself, in the name of their feeble reason.

This self-styled reformer makes a distinction between the words of Jesus Christ and those of the apostle Paul. He maintains that Paul does not understand his Master's doctrine, which he has wholly *perplexed and distorted*. It is very convenient to expunge truths which the heart rejects; but how does Uhlich conform his opinion to that of the universal church, which has ever placed Paul's epistles in the number of the canonical books?

Let us take some further extracts from Uhlich's Confession of Faith, to show the views of the Friends of Light:

"1. With all the high rank assigned me in the creation, as man, I find myself imperfect and defective; something is lacking in me (indeed, you go this length!); but aspirations after truth, virtue, peace, I do not lack.

"2. I recognize in Christ, the sublimest of God's ambassadors to men.

"3. I regard the main points of his history as authentic:" he means to say, excepting his miracles, which he takes to be only the combined action of the laws of nature and of the human mind.

"4. From Jesus I know God as my father, and I endeavour to honour him in spirit and in truth, by a complete and filial resignation.

"5. From Jesus I have the commandment of love as the rule of all my actions."

We will not extend farther these extracts of Uhlich's pretended creed. If you search for the least particle of vital Christianity, it is not there. A deist could subscribe to all the articles of this confession of faith.

But another Friend of Light, Wislicenus, has shown a still more audacious infidelity. Wislicenus was pastor in the city of Halle. Less ardent than Uhlich, he has a more logical mind, a more decided character. He recoils from none of the consequences of his scepticism. In the pulpit he suppressed the reading of the Apostles' Creed, saying that it is a mass of false opinions! In popular assemblies he declares openly that some of his own views are entirely contrary to the Scriptures.

He published a work entitled: *The Bible? or the human Mind?* His aim is to prove that the mind,—understand: the *mind of the age*, the *mind of the people*,—is above the authority of the Bible. With him, truth is only to be found in the fluctuating and changing opinions of the multitude. What a system! and to what lengths of error has not Wislicenus gone! He even dared to say that the orthodox have the *spirit of the devil*, because they uphold old opinions, while he has the *spirit of God*, because he expounds such as are new!

Such impudence at last stirred up the indignation of the most indifferent. Wislicenus was summoned before his consistory, and deposed from his office. The ecclesiastical authorities published on this occasion a long Memoir of 92 closely-printed pages, giving the reasons for the sentence of deposition. The consistory insists particularly on two grounds of complaint: one that Wislicenus has arbitrarily altered the liturgy; the other, that he rejects the Bible as the rule of faith. For once justice has been done. What would become of the church, if errors so monstrous could be publicly avowed by its ministers with impunity?

The third leader of the Friends of Light was the pastor Koenig. I feel some pain in speaking of him; for his death has recently been announced, and he has now been summoned before the tribunal of his sovereign Judge. Koenig was the journalist, the popular writer of his party. He would seem to have had little taste for the duties of pastor, and occupied himself most agreeably in purely temporal matters. He held on subjects of social economy some sound and just notions; but in religion, he had not more faith than other members of his sect.

He explains, in one of his pamphlets, in what manner he was led to deny the fundamental doctrines of Revelation. When he began his theological studies, the professors were almost all Rationalists. They taught that the books of the Old Testament were not written by the men whose name they bear, and that our own understanding is the supreme tribunal before which christianity herself

must be judged. How could the unhappy student avoid being misled by such lectures?

Koenig designates his place in the work of the Friends of Light. "My special work," he says, "is not to discover new truths, but to announce and apply those which are discovered by others. I am a practical man." In another place he writes: "Lay aside, then, these Confessions of faith which belong to the era of the Reformation. The sixteenth century was less wise and less pious than our own! Return to the simple instructions of Christ. *The Gospel of Jesus is nothing but the echo of our own reason!* . . . We have juster ideas of God than had the monk of Wirtemberg. Insult no longer the good sense of the people by inculcating your superannuated dogmas!"

From walking in such Light, and loving such Liberty, may heaven preserve our readers!

Church Matters.

PARLIAMENTARY POSITION OF PROTESTANT DISSENTERS.

THE London Correspondent of one of the first-class Scotch papers, referring to the recent debate on Education, says: "Mr. Bright, on Tuesday night, made a vigorous attack, but his arguments were rather directed against the Church Establishment than against the Government plan as an auxiliary to it. Mr. Hindley also spoke, but so late at night, and with so little effect, that his voice was scarcely heard. *It is very plain that whatever strength the Dissenters have must lie out of doors: in the House their influence is nil.*"

This is a mortifying statement; but while it cannot be denied, it demands the most serious consideration. The causes of such a state of things are, we think, easily explained, while the consequences are deeply, grievously, and increasingly felt. The great point to be inquired into is, the remedy, and we are happy to see that this is now intensely occupying the thoughts of many of the ablest and most patriotic men of the Nonconformist community. We leave the full discussion of the matter to that portion of the Dissenting Press to which it more especially appertains, and notice the subject here

only for the purpose of pressing on the attention of that portion of our readers who have hitherto stood aloof from public affairs, the absolute, the imperative necessity of taking this matter into their most solemn consideration. Let them be assured it is not a matter of indifference, but of serious obligation. It is demanded alike by the true welfare of the British empire, and the dearest interests of the kingdom of God.

The men of Yorkshire, as becomes them, are setting a noble example. At a Meeting of Ministers and Gentlemen from various parts of Yorkshire, convened by circular, and held at East Parade Chapel, Leeds, on Monday, May 3, 1847, for the purpose of considering the course proper to be adopted in further maintaining the resistance to Government interference in the Education of the People, and also in what manner the exercise of their suffrages as Borough or County Electors, at the next Election, would most effectually advance the great principles of Civil and Religious Liberty, on which the opposition to Government Education is based, the Rev. R. W. HAMILTON, D.D., LL.D., in the Chair; Prayer having been offered by the Rev. J. G. MIALL, of Bradford, Mr. PLINT

read several letters from Ministers and Gentlemen unable to attend the Meeting, expressive of their entire approval of its object. The following Resolutions were then proposed and adopted :

Moved by Professor STOWELL, Rotherham ;
Seconded by SAMUEL HICK, Esq., Leeds ;

1. That a vote for a grant of money in support of the Government Scheme of Education, lately propounded in the Minutes of the Committee of Council on Education, having been agreed to by the House of Commons, this meeting (consisting of Delegates from Evangelical communities opposed to the measure, throughout the county of York) deem it their solemn duty to put on record their *Protest against the measure*, and their deep regret that it should have received the sanction of the Commons of England, as well as to determine on the adoption of a course of procedure consequent on the decision thus made.

Moved by WM. ACKROYD, Esq., Otley ;
Seconded by the Rev. JAMES FRIDIE, Halifax ;

2. That how much soever they regret the decision of Parliament, they are neither surprised nor greatly discouraged ; knowing that the friends of truth are often found in a minority, and recollecting that great principles of civil polity and of religious liberty have heretofore won their way in Parliament only by slow and painful steps, and have, notwithstanding, in the end, been admitted by the united voice of the Legislature.

Moved by the Rev. ROBT. MARTIN, of Heckmondwike ;
Seconded by J. JUBB HORNER, Esq., Wakefield ;

3. That since the question of Government Education began to be agitated, such has been the progress of public opinion, as to justify the conclusion that, had fair opportunity been given to discussion in Parliament, and in the country, by the Parliamentary course of Bill, the measure, if not defeated, would have been carried by a much smaller majority.

Moved by JOHN CROSSLEY, Esq., Halifax ;
Seconded by the Rev. J. G. MIALD, Bradford ;

4. That a patriotic Ministry, and a Legislature professing to represent the people, might have been expected at least to allow time for ample consideration, before coming to a vote of public money for this measure,—when it was seen that whole bodies of Dissenters, the acknowledged and earnest friends, as well of Education as of Civil and Religious Liberty, were not only opposed to it, but had declared it contrary to their consciences to receive public money in aid of religious Education,—that large Municipal communities, such as those of Leeds, Sheffield, Birmingham, Portsmouth, and Glasgow, had protested against the proposed scheme,—and that Petitions were pouring in from all parts of the kingdom praying for its withdrawal.

Moved by the Rev. EBENEZER MORLEY, Hull ;

Seconded by Dr. MONRO, Wakefield ;

5. That, in the discussion which preceded the vote of money for this measure, no adequate

expression was given to the grounds on which the friends of Free Education object to it, the success of the voluntary principle having been almost altogether overlooked ; the partial and oppressive bearing of the scheme not having been disproved ; and, above all, the *great principle of Evangelical Dissenters having, except by one or two Honourable Members, been utterly disregarded, viz., that it is not compatible with the office of civil government to interfere with the religious training of the people.*

Moved by C. H. JONES, Esq., Huddersfield ;
Seconded by the Rev. BENJAMIN BEDDOW, Barnsley ;

6. That they disavow all factious motive in the opposition they have offered to the Government Measure of Education, and vindicate the methods they have taken to induce its withdrawal as strictly honourable and constitutional ; and that they are surprised and feel aggrieved by the charge of having adopted undue methods, especially as proceeding from those who have ever been supposed to be favourable to the free expression of public opinion, and to the exercise of popular influence upon the People's Representatives, and upon the Members of a Constitutional Government.

Moved by GEO. TUCKER, Esq., Sheffield ;
Seconded by the Rev. J. GREGORY, Thornton ;

7. That, since the opposition offered to the present Government Scheme has been the result of solemn conscientious conviction, this Meeting, whilst protesting against the recent vote of the House of Commons in its favour, express their determination to use all constitutional means for the *prevention of renewed grants, resolve to pursue a course of determined and persevering exertion for the entire withdrawal of the Measure itself, and to obtain the abrogation of the Committee of the Privy Council for Education.*

Moved by EDWARD BAINES, Jun., Esq., Leeds ;
Seconded by ROBERT MILLIGAN, Esq., Bradford ;

8. That acting under the influence of these sacred obligations which they hold as Nonconformists, they bind themselves *never to touch a Farthing of Public Money for their Schools, and earnestly urge on all Nonconformist Communities to bind themselves by a similar engagement.*

Moved by JAS. RICHARDSON, Esq., Leeds ;
Seconded by the Rev. SAMUEL ODDIE, Ossett ;

9. That the meeting, seeing that the Education to be given according to the Minutes of Council is *avowedly and strictly religious*, whilst they are conscious that their opposition springs from no narrow or sectarian feeling, emphatically renew the avowal of their great principle, that *all interference of civil Government with religion is inconsistent with its spirituality, and with the rights of conscience ; and they further avow the principle, that the education of the people does not fall within the province of the Civil Government, and is incompatible with its proper functions ;* they, therefore, recommend that these broad principles be everywhere adopted, as constituting sound and safe grounds of opposition to the obnoxious measure against which they are now protesting.

Moved by Dr. GORDON, Hull;
Seconded by BENJAMIN CLAY, Esq., Dewsbury;

10. That the recent debate in Parliament has convinced this meeting that their principles are *neither represented nor understood in the Senate; and that it is incumbent on the Nonconformist communities of the country to adopt such methods as may be deemed wise, and may be likely to prove most effectual for the return of representatives to the House of Commons, who shall be capable of fully sympathizing with them in their views and sentiments; they, therefore, in prospect of a speedy election, recommend:—*

Moved by THOS. BURNLEY, Esq., Gomersal;
Seconded by Mr. JOHN ANDREW, Scarborough;

First. That no candidate for Parliamentary honours be supported who shall not be prepared to *resist every attempt to renew the grant of public money for the objects contemplated in the Minutes of Council, and who does not maintain the principle that public moneys cannot rightly be appropriated to sustain educational and religious establishments.*

Moved by the Rev. THOMAS SCALES, Leeds;
Seconded by the Rev. JAMES FRIDIE, Halifax;

Second. *That suitable parties be sought among our Dissenting communities, or among those who sympathize with them in the sentiments now avowed, to become candidates for the representation of Parliamentary constituencies, and that the most earnest and energetic efforts be made to secure their return.*

Moved by SAMUEL SWINDELL, Esq., Halifax;
Seconded by the Rev. G. B. JOHNSON, Doncaster;

Third. That where no such candidates can be obtained, it is recommended as the course worthy of the conscientious elector to *stand by, in the day of election, without interfering in the contest, by no means giving his suffrage to such as will make use of Parliamentary powers in opposition to the principles of Nonconformists, much less supporting in a factious spirit such candidates as may still more widely differ from them on questions of civil and religious liberty.*

Moved by the Rev. HENRY BEAN, Heckmondwike;
Seconded by the Rev. JAS. BUCKLEY, Peniston;

11. That a Central Committee be permanently constituted for the purpose of carrying into effect the objects contemplated in the preceding resolutions, which shall hold its meetings in this town, and shall consist of the ministers of the various Dissenting communities and other individuals; that a stipendiary secretary be appointed, together with a chairman and a treasurer; that it be recommended that *similar committees be formed in the various towns of the county, and that a fund be raised by voluntary contribution,—the functions of the committee to be continued for twelve months, then to be renewed or otherwise as occasion may require.*

Moved by JNO. WADE, Esq., Leeds;
Seconded by Mr. THOS. FLINT, Leeds;

12. That this meeting, deeply impressed with the obligation that rests on them, in common with the whole community, to promote as far as in them lies the work of *free education, determine for themselves, and earnestly press upon the several bodies which they represent, the importance and duty of sustaining to the utmost of their ability the Sunday and day-schools existing among them,—of extending the benefits of education to vicinities in which there is deficiency, and of seeking the continued improvement of the system of education; and they further suggest it as worthy of consideration, whether an Educational Board may not be advantageously organized expressly for this county, together with a Normal school for the training of teachers.*

Moved by Mr. THOS. MORGAN, Leeds;
Seconded by the Rev. E. H. WEEKS, Dewsbury;

13. That the experience of Nonconformists for ages past, and especially for the last few years, is calculated to teach the importance of *more widely and earnestly enforcing their peculiar principles, ESPECIALLY IN REFERENCE TO THE SEPARATION OF CHURCH AND STATE; and the meeting strongly recommends that the attempt to enforce them should be conducted as on the ground of civil and religious liberty, so especially also on that of evangelical principle; and that, to this end, organizations should be formed, whether on a distinct basis, or in connexion with existing institutions, for the purpose of diffusing sound opinions by public meetings, lectures, and the press, and that all these movements be conducted in the spirit of devotion and in the temper of the gospel.*

These measures are extreme, but such is the occasion. They will be viewed variously, according to the mental habits, the political bias, and the social position of men of equal worth and patriotism. We have given them the best consideration of which we are capable, and the result is, a general approval. We are convinced there is nothing necessary to the complete success of the movement but general unanimity in its adoption. And why despair of this? We are keenly alive to the difficulties arising from a variety of causes, but see only those which time, truth, and teaching will overcome. As Dissenters we can hardly be worse, in relation to the Senate, than we are; *we are a people without representation.* That we have the franchise only serves to aggravate our calamity! With the badge of freedom we walk in chains! The Free Church, Methodistism, Popery, Prelacy, all are duly represented; the neglect, the contempt, the insult of serfdom, are the sole patrimony of the Nonconformists!

TRIENNIAL CONFERENCE OF THE BRITISH ANTI-STATE-CHURCH ASSO- CIATION.

This may be considered one of the most important events of the year 1847. The following is an extract from the Report made to the Conference concerning its Publications :

These, hitherto, have been almost exclusively in the shape of Tracts and Reports, and may be enumerated as follows, together with a statement of the number of each which has been printed :

Report of the Proceedings of the First Anti-State Conference. A neat volume, 12mo	2000
People's Edition of the Report	3000
Separate Tracts, containing the several papers read at the Conference; viz.,	
1. History of the Circumstances leading to the Conference. Dr. Cox	2000
2. The Principle of Voluntaryism. Dr. Wardlaw	2000
3. The Practical Evils of State Churches. Mr. Miall	3000
4. The External Forms of the Establishment Principle. Dr. Massie	2000
5. The Legal Changes involved in Separation. A Barrister	4000
6. Means of Promoting the Object of the Conference. Rev. J. P. Mursell	2000

During the year 1845 the Committee published a monthly series of tracts, now contained in a separate volume, uniformly printed and neatly bound. They were as follows :

1. Address to Dissenters on the Religious Bearings of the State Church Question. Rev. A. J. Morris	6000
2. The Church of Christ—What is it? Rev. Brewin Grant, A.M. A Prize Tract	7000
3. The Law of Christ for Maintaining and Extending the Church. Rev. David Young, D.D., of Perth	3000
4. Church Patronage. M. Bridges, Esq.	4000
5. State Churches not Churches of Christ. A Prize Tract. Rev. E. S. Pryce	5000
6. Religious Establishments Incompatible with the Rights of Citizenship. Mr. E. Miall	4000
7. The Separation of Church and State. By Merle D'Aubigné. Translated by Mr. J. M. Hare	3000
8. The Anti-State-Church Catechism. A Prize Tract. By the Rev. A. J. Morris	6000
9. The Church Principles of the New Testament. By James Godkin	2000
10. A State Church not Defensible on the Theory Espoused by Liberal Episcopalians. By F. W. Newman, Esq., formerly Fellow of Balliol College, Oxford	2000
11. Organization: Objections to it for Anti-State-Church Purposes Considered and Refuted. Rev. D. Katerns	2000
12. The Duties of Sunday-school Teachers in Relation to State Churches. Rev. W. Foster	2000
The foregoing series reprinted in one volume	2000

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Two or three other publications of a like size and character, issued occasionally, may be mentioned, namely,

1. The First and Second Reports of the Executive Committee to the Council	4000
2. An Address to the Recipients of the Parliamentary Grant for Poor Dissenting Ministers in England and Wales, and a Reply to Dr. Smith's Answer to that Address	2500
3. On the Illiberality of Sentiment and Practice apprehended from a Separation of Church and State. By F. W. Newman, Esq.	2000
4. A State Church Inconsistent with the New Testament—the copyright and five thousand copies of which the Committee purchased for a comparative trifle	5000

In addition to the publications already enumerated, the Executive Committee, anxious to embody suitable expositions and illustrations of the principles of the Association in a cheaper and more popular form, have issued two series of papers, each paper occupying from two to eight pages, under the general designation of "Tracts for the Million," the reception of which by the public has been such as to prove their adaptation to usefulness to have been highly estimated. The two series comprise seventeen tracts, with the separate titles of which the Committee forbear troubling you, inasmuch as they have already appeared in the Second Annual Report to the Council. The total number of these tracts printed is 120,000; the number disposed of, 80,000.

Total number of the Society's publications of every sort :

Printed	200,000
Circulated	158,000

In endeavouring to estimate the value of this department of the Society's labours we are naturally led to compare it, in point of efficiency, with the popular Periodical Press. In the CHRISTIAN'S PENNY MAGAZINE, for instance, there were, during 1846, some *twenty-eight* pieces, of various sizes, bearing on the subject of Christ's church, with a total sale to the extent of 1,218,400 copies. The matter then stands thus :

The total number of the Society's publications of every sort circulated in three years was 158,000.

Total of Church Articles in the CHRISTIAN'S PENNY MAGAZINE, circulated at the above rate, in three years, 3,654,000.

Or, for the simple reader, The Society, *One Hundred and Fifty-eight Thousand copies.*

The Magazine, *Three Millions Six Hundred and Fifty-four Thousand copies.*

It will be seen that the general number of the Society's articles *printed* was 2000.

The average number of the Magazine articles actually *sold* was 101,500.

Of the Society's two series of "Tracts for the Million," comprising in all seven-teen, the number disposed of is 80,000. This gives to each an average circulation of about 4,700.

The average circulation of the Magazine articles is 101,500.

Let the *Eclectic*, then, the *Patriot*, the *Nonconformist*, the *CHRISTIAN WITNESS*, and the *CHRISTIAN'S PENNY MAGAZINE* be combined, and the united action of them all in diffusing the doctrine in question over the mighty surface of British mind be estimated, and it will perhaps be within the truth to say that the efficiency of that united action is greater by at least ten thousand-fold than the publication department of the Association, notwithstanding the ability and energy with which it has been conducted. Seeming and real power are very different things. An Executive Committee of fifty first-rate men; a Council of five hundred, and a Constituency of many thousands; multitudinous Triennial Conventions, with high-wrought Reports and animated discussions; the superadded passion, enthusiasm, and thunder of the closing public assembly, form to the unreflecting a grand, an imposing spectacle; but these are not the power that is to shake the world. The flags and pennons which wave and flutter aloft dazzle the rustic spectator, but the thunder which protects the shores of Albion is below. The several Editors, each at the head of his staff, and all unseen, are the chief source of the real, permanent, and all-pervading power by which the minds alike of the mighty and of the masses are to be quickened, enlightened, animated, and conducted to victory. Our counsel, therefore, is,—*Use all possible means to augment the efficiency and promote the extension of your Periodical Literature.*

The Report next speaks to the subject of Lectures and Public Meetings, on which, we think, the Society ought to expend its main strength, as the importance of these can scarcely be over-estimated.

The Committee, of course, have not restricted their operations to the press. The delivery of lectures and the holding of public meetings—means of indoctrinating the public to which the people of this country are thoroughly habituated—have been resorted to as freely as the resources of the Association would allow. The Committee were able, last year, to engage the services of a stated lecturer, and were sufficiently fortunate to find in Mr. John Kingsley, B.A., of Trinity College, Dublin, a gentleman highly qualified for this important post. Until then, and even

subsequently, very much of the labour expended in this department has been borne by voluntary zeal—chiefly by members of the Executive Committee. The number of lectures delivered under the direct superintendence of the Committee, and, for the most part, at the Society's expense, have been about a hundred and twenty—of public meetings held, at which a deputation of one or more gentlemen from the Association attended, about eighty.

The following is the Treasurer's Report for 1846-1847:

	DR.	£	s.	d.
Balance in hand		143	19	4
Subscriptions		995	7	10
Donations		242	8	11
Books		72	0	5
Proceeds of <i>Soirée</i> at Liverpool		38	9	0
Proceeds of Lecture at ditto		2	1	6
		£1,429	7	0

	CR.	£	s.	d.
Deputations, Public Meetings, and Lectures		332	4	8
Advertising		222	11	10
Printing		167	15	6
Rent		62	10	0
Literary Composition		20	0	0
Salaries		336	0	0
Miscellaneous		28	3	6
Postage		38	15	4
Binding		14	4	0
Stationery		131	16	0
Carriage		4	5	10
Balance in hand		61	0	4
		£1,429	7	0

After this statement the Treasurer said, "You will perceive from this that the Anti-State-Church Association is in a condition of increased pecuniary prosperity—prosperity far beyond that which has been attained by any other organization which has ever been established in this country in reference to Dissenting principles. The rock on which so many similar institutions has split has been a want of funds. As regards our own Association, there has been a steady increase in that respect, even without our putting forth any special effort."

The following weighty passages made part of the appropriate close of a most masterly Report, which was rapturously cheered by the assembly:

Gentlemen, the Executive Committee invite your solemn consideration to the fact, that Church pretensions are becoming every day more preposterous; Church power every day more formidable in the empire. Cabinet ministers, senators, and even judges, designedly or from the unconscious bias of prejudice, are giving a practical, institutional, and legal interpretation to the demands of State ecclesiasticism. There would seem to be a determination amongst the ruling classes to link all our secular interests, if so it may be, with clerical ascendancy. The

spirit of the Establishment is gradually permeating and assimilating all the means of intercourse and impression between mind and mind. It is stealthily creeping into our private seminaries. It is obtaining sway in our schools for the labouring poor. It claims legal exemption from the comments of a free Press. It gives its tone to much of our literature. It exercises a powerful influence over our organs of political opinion. There is nothing too high for it, nothing too low. It overlooks the throne itself, and it stands a sentinel of exclusion at the door of our workhouses. It has not only revived assumptions which, a century back, were thought to be exploded, but it has resuscitated many of those terms of contempt which it was wont, in the days of Laud, to heap upon Nonconformity. This intense activity, this universal presence, this untiring, unremitting persistency, worthy of a nobler cause, met by no correspondent effort on the part of Dissenters, are strangely telling upon the public mind. It is vain to conceal from ourselves what the smallest observation will suffice to make evident, that in England the influence of the State Church "has increased, is increasing, and must," if we would save the civil and religious freedom of our country, "be diminished."

But, gentlemen, this is not, by any means, the worst feature of the case. Could we but have had representatives from all the Colonial possessions of Great Britain, we should have learned that, actively as the system of Establishments is being extended at home, it is pushed on with more oppressive vigour abroad. The multiplication of Colonial bishops, sent out to their newly-created sees at the public expense, and, in some instances, supported, in part, from the Consolidated Fund, evinces the purpose of Government to sow the seeds of that system in every spot of God's earth subject to British control. Scarcely a newspaper reaches us from any one of these distant possessions, these cradles of new-born empires, which does not present illustrations of the grasping and domineering character of the Church of England as bylaw established. In one it is fearfully augmenting burdens long complained of as too heavy. In another, in defiance of previous stipulation, it is obtruding upon reluctant settlers the support of every form of religious teaching. The evil which centuries back entwined itself with our civil institutions, and which the lapse of time has made it difficult to separate from them, is thus deliberately, and in our presence, transplanted to other climes, to develop itself in huge forms, and to obstruct vital Christianity in every part of the globe.

To these grave, and, in some aspects, melancholy facts, the Executive Committee have thought it fitting to point your notice, with a view of deepening your sense of obligation to bestir yourselves for the emancipation of Divine truth, and promptly, heartily, unanimously, to throw your energies into an Association which aims, by moral agency, to counteract and finally abolish a system bearing so abundantly its noxious fruits. The contest which has been begun cannot, must not, be given over. The vows to which we are pledged must, at all hazards, be redeemed. We have put our hand to the plough, and for us there must be no looking back. The enterprise before us, Gentle-

men, is unquestionably an arduous one, but the encouragements which cheer us on to the prosecution of it are neither few nor small.

The history of the first three years of this Society does honour to those able and devoted men who have taken the lead in its affairs. The result has exceeded all reasonable expectation, and is unlike everything of the kind hitherto known among us. Prejudice is rapidly passing away, and confidence extending. The accessions have been numerous. The delegation from Manchester was powerful; the ministers of Leeds have come forward in a body. On opening the proceedings, Dr. Price, the Treasurer, referring to Yorkshire, said, "I may read an extract from a letter received from Dr. Hamilton, with whom some correspondence has arisen, as well as with other ministers. He states, in reply to a letter of mine,

"I am glad to be authorized hereby to send in the adhesion of myself, the Rev. John Ely, the Rev. Thomas Scales, and the Rev. William Hudswell, all Independent ministers of our town, to the Anti-State-Church Association. We do it unequivocally as to the avowed principle and operation. We unanimously feel that now we must do nothing to embarrass, nothing to divide. We come with full-heartedness among you."

(Cheers.) I also received a note on Monday last from Mr. Edward Baines, Jun., of Leeds. (Cheers.) It is to the following effect:

"Leeds, May 1, 1847.

"MY DEAR DOCTOR,—It is my wish to become a member of the Anti-State-Church Association, and I shall be obliged to you to cause my name to be enrolled.

"Never in modern times have the interests of Nonconformists been so seriously menaced as at present; and never, therefore, was it so necessary to make their noble and scriptural principles understood, to proclaim them fearlessly, and to act upon them consistently.

"I had hoped to be with you at the Conference, but I now find that I shall be unable to be in town at least till the last day of your sitting." (Loud cheers.)

The Congregational Union of Scotland are most hearty in the cause, and sent as delegates three of their best men. The Rev. J. H. Hinton, Secretary of the Baptist Union, at first strongly adverse, has now come boldly and cordially forward; and to this valuable acquisition is to be added that of some of the most eminent men of the New Connexion and the Association Methodists. We may specify the Rev. J. Bakewell, Editor of the former, and the Rev. R. Eckett,

Editor and President of Conference among the latter. Nor was the Old Conference itself wholly unredeemed.

Mr. HIGGS, of Gloucester, (a Wesleyan,) said, There may be some good reasons why a Wesleyan should stand up to support the resolution proposed. I desire to say nothing of the reputation of those gentlemen who have put themselves forward as the representatives of the Wesleyans. I leave the Conference and Committees to defend themselves; my business is to discharge an important mission, and that is, to represent not only the section of the Wesleyan church that sent me, but to speak the sentiments of an overwhelming majority of Wesleyans throughout the country. (Hear, hear.) The Committee of Privileges had quite a right to sit within doors, and make the lowest bow to Lord Ashley. (Laughter.) They had a right to depart from a former resolution; but they had no right to put it forth that they were *the chosen representatives of that great body of people whose rights they were trampling under foot.* (Cheers.) Talk of the Wesleyan Methodists coinciding with the Whig Government, and coinciding in plans for education, indeed! I should like to know where there is a people on the face of the earth who have had better opportunities of knowing the evils of an Established Church than the Wesleyans. They have been the pioneers of education in all the dark corners of the earth; they have gone forth where no one else would go, in the rural districts, and there they have had to contend, not so much with the ignorance of the people, as with the dominancy of the clergyman and the squire. (Cheers.) Is it reasonable to suppose, viewing the Wesleyans as a common sense people, that they must not have had their eyes open, and been equally as well prepared to stand up on behalf of this Association as Baptists and Independents? (Cheers.) I rise to support the resolution because I have been particularly requested by my constituency to state to the Conference that not only do they repudiate the opinions put forth by the Committee of Privileges with respect to Education, but they repudiate the notion sent current throughout the world, that Methodists are opposed to the separation of Church and State. (Hear, hear.) I believe that if it were possible that the Wesleyan Methodists could be gammoned into the belief that their piety was at stake, and that it was not a part and parcel of their duty to join the Anti-State-Church Association, you would acknowledge that you would lose a great source of strength. (Hear, hear.) I believe Wesleyan Methodism to be an essential element in that organization which you have put in operation, to bring about your desired ends, and if you only have a little patience, and take a proper method of getting at the opinions of the Wesleyan Methodists—not by the dark light which a *Watchman's* lantern may shed—(laughter and loud cheers)—*not within the closed doors, where, perhaps, the windows are darker than these, where a committee, self-elected, and irresponsible, so far as the people are concerned, assembles*—you will find that there are channels through which these opinions will be expressed, and perhaps in my own person a little may ooze out on the present occasion. (Cheers.) Then it follows that it is an insult to the Wesleyan Methodists; it is a gross misrepresentation of

their sentiments and opinions; it is a deception to the Government; it is an improper source of discouragement to Independents, Baptists, and the Countess of Huntingdon's Connexion; it is an unnecessary, improper, vexatious burden thrown on the shoulders of those aiding the freedom of education and religion, to suppose the Wesleyan Methodists are not one with you on this and other kindred subjects. I am quite willing that this statement should go forth. I am an insulated individual, and I am sure that I speak the sentiments of a *very large and overwhelming majority of that part of the community with which I stand connected, and I think the country at large, when I make this statement.* A gentleman of Gloucester, who spoke yesterday, said that only a small minority of the Dissenters there were in favour of the Anti-State-Church Association. I have no authority to say that such is the case with the Wesleyans; indeed, I should misrepresent them if I said that only a small minority were opposed to the separation of Church and State. (Cheers.) On a former occasion, when it was proposed to get up a petition, it was said to me, "What a pity it is that you cannot get the Methodists to join in that!" I replied, "How do you know that they will not come to the meeting to-night?" They were there, in the proportion of five to three, and I then said, "What a pity it is that the Independents and the Baptists do not come!" (Hear, and cheers.)

All things considered, it may with confidence be expected that the next Triennial Conference will be cheered and graced by the names of many honoured and much-loved men, who are one in heart and principle, although not incorporated in this great confederation for the welfare of England, and the good of mankind, by the liberation of the church of Christ from a worse than Egyptian bondage.

Such, then, is the history of the first stage of this great confederation. The three kindred projects which preceded it, throughout a space of eighteen years, "born in bitterness, and nurtured in convulsion," all expired at an early age, while this has survived the perils of infancy, and bids fair to reach a vigorous manhood. The value of this Association is not to be estimated by either its publications or its lectures. It is the visible embodiment of a portion of the true Non-conforming spirit of the empire. The Triennial Conferences are a representative concentration of that spirit—a process by which its gauge is taken, its vitality tested, its purity improved, and its power augmented; after which it is thrown back again upon the mass, diffusing through the whole, as from a thousand centres, its own improved qualities. Did the Society exist simply for the calling of Conferences, without either

publications or lectures, the institution would be one of incalculable importance; while its publications and lectures, of course, greatly enhance its value. By these, considered absolutely, we set great store; but we deem their power a thing of nought compared with that of the true

Dissenting Periodical Press. The great, the paramount duty, therefore, in our judgment, of the members of the Association throughout the nation is, to promote by all means the increased circulation of every branch of its own Periodical Literature.

May Meetings.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE usual annual meeting of this Society took place at Exeter-hall, the large room of which was filled in every part. Among those present were the Bishops of Winchester, Chester, and Cashel; Lords Glenelg and Teignmouth; Sir R. H. Inglis, Sir T. D. Ackland, Sir C. E. Smith; the Bishop Elect of Australia; the Hon. and Rev. B. Noel, the Rev. Mr. Bickersteth, the Rev. Mr. Cunningham, Dr. Morison, Mr. J. Thornton, and Mr. W. A. Hankey. The chair was taken by the Marquess of Cholmondeley, who occupied it in the absence of the venerable president of the Society, who, from the state of his health, was unable himself to attend. The Secretary then read the Report, of which the following is an abstract:—"The entire receipts of the year amount to £117,440 9s. 3d., being an increase on the previous year of £16,134 14s. 3d., and nearly £6,000 more than in any previous year. The receipts for Bibles and Testaments during the year have amounted to £61,436 1s. 5d., being an increase over the preceding year of £5,459 10s. 8d. The total sum applicable to the general purposes of the Society is £56,004 7s. 10d., including £30,851 11s. 11d., free contributions from Auxiliary Societies. The issues of the Society have amounted to 1,419,283 volumes: viz., from the depository at home, 1,109,224, and from the depôts abroad, 310,059; being 22,368 copies less than in the preceding year, but 473,223 more than in any former year. The total issues of the Society have been 19,741,770 volumes. The expenditure during the year has been £128,525 5s. 3d., being £26,749 7s. more than the previous year, and, with one exception, the largest expenditure in any one year. The engagements of the Society exceed £48,000."—The Bishop of Winchester, in moving that the Report be adopted and printed, concluded by an eloquent eulogium on the memory of the late Mr. Gurney, of whom he felt that he could have said, without offence, "*Tallis cum sis, utinam noster esses.*" (Cheers.)—Lord Glenelg seconded the resolution, which was supported by Sir C. E. Smith, and was agreed to by the meeting.—The Bishop of Cashel moved the second resolution, and adverted to the Government Scheme of Education, which he spoke of in laudatory terms, as rendering the reading of the Holy Scriptures indispensable.—The meeting was subsequently addressed by the Bishop elect of Melbourne, and several other speakers, and the proceedings of the day terminated shortly after three o'clock.

CHURCH MISSIONARY SOCIETY.

THE forty-seventh annual meeting of the above Society, was held in Exeter-hall, where a crowded audience assembled. The Earl of Chichester was in the chair, surrounded by several prelates, clergymen, and influential gentlemen. The Report was read by the Rev. R. Davies and the Rev. Henry Venn. A considerable increase was announced in the receipts, the total amount of which reached £116,827., showing an increase of £14,369 over last year; but it should be mentioned, that, of the whole income, £10,429 arose from legacies, one large bequest of £7,321 having been made by the late John Scott, Esq. The present state of the Society's finances left it an ample working capital. The Report on the whole was very cheering. The one great difficulty experienced by the Society had been to obtain fresh recruits for the Missionary service; a circumstance which speaks volumes as to the spiritual character of the Establishment. Strange that, while the Home clergy are so numerous that many lack bread, foreign labour has no charm for them. From the first, this Society has derived its principal Missionaries from Germany. Resolutions were moved, seconded, or supported by the Bishop of Winchester, the Rev. Edward Bickersteth, Rev. Dr. Jeune, Right Rev. Dr. Perry, Sir Robert Inglis, M.P., Rev. J. S. M. Anderson, Rev. Mr. Tucker, Rev. G. Smith, and Rev. J. C. Miller.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE Report commenced by adverting to the deaths of the President—Lord Mountsandsford, one of the Vice-Presidents—Admiral Young, and the late Secretary—the Rev. C. J. Hyatt, jun., to whom it paid a high tribute of respect. In the port of London, the Society had secured the services of two valuable Welch preachers, who continued to pay weekly visits to the shipping belonging to the Principality, and conducted services in their vernacular tongue. One agent, the Rev. Carl von Bulow, had been engaged to visit foreign seamen. During the year he had visited 639 vessels of various nations, selling forty-four New Testaments, and seven Bibles, and distributing 4,345 tracts. The Thames Missionaries had carried on their labours with great success. By their combined agencies in the port of London alone, 8,785 visits had been paid to vessels from almost every part of the world; 640 meetings had been held afloat, at which 11,474 sailors had attended; and 295

services had been conducted on shore. The attendance of sailors at the sailors' church had been encouraging; 6,740 visits had been paid to that sanctuary during the year by seamen out of an aggregate attendance of 17,262 individuals. The Directors regretted that they had not yet been able to obtain a suitable agent to visit the sailors' lodging-houses. Thirty additional loan libraries had been furnished to vessels bound to various parts of the world; and 48,000 tracts had been put in circulation in London alone. The following statement was made by the master of the Boys' Day-school:—"In presenting my Annual Report of the Boys' school connected with your Society, under my tuition, I have very great pleasure in stating that the school is in a very prosperous condition. The number admitted during the past year has been 127; about 120 have left during the same period, from the usual causes,—viz., death, removals to a distance, and several on account of going to situations. Very few continue at school after their eleventh year, as their parents are generally so poor as to require their small services to aid them in supporting the family, as soon as their efforts are available for that purpose. The average number on the books during the past year has been 120; and the attendance ninety in summer, and eighty during the winter. The number of scholars admitted into the Girls' school was 152; left during the year, 154. The Sunday-school had recently declined, in consequence of the severity of the weather. From all the outports of this country the most cheering intelligence had been derived. With regard to Foreign operations, the Directors lamented that the low state of the finances had prevented them from appointing chaplains in many important and much-frequented ports. The Rev. J. K. Stallybrass had, however, been appointed to Cronstadt, in Russia. Among the donations received by the Society was £20, which Her Majesty had ordered to be paid to it in the name of the Prince of Wales.

From the Treasurers' accounts it appeared that the total receipts of the Society during the year, including a loan from the bankers of £100, amounted to £2,128; the expenditure to £2,044 19s. 8d.; but there were various outstanding claims, leaving the Institution £96 13s. 2d. in debt.

BAPTIST HOME MISSIONARY SOCIETY.

THE Report stated that the Committee have employed, during the year, ninety agents, who had laboured at about as many principal, and, by the valuable assistance of many "fellow-helpers to the truth," at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the Report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, persevering efforts of the agents. The majority of the Missionaries reported a considerable number of inquirers. Instruction had been given in 111 sabbath-schools, by 1,196 teachers, to 7,500 scholars. Partly through the operation of causes from which all denominational institutions had suffered, the Committee had been compelled to borrow £400. This, together with £200 bor-

rowed to meet the deficiency in 1845, left the Society in debt £600.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society, during the year, amounted to £5,119 1s.; the expenditure to £5,118 2s. 6d.; leaving a balance in hand of 18s. 6d., which, deducted from the £600 that had been borrowed, left a nett balance against the Society of £599 1s. 6d.

BAPTIST IRISH SOCIETY.

THE Report, which, as might be supposed, was chiefly occupied with details of arrangements, and records of calamity, stated that the finances of the Society had been much affected by the efforts which the churches had made to relieve the temporal wants of the Irish. In that generous enterprise the Baptist churches had not been last or least. The largest portion of the relief had been distributed in food. The reports from all the districts, in each of the Irish provinces, united in testifying the gratitude, patience, and surprise of the people. They were amazed at British liberality. The Saxon and the heretic had been their kindest and most liberal friends.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society for the past year amounted to £2,283 11s. 7d.; the expenditure to £2,912 8s. 10d.; leaving a balance against the Society of £1,629 12s. 3d.

BIBLE TRANSLATION SOCIETY.

THE Report stated that since the death of Dr. Yates, the Calcutta translations had been carried on by the Revs. J. Wenger, A. Leslie, and C. C. Aratson, while the "Mission Press" remained under the management of the Rev. J. Thomas. Mr. Leslie was assiduously engaged in carrying through the press a revised edition of the Hindi Testament, while Mr. Wenger was occupied with Sanscrit and Bengali. In the Hindi the printing had advanced to John; of Matthew 8000 copies, and of Mark 4000 had been printed, independently of former impressions. The total number of copies of the whole or parts of the Word of God sent out from the Baptist Mission Press, since 1831, was 387,137. In connection with these great labours, the Committee acknowledged the aid afforded by the American and Foreign Bible Society, being £412 16s. during the past year. The Society had voted £50 to the Rev. J. Clarke for a translation into the Fernandian language, and £2000 to the Baptist Missionary Society for the Calcutta translations. The total receipts for the year were £2,125 16s. 1d., including a legacy of £213 by Mrs. Norman, of Isleham, and two donations,—W. Blacklock, Esq., Colchester, £50; and D. Sinclair, Esq., Edradour, £200.

BAPTIST MISSIONARY SOCIETY.

AFTER a very judicious speech from the Chairman, the Secretary presented the Report, which commenced by recording the death of Messrs. Burchell and Dutton, in Jamaica; of Mr. Frances, in Hayti; and of Messrs. Thompson and Hudgrew, in Africa; and also the cessation from labour, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent

to Hayti. Mr. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another Missionary has also been accepted for India, on condition that the funds of the Society will allow of his being sent out. The Mission in India was reported to be in a prosperous state. A larger number of volumes of Scripture have been printed than for several previous years. 3,000 volumes in Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press; 79,549 tracts and 40,029 portions of Scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331,—a larger number in one year than the Mission has ever known. The total number of members in India is 1,842. The children in attendance, 4,390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish Government, who, at the end of 1845, sent a Consul-General to Clarence with instruction to send off the Missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. Since Mr. Sturgeon's death, Dr. Price has taken charge of the church at Clarence; the total number of members at Clarence is eighty. At Bimbia, a missionary settlement has been formed and houses erected; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue as far as the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year, and the expenses incurred by the visit and an additional sum of about £2,000 to aid stations absolutely requiring relief, have been guaranteed by one of the Treasurers of the Society,—no part of the funds of the Society being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 30,000,—600 have been added to the churches during the past year. The Sunday-schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. With regard to Honduras, the Committee have nothing very satisfactory to report. In Brittany, at Morvix, the chapel recently built has proved of great service. 8,000 tracts in French and Breton, have been circulated during the year; and Mr. Jenkins has printed in Breton a Sunday-school Lesson-book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament into Breton. The total number of members added to all the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub-stations, and 238 agents, not including Jamaica. The total number of day-schools is 156; of children

taught in day-schools, 8,696; and of children taught in sabbath-schools, 12,481. The total receipts for all purposes are £28,223 11s. 7d., being an increase as compared with the last year of £1,924 12s. 10d.: of this amount £1,000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment, has amounted to £26,399 2s.; the balance has been applied towards the reduction of the debt, which now amounts to £3,711 9s. 11d.

The Report having been ably moved by Mr. Katterns, and seconded by Mr. Stock, the Rev. C. M. Birrell stood forth to rehearse the results of the West India Deputation, which will be read with intense interest. After some introductory observations, he said, "It is well-known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting, only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the church. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition; but still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellors but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy and perhaps deliverance. Who could wonder then, that this consideration should come to the help of their religious conviction, and perhaps in some instances should even be the only real impulse to a religious profession? And who is there prepared to say, that the Missionary was capable of so analysing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer, and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dare not incur the responsibility of refusing the application. (Hear, hear.) Now nothing but the speed of time, and the operations of new circumstances could fairly test the character of the churches so formed;—that test

has come with greater rapidity, and perhaps in a severer form than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector—(hear, hear)—no longer necessary for the labourer to appeal from his employer to his spiritual teachers; and consequently, one mighty impulse to a religious profession is removed. But on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion, are drawn with the most trifling exception, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches, than that which arises from this cause; and we cannot be surprised that, coming so suddenly, and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of piety and zeal, are now engrossed with the world; and not a few of whose piety they had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the exceedingly great armies of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. (Cheers.) The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey; it signified not on what day of the week, or at what hour of the day we summoned the gathering,—

it was there before us. (Cheers.) The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses—(cheers.)—and the air with salutations which—if loudness be any index of cordiality—must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep “Amen,” which bespoke devotional sympathy. (Cheers.) And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers and all their schools are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. (Applause.) Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000, which, you perceive, is nearly, on an average, 10s. a piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4,000. (Applause.) And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. (Cheers.) But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the Missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. (Cheers.) In most of these churches Bible-classes are taught by the pastors and their wives; and I would say, that we found none of them a whit behind the very chiefest of the apostles—(cheers.)—and in some churches, the congregations have salaried Scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, are those called leaders, now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their faithfulness. The

propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, Independents, Presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, Scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their mind, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week, for the general meetings of the districts; and every morning, before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to hear the Scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision-grounds. (Cheers.) What could the missionaries do for these remote dwellers in the glens and in the rocks without such guidance? That these poor men are unlearned, except in that lore which angels desired to look into, is no fault of their own. That not more (as I confess I was a little surprised to find that one-third) of their number can even read the Scriptures, seems but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by a mighty hand and an outstretched arm. These men, who sustained unshaken the first shock of persecution, and received in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward, while missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them in and supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their sacred temple. (Cheers.) Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent; the Missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been one among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities which we deem natural and innate are the result of subtle influences in society, the

operations of which we cannot tell whence they come or whither they go. Of all these hereditary advantages the people of those lands are destitute; the entire population stands intellectually at Zero. Every man must rise in his own person from that point,—a circumstance which renders the process of elevation more tedious, but has a tendency—and he who wonders at that tendency is, I fear, but partially acquainted with himself—to overcharge the individual so distinguished from the surrounding multitude with so much vanity, and so materially to interrupt his usefulness. Until the standard of education be raised universally, there will be strong obstacles in the way of a highly-qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of the green mountain, surrounded by scenery lovelier, I should not wonder, than the Academus celebrated in classic song, there stands our college for the education of a native ministry. It is presided over by a highly-qualified individual—(cheers)—our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them are examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. (Cheers.) When I think of the good manners and intellectual aspect of these Academicians, I cannot but say that the notions which most of us have derived from the nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did and may still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. (Hear, hear, and applause.) But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought, by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish everything. (Hear, hear.) But it is the penalty which, in all coun-

tries, is exacted by centuries of neglect, and the only condition upon which ignorance will relapse her death-grasp. That agency is rapidly come into operation; and in some years, perhaps in another generation, if we have reasonable patience to work, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend; but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with those of their own race in the republic of St. Domingo, what I saw during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe,—and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse—for the chain is somehow associated with the decisions of justice—with the sound of the whip, the horrid symbol of oppression, and the dehumanization of men, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? (Cheers.) If the ministers are united in counsel and in self-sacrifice,—and there never was greater union among all religious denominations in this land than at present—(cheers)—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end the conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment. (Long-continued cheers.)

We regret that space prevents our giving the speech of Mr. Angus, which worthily succeeded that of Mr. Birrell. The Baptist meetings this year, as a whole, have been highly satisfactory.

BRITISH JEWS' SOCIETY:

THIS excellent Society is making way. After a manly and suitable speech by the President, J. P. Paul, Esq.,

Mr. YONGE (the Secretary) then read the Report. It stated, that, during the past year, the agents of the Society had been engaged in the delivery of lectures on the Lord's day evenings; that they had extensively circulated the sacred Scriptures; and that it had been their delight to visit their Jewish brethren, studying with them the Word of God, and persuading them to flee from the wrath to come. At the last anniversary nine agents were thus engaged; two of whom had withdrawn,—one to become the chaplain of a convict ship, on board of which he had been made extremely useful. The present number was thirteen, eight of whom were occupied in London, and enjoyed the advantage of being placed under the superintendence and instruction of Mr. Davidson. One laboured in

Manchester, one in Bristol, one in South Wales, one partly in Somersetshire, one visiting the Jews in the neighbourhood of Frankfort. Holland had claimed the attention of the Committee. A correspondence had been opened up with parties there, and tracts printed and Bibles distributed. The Society had, however, for a season retired, in consequence of the friends in Holland having formed a Netherland Friends of Israel Society, and therefore taken the work upon themselves. One of the missionaries lately sent forth by the London Missionary Society to China belonged to the Stock of Abraham. The Society was about to send a supply of tracts to Southern Russia. The Report then referred to the establishment of the Jewish Missionary College, and the advantages that would accrue from it. The Committee had not yet had the agony of witnessing the declension of any of those whom they believed were really converted to God. The missionaries were, with one exception, Hebrew Christians. Upwards of 150 Auxiliary Associations, or single collectors, had been formed. During the past year, one of the missionaries visiting the Principality of Wales, had, in the course of a fortnight, established thirteen Auxiliary Societies. The Quarterly Prayer-meetings, on behalf of this Society had been well attended. Several extracts were then furnished from the journals of the missionaries, showing the progress of their work, and detailing various encouraging instances of usefulness. The Report concluded by an appeal for the continuation and increase of support, and a wider diffusion of influence in favour of the Society.

The Ladies' Report was then read, from which it appeared that they had met with great success. They employed one Scripture female reader, who continued to be engaged in her work. The sum handed over by the Ladies' to the Gentleman's Committee amounted, during the year, to £1,171 4s. 6½d.

The CHAIRMAN then presented his accounts, as Treasurer, from which it appeared, that the total receipts of the Society during the year, including a balance in hand at its commencement amounting to £369 9s. 4d., was £2,286 11½d. The disbursements amounted to £2,255 18s. 8½d.; leaving a balance in hand of £30 2s. 3d. A subscription, the Chairman observed, of 1s. per annum from every church member feeling an interest in this cause, would furnish the Society with ample means for carrying on its operations with great vigour.

The meeting was ably addressed by Drs. Leifchild, Beaumont, Messrs. Dibdin, Redpath, and others.

CHRISTIAN INSTRUCTION SOCIETY.

AFTER a very excellent speech from the Chairman, THOMAS CHALLIS, Esq., Alderman and Sheriff, the Secretary then read the Report, which stated: That an urgent necessity existed in London for efforts to gain the attention of the people to the glad tidings of the gospel, was but too evident a fact. The moral and spiritual destitution of a large portion of the inhabitants was but little (as concerning practical and saving knowledge) better than that of the far distant heathen. One single illustration of this might be adduced in the well-ascertained fact, that out of a population of more than two millions, there

was not, on any service of the Lord's day, in churches and chapels of all denominations, a greater attendance than one-fifth, or about 400,000 persons. If inquiry was made as to the occupation of the rest, the crowded state of steam vessels, railway carriages, public houses, tea-gardens, club, and even gaming-houses, would furnish a melancholy reply. Such a desecration of the sabbath, in its influence on the sabbath-breaker, and example on others, was sufficient to prepare the way for the dismal catalogue of crimes which the moral statistics of London brought under public notice. The ordinary means of public religious instruction were inadequate to meet the circumstances of those who had no thought of God, and who will not attend his house. The operations of the Society in the several districts of the metropolis had been as follows:—Associations, 98; families visited, 50,867; number of visitors, 2,084; prayer-meetings, 80. It then went on to give from the reports of the agents some most gratifying instances of usefulness, at the same time that it exhibited an appalling amount of spiritual destitution in the metropolis. It had always been a leading object in the operations of this Society to induce the poor to attend the public worship of God and the preaching of the gospel. The returns of the past year stated that 1,033 persons have been prevailed on to observe this duty; but few churches and chapels provided suitable accommodation for the humble poor. To meet this, services had been held in school-rooms, and in the apartments of the poor themselves, at which the families under visitation were invited to attend; such services had been conducted at eighty stations during the past year, in some instances weekly, and in others more frequently; and in connection with which many pleasing results had been witnessed. During the summer months religious services had been conducted in the open air, and many thus heard the gospel who could not be induced to enter even an apartment in their own neighbourhood for that purpose. The labours of the visitors of this Society had proved auxiliary to the religious instruction of children. 1,748 have been obtained during the year for the sabbath, infant, or day-schools, and local schools had been opened in several cases in the sections under visitation. An old stable had been taken and fitted up by the Association at Mile-end New-town, for a Ragged-school, which, when completed, would accommodate from 180 to 200 children; the present attendance was about 120. The visitors have been instrumental in promoting the distribution of 1,759 copies of the sacred Scriptures (either Bibles or Testaments.) The Report then states: "The past winter was a season of much suffering among the poor, and the sympathies of the visitors were called into lively exercise by the scenes of distress which they witnessed. A Report from the Islington-green Association states, 'The condition of the people living in our district is most deplorable; Ireland itself could not exhibit scenes of greater wretchedness and destitution. The people are literally starving; the visitors have a most self-denying task.' In the quarterly returns furnished to the Committee, 2,699 cases of distress are reported to have received relief through the interference of the visitors." The tents of the Society were erected, during the past summer, at Kennington, Peckham, Gravesend, and Pop-

lar; the attendances were orderly, and many appeared to be interested in the services. A course of fourteen lectures to young persons, on interesting and important subjects connected with sacred history, were delivered, during the winter months, at Claremont Chapel. The Committee had continued to receive applications for help in the formation or support of associations in the country, to which they had always readily afforded all the assistance in their power. It concluded thus: "Your Committee, in conclusion, would further ask the assistance of those churches with which their associations stand connected, in supporting the general objects of the Society by pecuniary as well as personal co-operation. The state of the Society's finance is a matter of constant regret. The constitution of the Society, untrammelled by party or denominational restrictions, would enable it to prosecute many valuable schemes of Christian benevolence, had it at command the necessary funds for the payment of incidental expenses. A small annual contribution from each of the associations, or a congregational collection from each of the churches in every alternate or third year, would readily supply this deficiency. The Committee cannot believe that the pastors and churches of the metropolis will be insensible to the claims of this Society."

From the balance-sheet it appeared that the receipts for the past year amounted to £715 18s.; the expenditure, £779 4s.; leaving a balance against the Society of £63 6s.

The meeting was then vigorously addressed by Dr. Morison, Rev. J. Kennedy, Mr. Branch, Mr. Fraser, and others.

. The condition of this pre-eminently excellent Society is very unsatisfactory, and for years it has been gradually becoming worse. Fifteen or sixteen years back it was in great favour, and its anniversaries attended by interested crowds. Would it were so now! Something, we trust, within the present year, will be attempted with a view to its revival. The present apathy among the churches is depressing to the worthy secretaries, and discouraging to all concerned.

WESLEYAN MISSIONARY SOCIETY.

THE Report, after a detail of some matters relating to Europe, proceeds to Ceylon and Continental India. As to Ceylon it is stated—The Missions among the Singhalese population in the Southern District, and among the Tamul people and the Veddahs, in the Northern and Western parts of the island, in all the departments of the work, are in a state of useful efficiency, and vigour; in the Southern part of the island, the Missionaries report an increase of thirty-seven members, besides thirty-five members in the Kandyan Provinces, which have not been taken into account. The printing press is employed on the Singhalese translation of the Scriptures, and in the multiplication of useful school-books and tracts. The Native Normal Institution has prepared thirty students, which are about to be sent throughout the country to take charge of schools under the patronage of Government.

With reference to the Missions in the Presidency of Madras and the Mysore, the Report states:—The records of the Madras District for the year are, in miniature, those of the Christian church. The Missionaries have been diligently employed in the various departments of the work, and with such results as might have been anticipated. The flocks that have been gathered have been watched—the indifferent have been admonished—the disheartened encouraged—the wanderers sought and brought back; some have been removed from earth to heaven, leaving behind them a testimony full of comfort and hope to their surviving friends; and their places have been supplied by new converts from the world of the ungodly and idolatrous people around.

The operations in Australia and Polynesia then pass under review. The Missionary work in Australia, as prosecuted among British settlers and their descendants, does not present such a variety of details interesting from their novelty, as is exhibited in the proceedings of those who are engaged in evangelizing the barbarous aboriginal tribes of distant lands. The Committee, however, report, in general terms, that the prospects of the Society are very encouraging in the colony of New South Wales. The Rev. WILLIAM B. BOYCE, whose appointment as General Superintendent of the Missions in Australia and Van Diemen's Land, was last year reported, has zealously entered upon his work; his appointment, with the means placed at his disposal for advancing the interests of the Missions, has excited animation and hope; and the blessing promised to the faithful ministers of the gospel has not been withheld.

In Van Diemen's Land, the Missionaries are laboriously prosecuting their work, and cheered by tokens for good. . . . As to New Zealand, the state of the Society's Missions is such as at once to excite in the Christian philanthropist feelings of gratitude towards Him who in the midst of wars and tumult, has to so great an extent preserved in peace the infant churches gathered, after many years of patient and prayerful exertion, from amongst a people who were sunk in ignorance and cruelty,—and of anxious solicitude that, in the new circumstances in which the native converts to Christianity have been placed, through the extension of European colonization, and the introduction of the arts and sciences of civilized life, they may hold fast their profession, and successfully resisting the force of the habits and associations of the debasing superstition and error which till but recently enthralled them, and impelled them to acts of ferocity and blood, they may escape uninjured from the dangerous influence of a kind of civilization which, producing indeed a change of manners, and creating in some measure a taste for the decencies and comforts of more enlightened nations, yet leaves the mind without the illuminations of revealed truth, the heart unchanged by Divine grace, and the life uncontrolled by the requirements of religion. It is cause of thankfulness to the great Head of the Church, that so many of the Christian Natives, who have been exposed to the evil influences attendant upon a state of warfare and one of incipient civilization, have proved faithful in the hour of temptation and trial; that those of them who have actually engaged in the war have generally been found arrayed in defence of the Government, and of their country, against the

evil designs and rebellious movements of lawless men; and that, although in some few instances the immoralities and irreligion of professedly Christian Europeans, and the efforts of the emissaries of the Romish superstition, have had an injurious effect upon the natives, there are encouraging indications of the progressive diffusion of the knowledge and power of Christianity, and of the successful prosecution of measures which may be expected, under the blessing of God, and in His own appointed time, to dispel the moral darkness still covering so large a portion of the land.

A few notices of some of the principal stations furnish a satisfactory view of the state and prospects of the cause.

The Native Institution at Pehiakura continues in useful operation. The General Superintendent recently reported, that "The gradual development of the Institution is daily becoming more satisfactory and delightful. The scholars become truly religious, and are well trained. The results are being felt far away; and when we have the first race of youths mature for their future work, we may be sure of happy fruit from these plants in the Lord's vineyard."

The District of the Friendly Islands supply some interesting facts. During the past year intelligence has been received that Josiah Tubou—the aged and Christian King of the Friendly Islands—has been removed by death. He was seized with illness as he was on his return from the Island of Eua, which place he had visited for the purpose of attending the opening services of a new chapel; and after lingering for some time, he died in the month of November, 1845. In the hour of death he was graciously sustained by the consolations of religion, and died with the name of Jesus on his lips. On the 4th of December, King George Taafaahau, of Hapai—the legitimate heir to the Government—was appointed Tuikanokubolu, or King, over the whole of the Friendly Islands. He is the first Tuikanokubolu who has been a preacher of the gospel of Christ.

Upon the Societies and congregations of Vavau the gracious influences of the Holy Spirit have been vouchsafed in the ordinances of religion. Greater attention has been paid during the year to the education of the young. Twenty-two Infant-schools are reported as in operation in this circuit. It is matter of deep regret, that, through the indisposition of the Rev. George Kevern, and his consequent removal from the district, the Press is at a stand. Additional Missionaries are earnestly requested.

In Feejee, during the past year, there have been printed at the Mission Press, three thousand copies of hymns, for the Lakemba Circuit; Almanacks for Four Years, and sixty thousand Society tickets. . . . The Missionaries are all engaged in preparing a correct Translation of the New Testament in the language of Feejee. . . . A further increase of Missionaries is greatly needed in this extensive district. . . . The District Report gives a general view of this Mission at the close of 1845:

"Our Reports from the various circuits in this district will furnish you with a correct and encouraging view of our success and prospects. In this Report we may be allowed to take a more extensive view of the state of things in Feejee, regarding, as we do, the whole group as our district. In the name of the Lord we have

taken possession of the whole; and, according to our opportunity, we have endeavoured to warn every man, and teach every man. We cannot but rejoice that the truth has been so widely disseminated, partly by our visits to the people, and partly by their visits to us. The fact that we have three thousand three hundred whom we consider as our stated or occasional hearers, is a gratifying proof that we do not labour in vain. About one thousand eight hundred and seventy of these are under school instruction; one thousand two hundred and seventy-eight are full and accredited church members; and one hundred and twenty-eight on trial for church membership. The word of God is preached every sabbath in fifty-three places, and these places are widely scattered throughout the group, so that in many parts of the valley of death there are prophets proclaiming the word of life. Still these are only solitary positions taken in the midst of the country of the enemy, who, whether we refer to numbers or political influence, has still possession of the field; all the leading chiefs being heathen, and also the mass of the people. Three thousand have been induced to abandon his ranks; but what are these out of three hundred thousand? We are thankful for these as the first-fruits, and pray that God may use us in reaping the harvest. We feel ourselves identified with this generation which is swiftly passing away,—passing, alas! by thousands in the blood-stained track of their ancestors—passing to the hell of murderers and cannibals, many of them unwarned though not unpitied. * * * The gospel has been introduced into twenty-four islands, including the two large islands. Nine are wholly or mainly Christian; and though we have none of the leading chiefs among our members, we have several very influential chiefs, and some who have been famous, even in Feejee, as murderers and cannibals."

Attention is then directed to Southern Africa, beginning with the Cape of Good Hope District. A report is given of the Damara Mission, including the Ameral and Afrikaaner tribes.

Mr. Haddy is thankful that, after passing through so many and various scenes in South Africa, he has been permitted to assist in the establishment of this mission also; and although he has little rest except that which consists in a change of labour, his strength as well as his life has been mercifully preserved. It is with pleasure we state that valuable assistance has been rendered to the Mission by Timotheus Sneene—a Christian native from Khamies Berg—who when called, came promptly to our aid in the spirit of self-denial, leaving his family behind him as he had not the means of bringing them so far. He is a credit to the Institution where he was born, converted, and trained.

The Albany, Kaffraria, and Bechuana Districts stand next in rotation.

The Society's Missions on the South-Eastern border of the Cape Colony, in common with others, have been placed in circumstances of deep and painful interest. The storm of war has swept over the country; and the beneficial labours of the ministers of the gospel of peace have been rudely interrupted. It is cause of lively gratitude to Almighty God that the mission-families have been mercifully preserved from personal violence. Many of them have been exposed to much privation and alarm;

under which, the health of one excellent Missionary female—Mrs. Thorneley Smith—was so seriously injured, that she died on her voyage to England. A devoted missionary—Mr. Palmer—while conducting a body of fugitives to a place of safety, was also suddenly removed by death from the midst of the exciting scene. Their reward is on high. The faithful band of fellow-labourers and fellow-sufferers whom they have left behind are still in circumstances which powerfully appeal to the sympathies of all the friends of the Society, who are especially called upon to offer renewed and fervent prayer that the dark dispensation which has involved the interesting missions in this part of Africa in such great difficulty and trial may be eventually overruled for good.

A review of the events of the year serves to explain the existing state of the missions in Albany and Kaffraria. Notwithstanding the calamitous war, the missionaries had, for the most part, kept up the ordinances of religion in the principal towns. Passing events had led some to greater devotedness, and awakened others to a sense of the importance of their eternal interests, so that, in the midst of tribulation, there had been cause to rejoice. The coloured people had, generally, proved faithful, and maintained their Christian character. It is gratifying to observe, that, in Albany and Kaffraria, there are 1,718 members in full communion; an increase of 120, besides 221 candidates.

The Port-Natal Mission, not having been disturbed by this sad calamity, is, on the whole, in a very prosperous condition. A Missionary was appointed, at the District Meeting in 1846, to Pieter-Mauritz Berg, and he has entered upon his labours under very encouraging circumstances. He has already obtained excellent congregations, to whom he ministers the word of life. In this new colony an additional number of labourers is required; and among that large and powerful people—the Zulus—whose country is adjacent to the Natal territory, there is a vast field as yet wholly unoccupied by the messengers of the gospel of Christ.

The stations in the Bechuana district have been unvisited with the scourge of war, and remain in a prosperous and satisfactory state Of the new mission in the Baraputsa country, the following discouraging facts are reported:

Mr. Allison had established the mission; and at Mount Mahamba, the mission station, he had obtained a congregation on the sabbath days of thirteen or fourteen hundred people. About thirty of the Baraputsa people had embraced the gospel, and to a considerable extent realised its saving power. Everything wore the most pleasing aspect, and the mission promised to be one of the most successful and important in which the Society has ever engaged in Southern Africa. But the great spiritual adversary has been permitted to hinder the promising work. Mosuase, the chief of the country, having given offence to some subordinate chieftains, the latter with their people fled, and came to reside in the neighbourhood of the station. Mr. Allison endeavoured to reconcile the parties, but in vain. The chieftains were obstinate, and refused to return to their allegiance to Mosuase. The consequence was that a *commando* was formed, headed by a party of Boers. This *commando*

came to the station one sabbath morning, just as the bell rang for Divine worship. On its first approach all the people in the neighbourhood flew to the mission-station,—and there no less than fifty of them were murdered before the eyes of the missionary, who was wholly unable to do anything to save them. Mr. Allison and his family were not molested; but he has deemed it proper to leave the station for the present, and at the date of the last account was at Pieter-Mauritz Berg, in the Natal territory.

The missions in Western Africa are then alluded to.

The local reports from the several stations in the colony of Sierra Leone furnish a variety of details respecting the prosperity of the mission work. The General Superintendent, in giving a summary of the whole, remarks, "I consider it my duty to visit the stations as often as I can; and as I have done so on all convenient occasions, I would express my conviction that the work of God is prospering in every place; while the very orderly state of things in all the circuits speaks well for the brethren who are there employed." The schools and the institution for training native teachers form one of the most interesting features in this colony, and the reports relative to them are given at length.

The Committee regret to report that the operations of the Gambia mission have been again seriously interrupted. Early in the year Mr. Lynn, the very devoted and laborious manager of the schools at St. Mary's, was removed by death to his eternal reward; and subsequently Mr. Chapman and Mr. and Mrs. Goodman were compelled by severe affliction to return to this country, where Mrs. Goodman shortly sank under the disease which had necessitated her removal from the mission. Mr. Parsonson was thus the only English missionary left at the Gambia. Mr. and Mrs. Davie have since been appointed to assist more especially in the school department; but a further reinforcement will be necessary before the mission can be placed in a state of efficiency. It is satisfactory to learn that the native teacher, sent from the Training Institution at Sierra Leone to Macarthy's Island, is very laboriously and usefully employed.

The following extract from the Report of the General Superintendent of the mission on the Gold Coast, Ashanti, &c., furnishes proofs of the advancement of the work which cannot fail to be interesting to the friends of missions:—"The social state of the people is undergoing so extraordinary a change, that it is now very much unlike what I found it on my first arrival here in 1838. Many natives, who at that day wore no kind of clothing save a piece of Manchester cotton thrown around them, may now be seen respectably dressed in European clothes; while the dirty hut is now exchanged for the neat cottage supplied with European articles of furniture. Since my return from England I have once visited all the stations which this Report embraces. To some I have paid a second visit; and my mind is deeply impressed with the vastness of the work which Almighty God is carrying on by the instrumentality of his servants in this part of the world. Who can contemplate the tens of thousands of precious souls at, or within the reach of the stations in these circuits—their moral degradation

and destitution—their teachable and inquiring minds—their readiness to hear the everlasting gospel—the friendly attitude of all the chieftains towards the mission—the heavy tolls, the appalling dangers which have been encountered, the tears, the groans, the deaths, associated with these moral conquests during the last ten years and upwards, without being sensibly affected with a consideration of its moral magnificence! A few years careful and zealous application on the part of the various agencies put into operation by the mission, cannot fail, under God, to bring about the most glorious results."

Of the state and prospects of the important mission in Ashanti, Mr. Wharton reports,—“In taking a retrospective view of the work of God in Ashanti during the last quarter, I feel happy in being still in a position to report success; which, if not so ample as could be desired, may nevertheless be regarded as indicative of a much wider extension of the kingdom of our Immanuel, and that at no distant day. Our small society of six Ashanti converts, exclusive of about twenty members from Cape Coast, has now risen to the number of fourteen. These have voluntarily come forward from time to time since the month of August last, and have alike professed an earnest desire to ‘free from the wrath to come—to be saved from their sins.’”

In the oldest missions of the Society—namely those in the West Indies, and British North America—there is much that calls for thankfulness, and affords encouragement to continued effort. But it is matter of regret that in some of the districts a diminution in the number of church-members has taken place, as the result of various unfavourable influences which are at work in those localities. The mission in Jamaica, especially, is the occasion of much solicitude. The transition state through which society is passing in that colony appears to be unfriendly, in some important respects, to the cause of piety; and, although this Society may not have suffered, in consequence, so much as some other religious bodies,—the Committee have nevertheless the painful duty devolved upon them of reporting a considerable decrease in the total number of communicants, as compared with the returns of the preceding year. This diminution of numbers is not, however, in the case of the Wesleyan Mission, to be solely ascribed to those general causes from which other societies also are suffering; but very much to the want of an adequate number of missionaries. Be it so, that the minds of the people emerging from the condition of slavery have been so much engrossed by the secular affairs which solicit their attention, now that they are freemen, as to endanger their higher interests—then does it follow, that they need the increased vigilance and watchful care of their spiritual teachers and pastors. Have religious societies and congregations been broken up and many of the members thereof been scattered over extensive localities in the prosecution of plans for promoting their worldly advantage?—then is it equally apparent, that a greater number of missionaries has become necessary to follow them and supply them with the ordinances of religion in the new neighbourhoods where they have fixed their habitations. But, instead of corresponding exertions having been made to meet the emergency created by this new state of things, owing to

the financial difficulties of the Society, even the vacancies occasioned in the missionary ranks by affliction and removals have remained so long without being filled up by the appointment of new missionaries, that chapels in some places have been entirely closed for a time, and the means of grace suspended, while, in other instances, the people emigrating to distant places of abode have wandered as sheep without a shepherd, because the attention of the missionary, left to his own unaided exertions, has been wholly occupied with that portion of his charge which remained behind. It is not to be wondered at that, in such circumstances, a defalcation of numbers should be the result. Notwithstanding the difficulties and temptations incident to the new state of things in Jamaica, there exists good reason to believe that, under the blessing of God, "had our Societies been favoured with sufficient ministerial help and pastoral care they would have prospered abundantly." This is the confident opinion expressed by the missionaries in one of the local reports; and the remark will more or less apply to the other stations in that colony as well as to that to which it more particularly refers.

Jamaica, however, is not the only mission which has suffered. The injurious effects of the restrictions, which were rendered necessary by the want of a larger amount of funds, are now clearly manifest. But that loss would be sustained, as the consequence of those restrictive measures was to be apprehended, on the principle that God requires the employment of means for the accomplishment of his beneficial designs. The bounty of Providence may indeed clothe the fields of the husbandman with corn, but if he have not the means of employing a sufficient number of reapers part of the precious fruits of the earth must perish. So, in like manner, the spiritual harvest, whitening in the mission-field of the world under the fostering smile and influences of the God of grace, will not be fully gathered into the garner of the church, without the requisite toil and endeavours of a band of missionaries equal in number to the task to be performed. But the enlarged income of the Society, which the Committee now gratefully report, affords encouragement and hope as to the future. Let the ardent and increasing zeal of the friends of the Society thus continue to provide the means for multiplying the agencies required for the effective working of the various missions; let more fervent and importunate prayer be offered to Almighty God for a still richer measure of his furthering blessing—and it may be confidently anticipated, on the ground of the Divine promise, that the work which has been so auspiciously commenced in this latter day will more rapidly advance, and the gospel of Christ still more extensively multiply its peaceful conquests in heathen lands.

SUMMARY.

The following is a general summary of all the Wesleyan Missions:

Central or principal stations, called circuits, occupied by the Society in various parts of the world . . .	294
Chapels and other preaching-places at the above-mentioned central or principal stations, as far as ascertained .	2,597
Missionaries and Assistant Missionaries, including eight supernumeraries .	417

Other paid agents, as Catechists, Interpreters, Day-school Teachers, &c. .	771
Unpaid agents, as Sabbath-school Teachers, &c.	7,074
Full and accredited Church Members	102,330
On Trial for Church Membership, as far as ascertained	4,115
Scholars, deducting for those who attend both the Day and Sabbath-schools	72,000
Printing Establishments	8

FINANCES.

The statement of the income and expenditure of the year ending 31st December, 1846, was as follows:

	£	s.	d.
Income of 1846, from all the usual sources, towards the regular and ordinary expenditure	115,762	3	2
The ordinary annual expenditure for 1846 has been	111,534	8	8
Showing a balance of income over the expenditure of	4,227	14	6
To this must be added the surplus balance of 1845, of	766	14	10
Making a total balance in the hands of the Treasurers of	4,994	9	4

If the income of the year be examined, it will be found that there is an increase on the whole of £2,838 13s. 8d., and that this advance has arisen from an increase in every general source of income. The increase on the Home receipts is £2,067 15s. 9d.

The Home receipts amounted to £82,950 7s. 5d.; the Juvenile Christmas and New Year's Offerings for 1846 (received in time), and balance of those for 1845, £4,770 19s. 8d. The receipts in Ireland, (including expenses, &c., £489 14s. 6d.) to £6,552 0s. 4d.; making a total of £94,183 12s. 11d. The total receipts from Foreign Auxiliaries, &c., were £11,788 6s. 5d. The miscellaneous receipts (including grants) were £9,790 3s. 10d.,—making, as before stated, a total amount of regular and miscellaneous receipts, from all sources, of *One Hundred and Fifteen Thousand Seven Hundred and Sixty-two Pounds, Three Shillings, and Twopence.*

. The length at which we have set forth the elements of this Report sufficiently indicates our sense of its importance. The Methodist Mission forms a magnificent spectacle. Were it the only institution of the sort in our world, it would form the ground for a rational hope of the world's ultimate conversion. For system, for energy, for administration, Popery itself, in its palmy days, with the aid of the Jesuits in their meridian power, never presented a movement to be compared with the Methodist Mission. Pity it is that an institution fraught with so much excellence should be pervaded by a principle of so much evil—a principle of despotism! And pity, too, it is that a treasury so amply replenished by the free-will offerings of a generous people should be polluted by the vile admixture of monies extorted at the point of

the sword! The Report of 1846 fearfully testifies against the Conference all over the world. In New South Wales, in Western Australia, in Van Diemen's Land, in Gambia, in Gibraltar, in South Africa, in Ceylon, in Newfoundland, and in the West Indies, we find them everywhere receiving Government money. The New South Wales Missions received no less a sum than £1,150! The Missions in Van Diemen's Land received £1000! Such things are deeply to be lamented by all enlightened lovers of Christ's kingdom, and call for the immediate interference of the Wesleyan community. We find Sir C. E. Smith, as Chairman at the above meeting, extolling the excellences of this said Report of 1846, but *not a word of the Government money!* No; on that point profound silence was observed even by the parent and president of the late Evangelical Voluntary Church Association! From the worthy Baronet and the following speakers we had abundance of the *Evangelical Alliance*, but not one breath on the *true kingdom of Christ!* Man praised man; the strangers extolled the Methodists, and the Methodists the strangers; but not a sentence on this momentous question. Is this the fruit of the *Evangelical Alliance?* Sir C. E. Smith, in his opening speech, said, "I have great pleasure in seeing in your Report that the excellent Rector of the College (Methodist Native Normal Institution, under Government) in Ceylon, co-operated with the Bishop of Ceylon in examining that College together." Sir Culling raises the school to a "*College*," and perfects the piece by stating, that the "Rector co-operated with the Bishop;" whereas, in fact, the Bishop co-operated with the master. The Report runs thus: "The examination of Mr. Kessen's Normal School at Colombo, a few weeks ago, was one of the most pleasing exhibitions I have seen in the Island, and elicited applause not only from the Bishop, who examined the students, but from all who were present." Sir Culling adds: "It is a fine specimen of Catholicity; and I hope to see the day when Bishops and Methodists will be united all over the kingdom, and will meet together more frequently on Evangelical principles. (Hear, and cheers.)" Why not also specify the reception of the Government grant from the Ceylon Treasury as "a fine specimen of Catholicity?" Why separate them? Was not the reception of Government gold the price of Episcopal patronage? As to England, seeing that Sir Culling is still a young man, it is not improbable that he may live to witness this union of "Bishops and Methodists." Other and very sagacious men share in the hope or the fear. Some three days ago was issued from the London press a book now before us, "*Recollections of England*," by I'r.

Tyng, of New York, an Episcopalian, who spent the summer of 1842 in Britain. That very able and penetrating man, who had abundance of unreserved intercourse with both Methodists and Churchmen, thus writes:

"From all that I heard and saw in England, I am convinced that there is a real, and, perhaps, a very rapid approach among the Wesleyans to entire re-union with the Church."

Wesleyan People! ponder these things in your hearts! There are breakers ahead! Mind the helm! As Nonconformists we say, If this is to be, the sooner the better. Let us know the worst.

SUNDAY-SCHOOL UNION.

To our fancy this is the most captivating Assembly of the season. The whole family of European kingdoms together could not present such a spectacle—such a multitude of enlightened, religious, zealous, and laborious people, chiefly young people, of both sexes. After the opening exercises were concluded, Mr. H. W. WATSON read an abstract of the Report.

It commenced by referring to the foreign operations of the Union, and touched upon the progress of Sunday-schools in France and Switzerland. In the latter many of the scholars manifested much interest in missionary enterprises. From Africa, Australia, and New Zealand, interesting communications had been received. The accounts from the West Indies and Nova Scotia were, upon the whole, encouraging. In reference to home proceedings, the Report stated that eight grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants, up to the present time, 269; amounting to £6,157. The number of libraries granted during the year amounted to 150; making a total of 1,703. The schools thus assisted this year contained 24,613 scholars; of whom 13,265 were able to read the Scriptures. The funds had thus suffered a loss to the extent of £253 2s. 9d.; but so fully convinced were the Committee of the importance of encouraging libraries, that they had resolved upon supplying all schools connected with the Union at half the selling price, in quantities of not less than £2 worth. The system of visitation had been pursued with advantageous results. The following are the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:

	Schools.	Schools Report- ing.	Teach- ers.	Scholars.	Average attend- ance for the month of Nov. last.
South	126	111	2,317	22,116	15,154
East	147	92	1,873	18,350	12,823
West	168	127	2,320	22,612	14,654
North	147	133	2,795	27,365	18,894
	588	463	9,305	90,443	61,433

If the numbers contained in the 120 schools from which reports have not been obtained, are in proportion to those which have reported, the grand total will be 588 schools, 11,165 teachers, 108,531 scholars, average attendance during the month of November last 73,722, or rather more than two-thirds. The sales for the year amounted to £8,782 1s. 10d., being a decrease of £931 10s. 6d. The decrease was probably to be accounted for, in some measure, by the efforts made by the present and former Committees to encourage the formation of infant classes, and the general use of the collective mode of teaching in the elementary classes. Another cause of the decrease was to be found in the fact, that a continually increasing number of scholars were in Scripture classes, where they used the word of God itself, and were thus relieved from the necessity of using other books. The Committee rejoiced in those circumstances. Although the Treasurer's account would show a balance in hand, yet it would speedily be exhausted in supplying the demands made on the benevolent funds of the Union. Donations had been received during the year from schools in various parts of the country. The Report then referred to the Minutes of Council, which, it stated, *had engaged much of the attention of the Committee, although they had not thought it right in them to take any action in the matter.* The leading features of those Minutes were then given in the Report, the reading of which elicited strong marks of disapprobation of them from all parts of the Hall.

From the Treasurer's account it appeared that the total receipts of the year on the Benevolent Fund Account amounted to £1,575 10s. 4d.; the expenditure to £1,372; leaving a balance in hand of £203 8s. 4d.

. The Committee, it seems, *thought* a great deal about the "Minutes of Council," but they *did* nothing. This was as it should have been. It was essential to analogical harmony. In all our principal towns and cities the people have been against the "Minutes," and the Corporations for them. The Methodist People, too, are against the "Minutes," and the Divan for them. The Nation, the Commons themselves, are against the "Minutes," and the Commons' House for them. The following is a return of the number of petitions and petitioners against and for the Government grant for State Education, so far as published in the votes and the proceedings of the House of Commons at the time we write:—

Petitions. Signatures.

Against any grant of public money in furtherance of the plan of education proposed in the Minutes of the Committee of Council on Education . . .	4,124	550,531
For the grant . . .	897	140,183

Majority against the Government plan.	3,227	410,348
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Vote in the House of Commons on the subject:—

For Lord John Russell's motion for the Government grant	372
Against it	47

Majority of members for the grant 325

This is a fine exhibition of the sympathy between the constituents and the representative body. Now seeing that the whole of the London Auxiliaries were unanimously and intensely hostile to the "Minutes of Council," it was most meet that the General Committee of the Union should be friendly to them. This preserved analogical harmony throughout the nation, which might otherwise have been disturbed. But, seriously, this is a grievous state of things; there is something deeply and generally disordered in all society wherein it prevails. It is no longer representation, but contrast, contravention, contradiction, antagonism—what you will—anything but representation! For elective bodies so to act is clearly a violation of an implied compact—a denial of justice—a breach of honour. In the case of this Union, it arises out of the vicious nature of the Constitution—the so-called Catholic Constitution. More excellent men than the members of this Committee, London cannot furnish, Britain cannot boast; and yet those very men, by their position, are led into courses which render them obnoxious to the mass of their constituents. If our information be correct, there are only some two church schools, such as they are, in the Union, and yet to please the, no doubt, worthy gentlemen by whom they are represented, to preserve inviolate the boasted Catholicity, the views of well nigh ten thousand teachers must be neutralized and disregarded! This may be called liberality; we think it would be more fitly characterized by another name. By all these medley constitutions, without one exception, Dissent is always the loser—State-Churchism is always the gainer. How long till men be convinced of the impossibility of blending the services of God and Mammon!

LONDON CITY MISSION.

THE Twelfth Annual Meeting of this invaluable Institution was held at Exeter-hall, on the usual day, when that vast edifice was completely filled before eleven o'clock, at which hour the Secretaries came upon the platform, with the noblemen and gentlemen who were to take part in the business of the meeting. A psalm having been sung, and prayer offered by the Rev. J. Robinson, one of the Secretaries; the Rev. J. Garwood, the other Secretary, then read an admirable Report, which began by alluding to the

extension of the Society's labours, during the year, by the occupation of thirty-four additional districts. It had been found necessary to increase the number of examiners; and the Committee had obtained the valuable services of the Rev. R. W. Dibdin, and the Rev. Dr. Steane. Both the present Secretaries had agreed to relinquish their pastoral engagements, and devote their entire time and attention to the work of the Mission; and the missionaries would now have a more efficient oversight. All new missionaries would receive a course of instruction on the evidences of Christianity and the doctrines of the gospel, and additional means would be adopted to qualify them to their important labours. (Hear.) Among the thirty-four new districts were portions of St. George's-in-the-East, Shadwell, Greenwich, and Deptford, and parts of St. Pancras, Marylebone, and Whitechapel. The Committee had resolved, in certain cases to consent to the appointment of missionaries within twelve miles of St. Paul's, but in every case beyond their ordinary boundary of eight miles, they would require the entire support of the Missionary to be guaranteed; they had accordingly appointed to Richmond, Chigwell, North Cray, and the neighbourhood of Barnet. A very large number of Ragged Schools had been established, more or less through the instrumentality of the Missionaries. A Society having been formed, of which the Bishop of London was President, for the erection and management of lodging-houses for the poor, the Committee had made over to it the lodging-house they established in King-street, Drury-lane; and if the rulers of that Society had permitted it, they would have done the same by the female lodging-house in Newton-street, Holborn, satisfied with having stirred up others to undertake an incidental work of this kind. But the latter would still remain on their hands; it had cost the Mission £47, but it was likely in future years to support itself; and the Committee felt the more justified, because, connected with its maintenance, the support of a missionary was promised, to labour in and around it. Since the admission of one of the missionaries to the Marylebone workhouse, access had also been allowed to those at Whitechapel and Stepney. The four missionaries who visited each of the thirty wards of Lambeth workhouse once a fortnight, reported that it contained more than 1,000 inmates; 261 persons died in it in the year; the missionaries were listened to with attention in the refractory wards (hear); three very decided cases of conversion to God had occurred during the year in this workhouse; the workhouse visitation involved expense without any return, but the Committee had confidence that they were doing right. (Hear, hear.) The most perfect harmony had again prevailed in the Committee throughout the year. (Hear.) The deplorable condition of London seemed to become more and more apparent to them. In Horace-street (late Cato-street), of the 132 families resident therein, there were only two that were not either without religion, or Infidels, or if of any religion at all, Roman Catholics. In a district newly occupied in the highly-favoured parish of Islington, all but three of its twenty-six shops were open for trade on the Lord's-day; and out of its 540 families, not the odd forty regularly attended public worship. The missionary to the Italians was labouring to

the full satisfaction of the Committee; of the missionary to the cabmen, an account was given in the Society's Magazine for the month. The missionary to the police had obtained access to the force in general, far beyond what was anticipated, and his visits were most thankfully received, many of the men saying, "At last some one is about to care for our souls." It was quite affecting to find how many dated their declension in religion from their first entering the force. Encouraged by the receipt of £72, and the great good effected, the Committee had also appointed a missionary to the City Police. During the year, 16,825 visits had been paid to the police, 1,374 being to the sick and dying. (Hear.) It must be left to the great day to reveal all the evil prevented by the Mission, but several cases had occurred during the past year, in which the visits of the missionaries had evidently prevented self-murder. Their general labours might be judged of by the summary of the year's work of one of them, the missionary at Battersea-fields:—Paid 8,226 visits, 1,676 being to the sick and dying; spent in domiciliary visitation 2,155 hours; held 155 meetings, at which an average of ten adult persons attended; prevailed on ninety-three adults regularly to attend public worship; sent seventy-three children to schools. Through the labours of one of the Hackney missionaries, twenty-seven individuals had been admitted as communicants in the year, and sixty-three other cases had occurred of hopeful conversion to God in health, besides forty-three others in affliction, and ten in death, with nineteen other cases of outward reformation. Very nearly half a million of the population of London was now under the visitation of the missionaries. (Hear.) The missionaries paid, during the past year, 764,151 visits, 72,532 being to the sick and dying; religious tracts distributed, 827,188; number of meetings held for prayer and exposition of the Scriptures, 14,448; number of adults induced regularly to attend public worship, 2,312; number of children sent to school, 6,387. During the year, the missionaries had met with very painful illustrations of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-Popery, since it much more nearly approximated to direct Popery itself; in some of these parishes the missionaries had met with great opposition, and were branded with the worst of names. The Committee ventured to remind the meeting that this Society could go into these parts of London, when all other Societies connected with the Church of England must, by their constitution, refrain from giving the people any instruction. (Hear.) The Report then proceeded to detail some individual examples of the Society's usefulness. Some hundreds of cases of outward reformation had occurred during the year. In 388 instances persons had become communicants; 2,997 adults under visitation had died, of whom 1,025 were visited in their last sickness, and till their death, by the missionaries alone; 191 persons who had gone back into the world, had been restored to church fellowship, most of them being individuals who lived religiously in the country, but on coming to London gradually lost their religious impressions, because here "no man cared for their souls." The meetings held by the missionaries had been useful in the conversion of souls in so

many instances, that the Committee felt more and more strongly how important a part they were of the system of operation adopted by the mission. The receipts of the year, exclusive of the contributions (£225) to the Disabled Missionaries' Fund, and of £200 appropriated for the Model Female Lodging-house, by A. Gordon, Esq., amounted to £13,929 14s. 8½d., being an increase of £2,213 17s. 7½d. over the previous year's; but the financial position of the Society was by no means satisfactory; the increased expenditure for new missionaries was greater than the increased receipts by some hundreds of pounds, and the balance in hand was less than two months' pay of their salaries. The ordinary receipts had been gradually more and more exceeded by the expenditure during the last three years, till in the year just closed the deficiency reached £951. For several months the Committee had been compelled to refuse every application for an additional missionary, unless his entire salary was guaranteed, and were thus prevented from appointing missionaries in some quarters where the need was very urgent. The expenses of the Society were £1,300 per month; and the year's increase of receipts consisted mainly in guaranteed sums towards the support of new missionaries, the remainder of the salaries having to be paid from the General Fund. What the Society especially needed now, was contributions to the General Fund—with an appeal for which, the Report concluded.

*** The City Mission, we rejoice to see, is still rising in public favour; and there are now rational grounds for hoping that it may one day realise the magnitude desired for it by its now sainted founder, David Nasmith. All London churches, of sufficient strength, ought to have their own *City Missionaries* either in connection with, or apart from the Society; and all churches, who have not such strength, ought to put out what they have in connection with the City Mission. And do let those, whom God has blessed with means, *both living and at death, remember London with its perishing myriads, and THE OVERPOWERING CLAIMS OF THIS ITS MISSION!*

LONDON MISSIONARY SOCIETY.

THE fifty-third anniversary of this Society was one of the most intensely interesting we ever witnessed. The Hall was crowded at an early hour. The speech of Sir E. N. Buxton was brief, striking, and beautifully pertinent to the occasion.

Rev. A. TIDMAN, Foreign Secretary, on rising to read the Report, was received with reiterated bursts of applause, as was also Mr. FREEMAN, who read a portion of it at a subsequent stage. This most masterly document, which occupied about one hour and a quarter, was heard with great attention, and of those parts which referred to China and Tahiti, the great assembly marked their special approval by emphatic cheers. The scene presented by the Hall on the re-appointment of the officers was, perhaps, the most striking affair of the sort that was ever beheld. Dr. Halley put the matter before

the mind of the assembly in a very unmistakable form, and the response was not less marked and decisive than the appeal. That moment will be long remembered by all who shared in the transaction. The number of stations and outstations supported by the Society in different parts of the world, 460; churches, 150; 165 European missionaries, and 700 European and native assistants. Number of printing establishments in operation, fifteen. The total amount of receipts, during the past year, had been £76,319 7s. 1d.; the expenditure, £75,724 6s. 11d.

HOME MISSIONARY SOCIETY.

THE Rev. Mr. ASHTON read the Report, which was admirably drawn up, and stated, that the labours of this Society extended over nearly every county in England, and some in Wales. Through its instrumentality, chapels had been erected, churches formed, schools established, and a multitude of souls converted to Christ. Many of its former stations had now become pastorates, and many brethren who commenced their labours as missionaries in rural districts, had become settled pastors. The receipts of the Society, during the four septennial periods which it had been in existence, were, at the expiration of the first seven years, leaving out fractions, £27,986; the second, £31,659; the third, £42,874; and the fourth, £53,536—(cheers)—making a total amount—nearly the whole of which had been expended—of £156,066. Since the Institution had become connected with the Congregational Union, it had been more efficient than before. (Cheers.) The ordinary receipts of the Society, during the past year, had been larger than the preceding, but the total amount had not been so great. The expenditure exceeded the income by £940, including the balance of last year. Several of the counties required the whole of the amount contributed by them to be expended within the county, while others placed a large surplus at the disposal of the Society. Bristol had contributed £230 per annum, but it required the whole to be expended in its own county; whereas London contributed one-fourth of the whole income of the Institution, and required no return. (Cheers.) The present number of missionaries was forty-five, the grantees sixty, students at Cotton End six; making a total of 111. The number of stations occupied by the Society, or temporarily supplied by it, was 123; the missionaries and grantees laboured among a population of nearly half a million, and had under their superintendence 50,591 persons; 115 churches had been formed, containing 5,000 church members, 630 of whom had been admitted to fellowship during the past year. That was not the actual numerical increase, as in many of the churches there had been removals. The Sunday-schools connected with the Society amounted to 190, containing 14,270 scholars, with 1,854 teachers. There were also thirty-four day-schools, gathering within them 1,705 pupils. The number of Bible-classes formed was 109; a large number of tracts and periodical publications had been distributed, and 3,271 copies of the Scriptures had been purchased. In nearly all the stations God was greatly blessing the labours of the Society.

COLONIAL MISSIONARY SOCIETY.

THE Rev. A. WELLS read the Report, which, as usual, was luminous, and marked by large views and generous sentiments. It stated that the Society was not what it ought to be. The principal cause of failure had been an inadequate supply of funds. The Society could always have obtained right men, if it had possessed the means necessary for their support. The sum of £5,000 per annum would render the institution vigorous and efficient. With that amount our interest might have been planted in the principal town of every colony belonging to the British empire. The churches were able to raise that sum, but not one-half that amount had been realized. Applications had been made

from several colonies for missionaries, but not one brother had been sent out during the year in answer to them. The calls were most hopeful; and what had been the sole difficulty? The Committee wanted the funds. The Report then alluded to the progress made in the Society's stations, both in Western Canada and throughout the Australian colonies, and gave an interesting sketch of their proceedings since the last Anniversary. The receipts of the Society during the past year amounted to £2,500 2s. 3d., while its expenditure had been £2,752 17s. 11d., leaving a balance against the institution of £252 15s. 8d., which added to the balance against it at the commencement of the year of £350 3s. 8d., made the total amount of the debt £692 19s. 4d.

The Magazines.

CHRISTIAN WITNESS AND CHRISTIAN'S PENNY MAGAZINE.

(From the "Patriot.")

THE FUND FOR AGED MINISTERS.

THE Rev. ALGERNON WELLS read the Report of the Magazines. The Committee was much pleased in presenting its Report. The circulation and profit arising from the sale—the vigorous tone and generally wholesome influence of their periodical publications—were such as to afford it great gratification. The circulation, in 1846-7, of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE had been 1,600,000; the nett profits on both Magazines for the year was £1,384 4s. 11d. At the third distribution fifty ministers received grants from the fund. A balance was left upon the two years, 1846, £824 8s. 9d., and 1847, £904 2s.; making a total of £1,726 19s. 10d. to be expended in the purchase of stock, as an investment to effect insurances for ten brethren to receive £50 a-year from their sixty-first year. The Committee could not too warmly congratulate the Editor on his success. His labours and services it was not possible too highly to appreciate.

The Rev. H. WRIGHT, of Edinburgh, a deputy from the Scotch Congregational Union, moved the adoption of the Report. He was much gratified by having the privilege of expressing his cordial concurrence with the sentiments of respect and approval towards the revered Editor. He felt the deepest interest in the prosperity of the Magazines, for he knew the extensive influence for good exerted by them. Their success confirmed him in the opinion he had formed when the first mention of starting the PENNY MAGAZINE was made in Manchester, that dependence might be placed in the Editor's judgment; and he now saw the advantage of their having a man to fill such a responsible post who had a will of his own. (Cheers)

The Rev. J. ELY, of Leeds, considered the circumstance of their Magazines having obtained so wide a circulation of the utmost importance, now that such an array of powerful and determinedly hostile influences had been ranged against them. To cope with these there was need of the strength and indomitable energy of the Editor. The time had fully arrived for a

thorough indoctrination of the people in our principles, and of this there existed among them a very general and lively conviction. He had lately visited some churches in rural districts which had to contend against the sapping influence or open hostility of aristocratic power, and in such cases he felt it his duty to insist upon the obligation of adhering to the principles which distinguished them as a body. To his appeal and representations he invariably received a hearty response, indicating that the soil was now ready for the good seed. He was much pleased at the relation which now existed between the Editor and the Union. The dissociation which the present arrangement had effected had, in his mind, great advantages. The Union was not responsible for all that appeared in either of their publications, and of this he was glad, as he confessed that there were occasionally some things in the WITNESS not quite to his taste. He thought, for instance, that an institution with which he was connected—the Evangelical Alliance—was spoken of sometimes in a too sarcastic tone. Now, when he entered the Alliance, it was on the distinct understanding that there should not be required of any of its members any compromise of principle, or suppression of their opinions. Besides, he did not altogether admit the propriety of the Editor's travelling out of our own denomination. At the same time he was quite aware that, if they were to have the right man, it was an indispensable condition that he should be at full liberty. (Cheers)

The Rev. J. ANGELL JAMES congratulated the aged brethren upon the success of their periodicals. No man could render these so effectual service as the Editor; his intelligence, energy, and devotedness, insured the triumph of whatever he undertook. With the remark of his friend, Mr. Ely, he agreed; and of this the Editor was aware, for he had several communications with him; but, in justice, he should say, that his objections or remonstrances were always treated with more deference than they were entitled to, proceeding from one so humble as himself. As to the Alliance, it had not in any way affected his attachment to Dissent. He was every inch of him, and of inches there were no few, a tough Nonconformist. He was not, in

any degree, disposed to compromise his principles; but, in putting them forward, he now endeavoured to do so in the spirit which it was the great end of the Alliance to foster and diffuse. Among his own people, he constantly insisted on the duty of being faithful to their peculiar tenets, and tried to guard against all paralysis in respect to their distinctive principles. He would, however, caution his brethren, especially the younger, against their engaging in any of the exciting controversies of the day, from political rather than spiritual motives. There was great danger of this. (Cheers)

The Rev. J. HILL, of Stafford, wished to remind his brethren of the provocation which Dr. Campbell had received to use harsh language, and it was a marvel to him that he was so moderate. The Magazines had a wide circulation among the Methodists, and it would prove a great benefit to let them into the secrets of their despotic masters. He predicted for the worthy Editor, when some man in the Hanbury succession should undertake to write the memorials of the present Dissenting generation, the reward of posthumous fame, as he believed him deserving of the most profound gratitude and admiration of the present age. (Cheers.)

The Rev. Dr. MORISON was desirous to mingle his feelings of sincere congratulation with those to which his excellent brethren had given utterance. There was no reason for any rivalry between the Magazines of which he and Dr. Campbell were Editors; their object was nearly identical, and in it all of them were interested; it was their own. He felt that no rivalry did exist. The entire freedom from control referred to was necessary for the satisfactory performance of Editorial duties. He cheerfully awarded to his friend Dr. Campbell the highest praise, and felt that his services had laid the churches generally under deep obligation to him. (Cheers.)

Mr. HOWELL said it was stated in the *Record*, that the *Churchman's Magazine* exceeded in circulation the *Penny Magazine*. Now, if such was the case, it was very easily explained; for, in many of the poorer districts, so great was the poverty of the people, that, at present even a penny was an object.

The Rev. J. SHERMAN begged to state, that the circulation of the *Churchman's Penny Magazine*, if large, was easily accounted for, by parties paying annual subscriptions taking large quantities and circulating them gratuitously.

Upon the resolution being adopted,

Dr. CAMPBELL rose amid general and hearty cheers, on the subsidence of which he said:—Mr. Chairman and brethren,—We stand to-day exactly in the right position. I am much obliged to Mr. Ely for his reference to the abolition of the Union from all responsibility for the general contents of the *WITNESS*, which is not the organ of its opinions; and I protest against its being so considered or represented. It is the organ solely of its official proceedings; for all besides, I, and I alone, am responsible. It occasionally serves the purpose of parties intent on accomplishing an especial end, to identify you as a body with the views set forth in its pages. Now such disclamatory views as those which have just been put forth by Mr. Ely and Mr. James, serve to set this matter at rest in spite of obstinate insinuations to the contrary. (Hear, hear.) And if any one is taking notes of the present meeting for the press (and I wish our Union meetings were regularly re-

ported, for never otherwise shall we be able to interest the churches), whatever else be omitted, I beg the reporter to remember this. My friends have both expressed great concern about the Evangelical Alliance, which is, doubtless, as a whole, a confederation of most worthy men; but it comprises some very odd materials. (Laughter.) I have had some strange exhibitions of the spirit of certain of its members—exhibitions which excite in my bosom no regret that I have not entered its ranks, and no desire so to enter now. Mr. Ely has said that the fellowship of the Alliance has been of special spiritual benefit to him, inasmuch as he has endeavoured both to speak and act under the constant remembrance that he is a member of that body. I do not think our friend was ever in very great danger of particularly erring on that score. (Hear.) The infirmity, it strikes me, both of him and Mr. James, if anything, is more likely to lean to the side of an excessive charity. (Cheers.) My friend, Mr. James, has referred to a compact of silence about the Alliance and the Anti-State Church Association, as points on which the opinions of the Union were divided. The Alliance may be a good thing, but the Anti-State Church Association cannot be very bad, since you, Mr. Chairman, and our friend Mr. Ely have recently joined our ranks. (Laughter and cheers.)

The CHAIRMAN.—I have joined your Society; you must now come and join mine. Come into the Alliance. (Laughter and cheers.)

Dr. CAMPBELL.—I will think of it. Such, I rejoice to say, have been among the acquisitions of the Anti-State Church Association this year; and we shall have Mr. James the next. (Laughter and cheers.)

Mr. JAMES (with much good humour).—No, no, no! (Laughter and cheers.)

Dr. CAMPBELL.—I have no objection, on proper grounds, to enter the fellowship of all good men, to accomplish good ends. But, as Dr. Alexander said yesterday of the Covenanters, it must be with my "sword at my side and my musket in my hand." I will never desist from war with all ecclesiastical establishments, as the great obstruction to all that is good and peaceful among men. (Cheers.) I believe I have your confidence and the confidence of the British public. (Loud cheers.) This much I may say, I have sincerely endeavoured to deserve it. The year now closed has been one of much anxiety, industry, and effort for the public good. The Report has truly said, the "Editor requires your prayers, the prayers of all; will be thankful for the advice of some, and will prize the contributions of a number." This is altogether according to truth. For prayer he will be deeply thankful; to the advice of candid and judicious men he will ever pay the respect which is due; and for valuable contributions he will be at all times grateful. I hope my valued friends, Messrs. James and Ely, will remember this. (Hear, hear.) The Evangelical Alliance may be a good thing, but, assuredly, the Congregational Union is a better. (Cheers.) That Alliance has published a periodical of its own—a respectable periodical—I wish that publication all success; but it is not meet that the practised and accomplished pens of our beloved brethren should grace its pages to the neglect of the *CHRISTIAN WITNESS*. One word on the subject of Methodism. It has annually been my wont, with the view of advancing the glory of God

and the good of his churches, to sweep with my eye the whole Evangelical horizon, and report to my readers how the conflict with the world of darkness was proceeding; and in doing this, at the opening of the present year, in due course I lighted on the realm of Methodism, concerning which I reported according to the facts of the case; and I appeal to every man who now hears me, whether the article comprising that Report was not framed by candour, and pervaded by a spirit of Christian kindness, not to say generosity. (Cheers.) Having exercised my judgment and delivered my conscience, I contemplated nothing further; I had not the most distant idea of following up the matter in the way of assault or controversy, and I submit there was nothing in the article aforesaid that ought to have given particular offence and that warranted such a tempest of clamour, such a flood of calumny, as that which has followed. (Cheers.) I confidently affirm there was not. Had the Methodists exercised a wise discretion, they would have taken my counsel for what it was worth, and endeavoured to profit from it. (Hear, hear.) But they have judged otherwise. We, they and I, are now fairly in for it, and must go through with it. (Laughter and cheers.) I will yield to no man on earth in my love for all that is lovely among the Methodists. (Hear, hear.) For the proof I point to the labours of a lifetime. I have written more in praise of its better parts, many times over, than all the gentlemen united who now hear me. (Hear, hear.) But I intensely hate, I have ever hated, the despotism of the system; and, but for that, I might most probably not have been standing here this day. Methodism has become a great and important element in British society, and is now in a position powerfully to affect the best interests of the nation. Its government is essentially despotic, and as such, anti-popular. But the peril is not confined to England. The field of its chief danger is in the colonies. Let any man, with a philosophical turn of mind, who can trace the operation of principles on the constitution of civil society, only look at the colonies, and contemplate the state of things I have set forth in a recent letter, which appeared in the *Patriot* newspaper, and say whether the working of the system of Methodism in the colonies is not a thing to be viewed with special alarm. (Hear, hear.) Against that system I will, I must contend. (Cheers.) Our oppressed and afflicted brethren in the colonies shall ever find in the WITNESS a voice to proclaim their

wrongs and defend their rights. Still, in the pursuit of this and kindred objects, like our brethren who act in remembrance of their relation to the Alliance, I will at all times studiously endeavour, to the best of my ability, to keep in mind my relation to this great community, whom it is my honour to serve, that, as much as may be, my proceedings may at all times comport with my responsible and honourable position. (Cheers.) This day, I repeat, has been to me one of extreme and unmixed gratification. Indeed, I think our Magazine Report is always a source of chief interest and excitement during the sittings of our Union. I rejoice in being able to say, that my position throughout the whole of the year now closed has been one of complete and intense satisfaction. (Cheers.) Whether, as to the Committee of Confidence, the Committee of the Magazines, or the Executive Committee of the Union, I am alike satisfied; I have not a syllable of complaint to utter. If the tone of the WITNESS be not always in keeping with that of the Alliance, I hope my friend, Mr. James, will have a little patience, and, in process of time, perhaps the distance between his views and mine on this one point may be lessened. (Laughter.) My friend, Mr. Ely, to-day has testified to my improvement. (Laughter.) My case is not wholly hopeless. I think I am just about where Mr. James was at my age, when he wrote his splendid and powerful pamphlet against the Established Church—(laughter and cheers)—which, by the way, I have some thoughts of publishing; he could not write it now. (Laughter and cheers.) Well, then, the matter just comes to this:—It is a pure question, not of truth, but of benevolence. I have now all his truth, but want his charity. He, without diminishing his truth, has added to his benevolence; some dozen years hence, I may perhaps secure the same accumulation; this is all. Till then, I must go on as I best can. (Laughter and cheers.) I heartily thank you, then, for all your kindness and co-operation, by which I am cheered, strengthened, and animated to go forth to the labours of another year. To you, to the deacons, to the teachers, and to multitudes of zealous friends, I ascribe nine-tenths of all the success which has attended these my efforts at the public good. For myself I claim very little beyond the praise of systematic industry, persevering attention, and an earnest desire to promote the welfare of the churches, and the glory of God. (Loud cheers.)

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD FOR GENERAL EDUCATION IN CONNECTION WITH THE UNION.

PROCEEDINGS OF THE SEVENTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN CROSBY HALL, BISHOPSGATE-STREET, LONDON.

MONDAY, May 10, 1847. Evening.—The Distributors of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE Fund in aid of Aged

Ministers met in the Congregational Library. Their proceedings are embodied in the Report presented to the Assembly, which will appear at the proper place in this account.

TUESDAY, May 11. Morning.—First Session of the Assembly.

The Rev. Algernon Wells moved, and Benjamin Hanbury, Esq., seconded:

I. That the Rev. Dr. Hamilton be appointed Chairman of this Assembly, and of all adjournments thereof; which, on being put by Mr. Hanbury, was adopted with cordial unanimity.

Dr. Hamilton having taken the chair, and conducted the opening worship, delivered the following

ADDRESS.

HONOURED AND WELL-BELOVED BRETHREN,—I congratulate you on the revolution of this annual period, on the renewal of this holy gathering—both worthy occasions of grateful notice and praise. Not for the first time has the voice of Nonconformist supplication and thanksgiving been heard in these once regal halls. This palace, in which Shakspeare lays a scene, strangely became, amidst the changes from which the houses of kings are not reserved, a Meeting-house where spiritual dissent and evangelic truth found a refuge and a sanctuary; these walls, erst hung with arras and tapestry, resounding with revel and minstrelsy—still retaining many a carving and enrichment—echoed the simple strains of our fathers: and “how beautiful” stood they here who “published the gospel of peace,” while the pathos of a Grosvenor, commenting on the last charge of Jesus touching his murderers, lingers yet in these storied associations, and seems to hover over us with an undying influence. That sacred cause, for which they suffered the loss of all things, for which they perilled life and what was far more dear than life, we are not prepared to forsake. It possesses all its original truth, authority, and excellence; and these are only the more recommended to us by the nature of our circumstances and the spirit of our times!

There may be a kindlier feeling towards us: a truculent cruelty no more animates the rudest throng: we stand upon the ground of many enacted safeguards and rights: coarser persecutions are made ashamed: there is “a little reviving in our bondage.” But we grossly mistake all that is passing around, if we suppose that our more powerful and more numerous fellow-countrymen are reconciled to our principles, or that they regard our advancements without a jealous dislike. The ancient ban still falls upon us—and from that which apostles bore we need not shrink—we “persuade men to worship God contrary to the law.” We deny the right of civil legislation in the matter of religion. We disavow and denounce all *force* and *fraud*, all *lure* and *menace*, all *gain* and *deprivation*, all *regular advantage* and *detriment*, as means, motives, and sanctions, of promoting Christianity. We esteem them not only as unauthorized, but estrangements from its purpose and outrages upon its spirit. These things must be in every State-incorporation of it: we, therefore, abjure, however plausibly modified, however blandly

disguised, the idea, and the ideal, of religious establishments. But, holding these convictions, we are aware that they bring us into serious and painful conflict with our generation. We believe that they have vital power in them. We believe that they are strictly the principles of religion, not only accordant with it, but those which it attests as exclusively proper to it, and which it stamps with peculiar validity. We believe that the Divine complacency in them, that the divine assertion of them, secure their final victory. We believe that they are interwoven with all the essences of sound government, true polity, genuine liberty, social progress, and high civilization. We believe that a certain sympathy of the age favours them, and that the agitation of each public question gives them notable-ness, prevalence, and exaltation. The succours of heaven, the onwardness of every good principle and right tendency, forbid irresoluteness and distrust. But we hide not from ourselves that we have entered a conflict, whose term cannot be short, whose struggle must be severe. All interests are arrayed against us. There is an ambition which goes down to the humblest rank of life, and which incites by the honours of the highest. There is a wealth, untold in its sums, indefinite in its distributions, and complicated with every variety and tenure of property. There is a prejudice, deep-rooted in antiquity and usage, which shuts itself against inquiry and debate. There is a caste and a status with which our opinions cannot co-exist. There is not a carnal weapon but is turned against us, and there is not one by which we may arrest their points. With us it is only, can be only, a conflict of principles. Yet a war of opinions is not always gentle. Men contend stoutly, not rarely with bitterness, for theory. But possession, ascendancy, prescription, are with our opponents. And that which will give an earnestness to this strife in its present stage, an unwonted earnestness, is, that Nonconformists now most ingenuously and nobly take their stand upon their ultimate principle, while Establishments, abandoning many an outwork, flee to their last entrenchment and occupy their last defence.

This crisis imposes upon us other duties besides those of valour for truth, and zeal for freedom. The Christian temper will be grievously tested. Offences will come. Many worldly men will range against us; we cannot expect them, we would not seek them, on our side. Then if offence cometh, let it *not* come from us. We shall expose and betray our cause by every railing accusation. Above all, let not insinuation against the rectitude of character and

motive be so much as named among us. Let us put away from us all wrath and clamour and evil speaking. Be assured that the boisterous partizan is not the most enduring soldier, and that he who is temperate in all things, and who striveth lawfully, will carry the triumph.

Maintaining our perfect congregationalism—every conceivable and practical independence of our churches—we find in the working of this law a warrant for its obligation, and an ensign of its divinity. It might be suspected—it might even be reasoned—that its effect would be general disunion. But though we have no symbol-creed, no community is better agreed in its theology. Though we have no ecclesiastical council, nor classis, no ministry lives and acts together in more amiable brotherhood. The commonwealths of earth, in their very independence, are often endangered. Their equality is rife with mutual fears. Since they cannot overawe each other, they exist amidst perpetual alarm. "It is no easy matter," says the philosophic Robertson, in his *View of the State of Europe*, "to render the union of independent states perfect and entire, even when the genius and the forms of their respective governments happen to be altogether similar." But, not giving a judgment what should be the form of civil government, thinking that no one, in all circumstance, is the best, we are restricted to that of Christian churches. In this there is no dispensing power, no allowance for expedients, no admission of exceptions: a law is promulgated without caveat or condition, salvo or proviso, margin or license. The kingdom of Christ endures none other law. He reigns not merely supreme, he reigns alone. His statute-book is wholly comprised in his word. By this we must abide, to the very scorn of tradition, subsidy, and intervention. Its administration is of ourselves. We are dreadfully accountable how we keep it!

Our regimen is not, albeit, self-terminating, though self-inherent. It encourages, as well as admits, the largest "fellowship in the gospel." Though in this view we embrace "all saints," we now speak of the relationship of independent churches to each other. We maintain that this intercommunity is as native to them, as characteristic of them, as their individuality. We know of no dissocialized, fragmentary, churches. They are one, they are confessedly and formally one, where their faith and economy are one. The "great zeal" of Epaphras was not only for the Colossians as "one of them," but "for them that were in Laodicea and them in Hierapolis."

Such, Christian friends, is our union. We

merge and compromise nothing in it. It does not so much create as *express* our unity. It but elicits, combines, and directs, what did always exist. It doubtless *imparts* a certain strength. In addition to its fitness and orderliness, it prepares many facilities. It stamps, in a severely-assayed mintage, the opinions and counsels of our clearest and ripest minds. It is a mechanism for prompt and ready action. It is a great membership and instrument for missionary and scholastic purposes. It furnishes an encyclical vehicle for important information and impulse. Nor can we forget that there are common objects, dear and precious to us, which do not fall within our ecclesiastical constitution, or our separate ability. Their attainment demands our concerted deliberation, caution, and resources. Detached, our influence would be ineffective; combined, it must succeed. This is surely legitimate cause and honourable ground for banding our energies. What can the solitary reaper, or the straggling warrior, do?

They singularly mistake the question of our principles, who would gauge them by their general *acceptableness* to the minds of men, or by their *rapid efficiency*. We freely, mourningly, concede that we see around us many principles which would better agree with the general taste; we can understand that their adoption would win to us greater favour, and succeed in a more sudden result. Our simple question is, What are *right* principles? What are they to which we are scripturally confined? Connexional, rather than independent, principles, might be more pleasant, and would suggest far more stirrings of certain activity and passion. State-aid, rather than voluntary and spontaneous effort, would be far more easy, and would yield a large amount of convenience. But what owe we to the Eternal Son, who is over his own house? To us it is no calculation of means. To us it is no shifting of difficulties. We poise and balance nothing. We have no alternative. Only is it left us to obey. We "cannot go beyond the commandment of the Lord, to do either good or bad of our own mind."

Our churches of old were set for witnesses. Theirs has been an unvarying testimony. It has partaken both of protest and rebuke. We speak not of the exiles of the English church, who sought our asylum under the second Charles. Our thoughts are with the Separatists, —Robinson, Ainsworth, Thacker, Penry, Barrow, Greenwood, Rough, Simpson. We celebrate, still later in this history, our pilgrim fathers. Yet later still, we recall "the Dissenting brethren,"—Stephen More, Joseph Caryl, Philip Nye. All this is anterior to the 24th of

August, 1662. We are not indifferent to that day, but it is not *our* day! Our commemoration is far higher! We ascend to a holier antiquity! And what is the testimony of the Tudor martyrs from whom we inherit? Unbrokenly, unfailingly, our own. The headship of Christ over his churches, their unearthly institution, their independence of civil dictation, their spiritualism, their distinctiveness, their union, their simple adhesion to Scripture, their self-support. We are not summoned to the *sterner duties* of martyrdom. We are *witnesses unto this day*. Witnesses cannot constitute majorities; we should not have forfeited that function were we fewer than we are. Witnesses wear not the wreath and robe of victory,—it is enough for them to prophecy, clothed in sackcloth, and in the dust; we may be assured that the task is painful and depressing. Witnesses, in opposition to public sentiment and maxim, “torment them that dwell on the earth;” we may expect irritation and resentment. Witnesses may be slain, and their very remains be dishonoured, yet for their more glorious resuscitation; we may be silenced and insulted, but our testimony can never find a grave; the spirit of life from God shall enter it, and it shall be exalted high as heaven. Let us be contented with this calling for the necessary season, whatever the length of its mystic days. We lay other churches under a debt to us. We confer a mighty blessing upon the world. Hereafter they will call us benefactors. Gratitude is often tardy. Men slowly learn who are their wisest teachers and truest friends.

Let it not, nevertheless, be dreamed that our descriptive principles are halting and inert among ourselves. Never were they more accurately understood. Never were they more consistently sustained. There is a brave fearlessness given to all their possible applications. We yield ourselves to them, whithersoever they will bear us. We surrender them to their issues. While we do not abandon the helm of our bark, we check not its prow. But it is not among ourselves that we can most truly ascertain the furtherance of our principles. This might be a partial judgment. Look into other spheres of thought and action. Explore the Established Church of England. It has caught the happy infection. What a munificence of offered gifts has she brought to her altars! At her free bidding what temples and schools have risen! If she were shamed into the emulation by us, she has shamed us by her example in return!

It tells much for principles when they take this quiet course; when they exercise this tacit influence; when they operate where they are

denied; when they enter the hearts of them by whom they are disavowed. This is a resemblance to light and to attraction—comparisons which can disgrace no cause. Movement is felt always as it recedes from the centre: there is more darkness immediately beneath the lamp than in the circuit of its irradiation. I can thank God for the usefulness of my denomination, even forgetting all its interior monuments, when I see how it has carried *its* principles into other communities, and how, at the same time, these have checked many of *their* own!

Certain events, which have occurred in the course of this year, affecting our history, cannot be overlooked.

A measure, most unconstitutional in its form, most ensnaring in its character, has been brought into the Legislature, and for the time has passed. Though we might not agree to an absolute unanimity on certain abstract and residuary points—as it was declared to be designedly and necessarily a scheme of religious education—we have, it is believed, with one voice, repudiated it. We, who object to all Establishments of religion, could not foster a new one. We, who refuse all Parliamentary grant for religious purposes, could not accept this. We have been overborne. But our resistance has not been in vain. Public inquiry has been aroused. Cognate questions have been provoked. Men begin to search more keenly into the scope of government and the province of legislation. An incredible extent of misinformation and prejudice has been detected, which has, at least, been surprised and shocked. All the symptoms of misgiving have been betrayed. Brilliant sophism was all that could be afforded in answer to statistics and facts. We have stood true. We have been found faithful among the faithless. Its mockery of fairness towards us, who could not defile ourselves with its benefits, we saw from the beginning: but State-craft and diplomacy had not prepared us for its ignoble shifts and its gratuitous wrongdoings. What concerns us now is our honour! In all our conduct, throughout this strife, this has come forth unstained. It must have been respected from the first, for none tampered with us. We doubt not that it is allowed in high places, however our opposition be deplored. A nobler passage scarcely does our history inscribe. It will tell our children that we, the foremost friends of education, would not make an idol of that charmed word; that, the warmest champions of justice and impartiality, we could not be deceived by their pretexts; that we held out where many trusted to see us in the van; that we saw, cowed in that scheme, a ghostly power ready to seize the universal mind; and that all

acknowledge that, while we felt defeat, we sank not under it; that we at no moment, not in the last reverse, despaired of our principles; that we left the conflict, and that only for a time, bating nothing of heart and hope; warped by no negotiation; corrupted by no bribe; soiled by no intrigue; disgraced by no coalition;—not having bartered our Protestantism; not having cashiered our Bible; not having strengthened the impugnors of the glory and the atonement of our Divine Lord;—unconscious of the shame of abandoning our friends, casting off our confederates, or crouching to our enemies.

But the trial has not past. There glitters still the bait. We may after all recant. Retreat is still open. Can such things be supposed? Shall there go forth from us, after our disclaimers, a stooping mendicant? Having said, before the Great, lavish with their gifts, "As the Lord liveth, before whom we stand, we will receive none"—is there a Gehazi who will regret that we have "spared" them in not "receiving at" their "hands that which" they "brought,"—is there a Gehazi who will "run after" them "and take somewhat" of them?

Our Union has assumed during this year of famine a truly philanthropic rank. Apart from what all have been required to give as citizens, apart from what has flowed into other religious channels, it has contributed towards wretched Ireland the sum of thirteen thousand pounds.

Intent as we are to raise the literature, and especially the Biblical erudition, of our body, I have high satisfaction in announcing that the great desideratum of criticism is realized, and that a perfect transcript of the Vatican Codex of the New Testament has been obtained. Signor Muralto availed himself of the golden opportunity of copying it, well prepared as he was with other collations; and this month it is issued in its fullest size, a smaller edition having appeared in February, with prolegomena, symbols, and authorities. This MS., it need not be remarked, has long supplanted the supposed priority and weight of the Alexandrine, being the very hoarded treasure of Rome, and leaving all it lent to Alcalá a comparatively worthless heap. We may never hope for, incomplete as it is, a higher authority or a purer text.

It is the glory of our ministry and pastorate to inherit the richest theology which any community could ever boast. I am confident that we are faithful to it. We are not ashamed of fixedness of belief. In the idea of God, Christianity can only be one, invariably the same. In the human reading of it, we hold that there may be, and ought to be, certitude and precision. But the art of studying it may constantly

improve. Its own applications to new forms of society, and new conditions of mind, may be as unexpectedly *novæ*. We may have much of which to disabuse ourselves, as that which we thought was taught by Scripture, but of which Scripture is utterly unknowing. Our very frenzy would be to dispute any facts of science, from a jealous regard to revelation. The facts of science are the works of God; their phenomena are a species of revelation, they are proved by the evidence of our senses; and though false theory, raised upon them, may contradict proper revelation, the things themselves never can. I pray that we may alike stand aloof from a pseudo-liberalism of theology, and from a morbid suspicion of philosophical investigation.

Of all men we are bound to show that we are "not of the night, nor of darkness." We predict that our principles will advance, because we believe that they are those of both Testaments. But we do not depreciate other auguries. We confide that these principles will gracefully coalesce with the most refined state of things in this world, and as powerfully help and hasten it. We have no fear that our church-polity will stand as an uncouth anomaly amidst any reign and triumph of mind. We have no desire to keep back the intellect of men, that it may not exceed our polity. We have faith in *all* truth, in *all* knowledge, and in *all* inquiry. The growing light of the age, the augmenting power of opinion, the distrust of prescription, the love of freedom, the tendency of research, the very oscillations of the popular mind, all yield us encouragement, and all inspire us with hope. We can anticipate no high condition of secular knowledge, no palmy period of civil liberty, to which our form of polity might not commend itself. No extending intelligence, no coming event, can we dread. Men cannot be too wise for its guidance, nor too free for its restraint. It has always been in advance of the times; it is still; it yet marshals the way; and let human progress be what it may, this will, after all, be the forerunner. It is so rational, it is so natural, it is so self-balancing—the best characteristics of any law—never forgetting that it is to the letter, how much more in its spirit, scriptural—that we cannot doubt its success, nor misread its hereafter! We court the light which pierces it! It thrives best in those beams!

I will do my utmost to preserve the order of your proceedings and the impartiality of your discussions; it depends upon you to give them their fitting weight, seriousness, and dignity.

"And this I pray that your love may abound yet more and more, in knowledge, and in all

judgment, in order to your clearer estimation of proper distinctions."*

This Address, which produced a very great impression, being concluded, Dr. Raffles, of Liverpool, moved *instantly*, and the Rev. Dr. Leifchild, of London, seconded:

II. That the warm thanks of the Assembly be given to Dr. Hamilton for his admirable Address now delivered, and that he be respectfully requested to consent that it be forthwith printed.

Dr. Raffles put the motion, which was immediately adopted by acclamation, and Dr. Hamilton intimated frankly his kind assent.

The following delegates were then announced and introduced to the meeting:—the Rev. Messrs. Campbell and Wight, of Edinburgh, and the Rev. Mr. Cullen, of Leith, delegates from the Scottish Congregational Union. The Rev. Dr. W. L. Alexander, of Edinburgh, also deputed from Scotland, entered the Assembly subsequently. The Rev. Dr. Bewglass, and the Rev. J. D. Smith, delegates from the Congregational Union of Ireland. The Rev. W. Fordyce, of Beragh, appeared on behalf of the brethren in Ireland connected with the Irish Evangelical Society. Also, the Rev. Dr. Mason, of New York, and the Rev. Mr. Fowler, of that city, were welcomed as beloved brethren of another evangelical community.

The Rev. A. Wells then read the Report of the Committee; on which it was moved by the Rev. J. Kelly, of Liverpool; seconded by David Derry, Esq., of Plymouth, and adopted:

III. That the Report of the Committee now read be adopted and printed, as last year, in the CHRISTIAN WITNESS, and in the Year-Book for the present year.

REPORT.

HONOURED BRETHREN,—Permit your Committee to preface the exposition now to be given of your affairs confided to its management through the past year, with brief but very cordial salutations of pleasure and hope on occasion of your present meeting, convened as you are at a time when the benefits of mutual counsel, the encouragements of brotherly communion, and the blessings to be gained by united prayer, seem to be more than commonly needed. The Committee can hardly err or offend when it opens its communications to the assembly by bespeaking of all present every effort, and by imploring from God every influence, necessary to secure throughout all your proceedings that genuine Christian temper, in which wisdom, charity, courage, and meekness, hold their due proportions, and exert each its proper power in its appropriate place. Then, though we meet under the influence of perplexing, and it may be, depressing circumstances, we shall separate with clearer views of the course of public duty demanded of us by these interesting but difficult times, and shall

return to our respective scenes of separate labour, to do our part with invigorated heart and hope.

The annual fellowship which has been now for many years maintained with the Congregational Union of Scotland, was again secured by the visit to the recent meetings of that Union, held at Dundee, of the Rev. Dr. Redford, as representative of his English brethren. The Secretary of the Scottish Union reports to your Committee, that Dr. Redford performed the duties of his mission to the entire satisfaction of the assembled brethren, and to the great advantage of all their proceedings. The Northern Union has amply reciprocated this fraternal delegation by deputing four brethren to appear among you as its representatives on the present occasion:—namely, the Revs. Dr. Alexander, Mr. Cullen, Mr. Campbell, and Mr. Wight. And further, by the appointment of Dr. Wardlaw, to attend on its behalf your autumnal meeting in October next, proposed to be held at York.

As respects your publications, the Committee is happy to repeat the reports of former years by announcing the continued increase of demand for your Hymn-book. The sale for the year 1846 considerably exceeded that for 1845. Of the demand for your Tract series, former unfavourable statements must be renewed. These publications are but little called for. The historical memorials still require mention. The copies of the first volume are so far exhausted that no more can be sold separately. Of volume the second, and particularly of volume the third, so many copies remain on hand, as to prove that many subscribers have never yet completed their sets. To ministers of our own body therefore, single copies of the second or third volume, or complete sets, are still offered on subscribers' terms, that is, half-a-guinea per volume.

The Calendar, in its altered form and reduced price, as a useful compendium and directory of religious intelligence for the year, has obtained a wider circulation; and the experiment of the Year-Book promises well. Great pains were taken to render it complete and interesting, and the Committee has been encouraged by the approval and circulation the work has met with. Commendation and thanks are due to the editor for his judicious and laborious care to compile an accurate and full epitome of the denomination. It is obvious that the first essay in such a work must be the most difficult, and the least perfect. Each successive year will supply corrections and improvements. It needs only that the encouragement due to this work be given

* Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα.

by its extensive purchase among our brethren, and the body may be put in possession of a regular and permanent record of its proceedings and statistics, inferior in interest and authenticity to no similar document published by any other denomination of Christians.

The finances of the Union continue in a state of extreme difficulty. The ordinary contributed income of the Union has in no one year amounted to one hundred pounds. Some large occasional donations and bequests have alone rendered its continued operations, or even existence, possible. The profits on publications have been leaned on as a resource, but they are very inconsiderable. Your Hymn-book has alone yielded any profits at all, and these have been diminished by losses on all your other publications, the Magazines alone excepted, the noble gains on which yield no benefit or relief to the Union, being appropriated sacred and entire to the blessed work of comforting the old age of faithful pastors. This great and constant want of resources has of course brought debt and difficulty in its train. These accumulated arrears had a year ago reached such an amount as made an effort to obtain five hundred pounds indispensable. That effort was made, and followed up to the utmost verge of propriety, but it failed; the entire sum obtained to the present time being no more than £306 2s. 0d. But though this extraordinary appeal did not realize the object aimed at, it does seem to have diminished for the time contributions in every other form, the whole amount of which for the year now reported, being only £70 2s. 6d.

If some remedy be not provided for this evil, it must prove fatal to the Union. Now to this combination of the independent churches of our country, your Committee is strongly attached, and hopes that this Assembly fully shares in that attachment. The Committee avows a growing conviction that this Union is safe, beneficial, and necessary, to the churches and brethren associated in it. To secure for it therefore an adequate income; to place it still more than hitherto in harmony not only with the principles, but with the feelings of the churches; to render its assemblies more completely self-governed meetings originating within themselves all their proceedings—a careful revision of the constitution and forms of the Union has been diligently proposed by the Committee, pursuant to instructions to that effect given by the last Annual Assembly. This proposed revision was submitted to the Autumnal Meeting at Plymouth, and was there carefully examined and amended. The Committee has since again

reviewed it, and endeavoured to supply some minor omissions and corrections. In this form it will be submitted for your consideration, not however with any proposal for its definitive adoption at this meeting, but for its reference, in that form in which it may receive your approval, to the churches for their judgment severally pronounced. Its final adoption to be dependent on the issue of the proposed reference. The remedy proposed for financial difficulties is, to render an annual contribution a condition of membership; a plan for the adoption of which many considerations powerfully plead. It would make the pecuniary support of the Union, by its distribution among all the churches, light and easy to each; it would render the income of the Union regular and permanent; it would distinctly define membership in the Union, and right of voting in its meetings; it would enable the Union to undertake various works of usefulness for the denomination, all attempts at which have been hitherto forbidden by want of funds. But the assembly will doubtless carefully examine and consider all these proposed organic changes, and will decide whether they are improvements so advantageous and necessary as to warrant their recommendations to the churches for final adoption.

The October collections for British Missions have not equalled the hopes entertained of increasing proceeds from year to year. Still there is no room for despondency or complaint. For the year reported in May, 1846, liberal extra exertions had been made by many churches especially in London, Manchester, and Nottingham. Hence on that year there was a great advance over all previous years. The amount therefore to be now reported, falls seriously short of that announced a year ago; but it somewhat exceeds that for the next preceding year, a comparison with which is more fair.

For the year reported in May,	
1845, the amount contributed by 311 churches was	£1345 18 8
For that reported in May, 1846,	
by 342 churches	5617 17 11
For that now reported May,	
1847, by 304 churches	4411 2 8

So that the present year falls short of 1846 in the number of contributing churches, by seven; and 1846, by thirty-eight. It exceeds 1845 in amount received by £65 8s. 7d., though it falls below 1846 by £1206 15s. 8d. As a very liberal share of the extra collections of 1846 was assigned to the Colonial Missionary Society, the

failure of that resource this year, uncompensated by any increase from other quarters, has left that important branch of British missions in great straits, the more to be lamented because just at this juncture many most inviting opportunities and calls for extended efforts are pressed on the attention of its Committee. But in considering the amount thus obtained for British missions for the year now closed, when it is remembered what large and generous efforts were made to alleviate distress in Ireland and Scotland by so many of our churches, at the time when otherwise their liberality might have been exerted in favour of British missions; the results obtained present occasion for gratitude and confidence rather than for any contrary sentiments.

But British missions are all-important. Nothing should be left undone by which their efficiency and resources may be increased. Proposals for rendering the management of the three Societies more vigorous, by bringing the whole under one Board of Directors, and for obtaining more influential annual services, by combining the three objects in united meetings, are under consideration. This latter proposal, namely, that for altered arrangements in regard to the annual meetings, will render it necessary to submit for the consideration of this assembly some changes in the times appropriated to the annual proceedings of the Union; present arrangements having been settled by mutual consent, alterations cannot be otherwise effected. The week at present appropriated to the annual transaction in London of the business of our various institutions is quite insufficient. This short period is crowded with engagements. Brethren are wearied with pressure of effort and distraction of objects. Hence, some important meetings are but thinly attended, and much weighty business is hurried over with very inadequate consideration. The business, properly so called, of our great institutions, has now reached such magnitude that it can receive no sufficient attention or discussion in meetings mainly designed for popular impression. It is probable that at no distant period, an extension of the time devoted to these important objects will be secured, and much business now submitted to popular meetings will be transacted by conventions of delegates. For the present, while time is so limited and insufficient, it is indispensable by friendly concert to turn to the best account for our common objects every hour of the week, interesting and almost sacred to us as "the missionary week."

The Committee must not fail to report its part in carrying forward the proposal adopted

at the last Autumnal Meeting at Plymouth for attempts to secure united action in congregational missions in Ireland. It is well known that the separate action in this department, of the Irish Evangelical Society, and the Congregational Union of Ireland, has created real inconveniences, and has worn the aspect of rivalry. Some misunderstandings and alienations did in fact spring out of this state of affairs. To adjust existing differences, and to advise on plans for future harmonious co-operation, a Committee was nominated by the meeting at Plymouth. It devolved on your Committee to seek the consent of the two Committees interested to the mediation thus proposed, and to conduct all necessary correspondence and arrangements till the desired meeting of the Committee of Reference could be convened. This meeting took place at Birmingham, on the 23rd of March, and following days. Of the nine gentlemen named for the service at Plymouth, seven gave attendance at this meeting; —the Revs. Drs. Harris and Massie, Messrs. Ely and Binney, and Messrs. J. Morley, W. Wilson, and W. D. Wills. The two Committees of the Irish Evangelical Society, and of the Congregational Union of Ireland, were represented by brethren deputed by them respectively. It is due to state that the report of the proceedings on this occasion received by your Committee, represents that nothing could exceed the patient and thorough attention given to the whole subject by the brethren who had kindly undertaken to mediate and advise thereon, so that whatever may be the ultimate results of their counsel, the whole denomination owes them a debt of gratitude and thanks for their impartial and laborious efforts. It is pleasant to add, that the meeting at Birmingham closed with hope among all present that the exercise on all sides, of Christian prudence and temper, harmonious co-operation between the churches of England and Ireland, in conducting missions in the latter country, may prove to be the happy result of the proceedings and counsels then adopted. Your Committee must venture on a request to all brethren who can bring any influence to bear on this subject, that they would employ it to the best of their power in favour of union and peace. It only remains to be added that the Committee of Reference will present to this Assembly its own distinct report of its proceedings, through Samuel Morley, Esq., the chairman.

Some progress has been made in improving and enlarging the published statistical returns of the denomination, by the various lists and statements given in the Year-book. Nothing

equally complete and authentic had been ever before compiled. No doubt many inaccuracies remain to be corrected, and many deficiencies to be supplied. But a satisfactory commencement has been made. Other associations, like those of Finsbury, Somerset, and North Bucks, may be encouraged to make public at least the aggregate number of church-members in the united churches, and to add returns of Sunday-schools and teachers. The origin of our associations and of our collegiate institutions is now placed on record in a compendious form. Our affairs and proceedings will emerge into daylight, not it is hoped to our dishonour in the view of others, and without many advantages of instruction and guidance, reproof and encouragement, to ourselves. Your diligent Secretary who labours in this department, and to whom the denomination has long owed much for his efforts therein, has also collated and arranged all the various returns possessed by the Union, and they are now carefully bound up for preservation and reference in seven considerable and valuable volumes. It has however been feared that complete statistical returns of our churches are rendered quite unattainable through the entire absence, in some cases, of church records, and in far more numerous instances by the incompleteness and inaccuracy of such imperfect narratives of their proceedings and history as have been preserved. Few documents are of deeper interest than a well-kept church-book. Those which remain to us of such records preserved by the venerable founders of our churches, setting forth the labours, sufferings, and fidelity of our fathers two centuries ago, are replete with instruction and value. Every pastor should number among his sacred duties to the church, care to preserve a faithful record of its transactions. The review of its pages will often admonish and delight his own mind, and his successors will find them fragrant with the names and characters, the holy conversions, lives, and deaths, of pastors and members long before departed to glory. With a view, therefore, to facilitate the general practice, and the successful care, of keeping accurate and complete church-books, the Committee has prepared, and will publish, model-books suitably ruled and arranged for the purpose, aiming still that as we are a people whose origin is not of yesterday, nor end of to-morrow, that we should ever work for the future, and labour to hand on our denomination to our successors in more vigour, improved order, and higher spirituality than we found it.

All the preliminary measures for the esta-

blishment of the "Christian Mutual Provident Society" have been sanctioned and promoted by successive Assemblies of this Union. That Society has been at length commenced under most hopeful auspices. Its Committee desires to present to this Assembly a report of progress thus far made. Your Committee second the wish that the offered document should be received. The Society is for a noble object, and is admirably constructed. It holds out incalculable advantages to Christian churches, families, and individuals. It severs the baneful connexion between benefit societies and the public-house, with its evil communications corrupting good manners. It offers the various benefits of relief in sickness, annuities in old age, endowments for children to be received at a prescribed age, and life insurances payable on the decease of the insured. It accepts male and female without distinction. It affiliates its branches in all parts of the kingdom, so that a member removing from Cornwall to Cumberland finds his membership and his claims undisturbed. Its tables have been so carefully calculated, and its resources will be so strengthened by extension, that it will be, humanly speaking, inaccessible to that failure which has fallen on so many seemingly secure clubs, to the grief and wrong of their members, left destitute at the very time of expectation and want. It is open to membership for classes higher than those for whose benefit such institutions have been hitherto generally designed. In particular it presents great and obvious advantages to ministers whose incomes are too limited and scanty. It would be a happy relief to such brethren, in times of personal or family sickness, that they themselves, and the members of their household, were found enrolled in a beneficent and honourable association like this; and in the present state of English society, amidst the petty persecutions to which humble Christians are exposed, no honourable efforts should be spared to raise them securely above dependence on any who would deny temporal relief as a means of coercing or punishing conscience. In every view, therefore, the Committee is anxious to assist in bringing the "Christian Mutual Provident Society" into favourable notice, and in commending it to the active patronage of all the brethren of this Union.

The brethren in Van Diemen's Land appealed to your Committee for co-operation in resisting a proposal to establish in that colony an ecclesiastical court; for the promotion of which object the Bishop of Tasmania has made a visit to this country. Your Committee accordingly forwarded to Earl Grey, Principal Secretary of

State for the Colonies, a memorial protesting against the erection of such court, with any jurisdiction over persons not strictly and voluntarily members of the Episcopal Church in that island. The Committee also embodied in its memorial complaint of a grant of public money in South Australia for ecclesiastical purposes, in contravention of the original principle and plan on which that most hopeful colony was founded; and further complained that in Van Dieman's Land privileges in respect of free access for religious purposes to the convict population, which are enjoyed by Romanists, Episcopalians, and Wesleyans, have been denied to Congregationalists. The memorial and reply will be printed. It will be found that his Lordship's answer, though not satisfactory on all points, is courteous and liberal, according to the sentiments now prevailing among statesmen on the subject of government patronage and religion. Those opinions are now far different from what they were in the memory of many. Formerly one form of religion, deemed the true one by the ruling powers, was to be fostered by the State; all others, though tolerated as matter of expediency, were to be discouraged, or at most left to themselves and to their own resources. Driven from this exclusive ground by the progress of opinion—by the growing strength and numbers of the unendowed bodies of Christians—and not least, by the utter inapplicability of the system to colonial society, our statesmen would now tax all for the endowment of all. This continental system presents to their minds an aspect of equal fairness and expediency. This change of sentiment among public men is not slight or unimportant. It proves that opinion on such subjects is not immovable. As a step gained by argument, consistency, and perseverance, it encourages continued effort in the same direction. But we should exactly understand the ground we now occupy in this all-important controversy. Statesmen of no party, of no shade of opinion, as yet admit in the slightest degree the force of our appeals in favour of the purely voluntary support of churches, or of our representations that it is a force and hardship on conscience to be taxed for the support of religious opinions of which the payer disapproves, though with never so strong a condemnation. These problems have yet to be demonstrated by processes of reasoning, of deeds, and perhaps of more than difficulties, on the part of voluntary churches, for which they cannot too soon prepare and make up their minds. The conclusion, when reached, will be found worth far more than all it ever cost; like every previous step in the one great struggle from Popery

to reformation, from reformation to toleration, from toleration to propagation, and last and most perfect of all, from propagation to the entire emancipation of the kingdom of Christ from the powers of a world to which it does not belong.

Exactly the same principles have been involved and contested in the present more public and stirring movements on the subject of education; on which your Committee did not fail to set forth its early, explicit, and decided declaration. Here again to tax all, to help all, and so to control all, is the wisdom of the day. The sentiment is taking. It finds favour with many truly liberal minds. It is admitted by many in its application to schools, who reject it in reference to churches. The contrary sentiment will place those friends of education who adopt it for the present, in a trying position. Thought, prayer, decision, and union, will be required of them. But more the Committee needs not add on this subject, because in the concluding session of the Assembly it alone will occupy the attention it so well deserves, and so urgently needs.

The last Autumnal Meeting at Plymouth was most happy, harmonious, and successful. The ministers and churches there abounded in hospitality and brotherly kindness. Deep impressions were produced by the various proceedings and discussions of the morning sessions, as well as by the more public popular services held in the evenings. Brethren from remote parts of the kingdom obtained pleasant recognition and fellowship. A visit of the Union to the far west was well deserved and well repaid. The benefits and pleasures were mutual—the Union was strengthened, and the churches by which it was welcomed were refreshed and cheered. It is proposed that the next Autumnal Meeting be held at York. On the proposal of your Committee the two churches in that ancient city have respectively addressed to the Union resolutions of cordial invitation and assurances of a warm welcome. The locality of York is very favourable; it will enable brethren from the remote north of England to be present, while it will be easily accessible to the great counties of York and Lancaster, as well as to the extensive north midland district, where our churches are so numerous. The reputation of York is as favourable for our purpose as its position. Every brother who can accomplish the object will delight to visit the pastors and churches of York. The Committee feels, therefore, entirely secure of an approving vote for an adjournment of this Assembly to a meeting in York at the usual period in October next.

Having nothing further to communicate, the

Committee will no longer detain the Assembly from proceedings for which all the time it can command will be found but too inadequate.

The Rev. J. Blackburn then obtained leave from the Chair to introduce to the Assembly the Rev. Dr. N. Beets, of Heemstede, near Haarlaem, a clergyman of the Established Church of Holland; stating that a principal object of Dr. Beets' visit to the meeting was to gain an opportunity of meeting the Rev. J. A. James, of Birmingham, whose writings he considered of the very highest value; and having derived from them great religious benefit, he had translated several of them into the Dutch language, and circulated them widely. Dr. Beets then addressed Mr. James in a feeling and affectionate manner, assured him of his great respect and love, and gave to him a most gratifying account of the usefulness of his translated works in Holland. In particular Dr. Beets mentioned having presented copies of the "Anxious Inquirer" to twelve young students, to all of whom it proved the instrument of conversion, and of whom five or six are now zealous evangelical ministers. Dr. Beets presented to Mr. James two volumes of his writings translated into Dutch. Mr. James responded as deep feeling prompted and permitted. All present were strongly moved. At the instance of Mr. Binney that prayer and thanks should be immediately offered to God for this most profitable and encouraging communication, Dr. Lefschild, on the call of the Chair, conducted prayer and supplication, with thanksgiving. This was indeed a most edifying episode in the proceedings of the Assembly.

The proposals for new arrangements in conducting the proceedings of the Annual Assembly, concerted with the Directors of the British Mission Societies, as implying alterations in their annual meeting also, were then read from the printed paper of business.

It was moved by the Rev. E. Giles, of Newport, Isle of Wight; seconded by the Rev. Dr. Redford, of Worcester, and adopted:

IV. That the proposals for new arrangements in conducting the business of the Annual Assemblies of this Union, now read, be received for consideration, *seriatim*.

This was proceeded with; and the first proposal was adopted on the motion of the Rev. John Burder, A.M., of Bristol; seconded by the Rev. H. L. Adams, of Newark, as follows:

V.—1. That a preliminary meeting of the Annual Assembly, to consist of members of the Union exclusively, be held on the Monday of the Missionary week, to which shall be submitted a statement of all business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union, or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a committee on each several matter of business, to consider and report thereon to the Assembly.

The second proposal was in like manner adopted as follows, on the motion of the Rev. Thomas Binney, of London; seconded by the Rev. J. Ely, of Leeds:

VI.—2. That in particular a committee shall always be appointed at this meeting, to consist of five members of the Committee of the Union, and seven brethren from the country; which committee shall advise the Annual Assembly

in the choice of officers and committee for the year, and of chairman and place of Autumnal Meeting for the next following year, all which matters shall be decided by vote of the Assembly.

The third proposal was moved for adoption by the Rev. Dr. Raffles, of Liverpool; seconded by the Rev. J. Haydon, of Wycombe. Discussion arose, and an amendment was moved by the Rev. A. Reed, B.A., of Norwich, and seconded by the Rev. John Sibree, of Coventry, which became by consent the substantive motion, and was carried in form as follows:

VII.—3. That the Tuesday forenoon be reserved for the first session of the Annual Assembly of the Union, as hitherto, and that the Directors of the Societies for British Missions be respectfully advised to hold a joint meeting for the three Societies, on the evening of the same day, in Exeter Hall.

The proposed revision of the constitution of the Union was then read, and the Rev. J. Hill, of Stafford, moved; and the Rev. James Rowland, of Henley, seconded:

VIII. That the proposals for the revision of the constitution of the Union now read be received for consideration, *seriatim*.—Carried.

Discussion then arose, and having been pursued at some length, was terminated by the following resolution, moved by the Rev. John Kelly, of Liverpool; seconded by the Rev. Andrew Reed, B.A., of Norwich, and adopted:

IX. That the proposals for revising the constitution be referred to a committee, with instructions to report thereon to the session of Friday morning next: and that such committee consist of the Rev. Dr. Halley, of Manchester; Rev. Dr. Redford, of Worcester; Rev. J. Mann, of Trowbridge; Rev. J. A. James, of Birmingham; and Rev. A. Wells: mover and seconder members *ex-officio*.

The Rev. John Burnet concluded the session with prayer.

After partaking of refreshment, the Assembly resumed business, and Samuel Morley, Esq., Chairman of the Committee which was appointed at Plymouth, and met at Birmingham, for adjusting differences between the Committees of the Irish Evangelical Society and of the Congregational Union of Ireland, and for advising in plans for future harmonious co-operation between the two Societies in conducting Congregational Missions in Ireland, was called on for the report of that Committee. Mr. Morley accordingly presented and read the report, on which discussion arose. In the issue there seemed a general understanding that the views of all present were nearly coincident with those intended by the authors of the report, but that two or three points required to be stated with somewhat more of distinctness and decision. The discussion closed with the adoption of the following resolution, moved by the Rev. K. Ainslie, of London; and seconded by the Rev. John Kelly, of Liverpool:

X. That the report now presented by the Chairman of the Committee of mediation on Missions in Ireland be referred back to the Committee for such revision as the present discussion seems to have pointed out as desirable, and to bring up the same thus revised in the session of next Friday morning.

. The remaining part of the Union business will appear next month.

Theology and Biblical Illustration.

THE SABBATH.

By Ralph Wardlaw, D.D.

I. EARLY ORIGIN.

It is a matter of fact, disputed by none, that the seventh day sabbath was observed by the Jewish people, under the ancient economy; and by none who believe that economy to have been Divine is it doubted that amongst them it was not a self-authorized celebration, but an institute of Jehovah. One great question, therefore, is, Was it peculiar to that people? or was it, in its origin and obligation, common to mankind? Did the observance commence with the divine legation of Moses, or did it commence immediately after the creation of the world? This is a question of fact. The conclusions from it will appear afterwards.

Let us look, then, at that account—Gen. ii. 1—3. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that on it he had rested from all his work which God created and made.”

There is no dispute here about the meaning of “blessing” and “sanctifying” the day. It is admitted to signify the setting of it apart for religious observance. The question is, Do the words record the setting apart of the day *at that time*? or do they refer, prospectively, to its being set apart thousands of years afterwards? And can any reader, without a theory to support, hesitate about the answer? The case seems one that should not require an argument. But since the latter opinion has been held, let the following considerations be weighed in support of the former:

1. *The plain language of the passage.*—It is the language of history. And what the historian relates about the seventh day, he relates as done *at the time*, with the very same simplicity with which he relates the associated transactions of creation as done at the time. There is no hint, no change of construction, nothing whatsoever in the slightest degree indicative of its being a mere allusion to something that took place at a future and distant age.

2. *The nature of the thing.*—Were there in this anything that *required* the language to be understood as an allusion to the future rather than a narrative of the present, we might feel ourselves under the necessity of putting a constraint upon its more obvious import. Is it so, then? Quite the contrary. The nature of the thing is all in favour of the simplest interpretation. If, as is admitted, the sabbath was a *commemoration of God's work of creation*, then why should not the commemoration commence from the time the work to be commemorated was completed? Was it not thus with the passover? Was it not thus with the Lord's Supper? And why not with the sabbath?

3. *Our Lord's words*—“*The sabbath was made for man, and not man for the sabbath.*”—The words will come afterwards to be used in evidence on another branch of the subject. At present we quote them as plainly implying that the time when *man* was made, was the time when *the sabbath* was made. The words lead our minds irresistibly to the time of creation. The sabbath was not first made, and then man made to observe it; but man was first made, and the sabbath was made to be observed by him, and for his benefit: and it is evidently implied that it was made for him at the time when he was made himself.

4. *The Apostle's argument in Heb. iv. 3—8.*—In these verses he distinguishes the “*rest*” of *Canaan* from the previous *sabbatical rest*. And there is no making anything of his argument except on the assumption of the latter having been entered into *from the beginning*. In quoting God's words, “I swear in my wrath, they shall not enter into my rest;” and marking the distinction between this rest and the other, he does not say, “Although the rest of the seventh day *had been instituted in the wilderness for the observance of his chosen people,*” but “*although the works were finished from the creation of the world;*” intimating most clearly, both in language and argument, that *that* rest had been “entered into” from the time of the finishing of creation.

5. *The division of time into weeks.*—This division is found to have existed among all nations, from the earliest periods to which history and tradition reach; together with hints of the sacredness of the seventh day, and traces of the practice of its observance. It is difficult, if not impossible, to trace this hebdomadal division of time to any other origin. And if this division of time had the origin thus assigned to it, the *reason* of it must have been originally known,—namely, the fact of the Creator's having made the world in six days, and rested on the seventh.

6. *The very terms in which the sabbath is introduced by the historian of the Exodus.*—Had that language been, in its natural and palpable meaning, the language of primary and legal institution, we might have been obliged to yield up the preceding considerations, conclusive as they seem. But so far is this from being the case, that we are not satisfied with saying the language *may* be understood consistently with the view we have been giving; we go farther, and affirm that it *cannot be understood otherwise*. We cannot here transcribe the whole of the sixteenth chapter of the Book of Exodus, which contains the account of the manna, and in which the first mention of the sabbath, in the history of Israel, is found: but let any man of ordinary common sense and candour (we ask no higher qualifications) peruse that chapter, and say whether he can imagine the manner in which the sabbath is introduced to be that in which an important religious observance, entirely new, quite unknown before, would have been formally and legally instituted. If Moses had *not* made known the intimation, and the people gathered their double portion on the sixth day *of their own accord*, then the rest of the seventh day was known and familiar *to them*. If, on the contrary, the intimation *had been* made known, and the people acted in conformity to it, still the terms in which the intimation had been given to Moses himself imply, with equal clearness, that the sabbath of the seventh day was known and familiar *to him*. From the manner in which the report is brought by the rulers to Moses, and the manner in which Moses answers them, the former supposition is by much the more likely. Their manner is far liker that of uncertainty and a desire of information than that of a mere matter of fact report of conformity to orders; and with this the reply of Moses corresponds; affirming the propriety of the people's conduct, and adding fuller and more explicit directions.

When the two passages, Gen. ii. 1—3, and Exod. xvi., are taken together, our argument receives great additional strength. It cannot be, and never has been questioned, that the former, taken in its simple and natural meaning as a part of the narrative, *at once assigns the reason* of the sabbath's sanctification, and *dates its commencement*; and it is not less apparent, on the very face of the narrative, that the latter *assumes the previous sanctification of the day* as a thing well known. Thus all is easy, harmonious, and consistent; and not the slightest constraint is put upon either passage, to make it tally with the other. Whereas, to interpret the former, as not a statement of present fact, (as every reader understands it,) but only an allusion to a fact of twenty-five centuries posterior date; and to interpret the latter as at all the style of

legislative enactment, or the first introduction of an unknown ordinance, both require a straining such as nothing short of absolute necessity can ever justify. And we need not say that no such necessity is here, save the necessity of a theory.

7. *The terms of the fourth commandment*, Exod. xx. 8—11.—We may assume that these terms are familiar to our readers. It will surely not be questioned that the words, "Remember the sabbath day to keep it holy," are words which pre-suppose its existence. Now we have seen that the terms of the former passage, "To-morrow is the rest of the holy sabbath unto the Lord," are terms which, on no natural principle, can be explained as the first enactment of the sabbatic rest; but that they assume its pre-existence, as well as those before us. To what previous period of institution, then, can the fourth commandment refer? What other is there, or can there be, but the period of the creation? And "the reason annexed" to this commandment, accordingly, carries us back at once to that time and to that event: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." This should be enough: but it is not all. It is clear as day that in the terms of this "reason annexed" there is a reference to *the terms of the history*. The one are a quotation of the other. Moses had himself, under the guidance of the Holy Spirit, recorded the early fact; and while, in the words of the commandment, "Remember the sabbath day to keep it holy," he assumes its pre-existence, by citing the terms in which he had himself recorded its origin, he shows at once its high antiquity, and its primary design. The words in Genesis may be justly called "*the words of institution*." They are there, and there alone. There are no such words of institution in Exodus xvi.; and in Exodus xx. they are *not* words of institution; for even the miracle of the manna, when the sabbath is by our opponents supposed to have commenced, preceded the giving of the law; they are only a *quotation* of the words of institution. So that, unless the sabbath was instituted at the time when these words were used, *there is no formal institution of it anywhere to be found*.

II. UNIVERSAL AND PERMANENT OBLIGATION.

By the very authority of those who deny the early origin, the successful demonstration of such an origin is admitted to be valid and conclusive evidence of both. "If the Divine command," says Dr. Paley, "was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike; and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." The establishment of this, he grants, "precludes all debate about the extent of the obligation." Here, then, we might leave our case. We strengthen our position, however, by sundry additional considerations. As,

1. *The obvious universality of the object of the sabbath*.—It is the commemorative celebration of the creation of the world, and of the power and wisdom and goodness of the great Creator. Can anything whatever be more comprehensive? To what people, or nation, or kindred, or tongue, does such celebration specially pertain, more than to another? Surely, if there be aught that belongs to the entire race, it is this. The duty is universal; the reason of it is universal. Creation is a common theme; the Creator a common object of adoration.

2. *Its manifestly moral character*.—Look first at the thing itself. What is it? Apart altogether from the moral principle involved in mercy to the brute creation, and to the physically "labouring and heavy laden" of our own species, it is the setting apart of a portion of time for the worship of God,

and the cultivation and expression of the principles and affections of piety. Can there be anything more directly moral than this? We refer not to the precise proportion of time to be so devoted. This we can suppose to have been different, without any change in the moral character of the command; although, if there be anything in the specified proportion adapted to the physical constitutions of man and brute, and to the most efficient preservation of their physical energies, as well as discerned by infinite wisdom to be the best fitted, in connection with these, for the spiritual ends of the day, there may even in the *seventh*, rather than the *sixth* or the *tenth* part of time, be a corresponding amount of moral obligation. But at all events, the worship of God, and the cultivation toward him of the principles of godliness, are decidedly moral duties, and that of the highest order. And these are the primary and most imperative duties of the sabbath. Look next at the position the precept holds in the decalogue. It is one of ten, of which all the rest are beyond controversy, moral. This surely is a proof which, though it may be called presumptive only, is strong, that it too is of the same description. How came it there? In the first commandment we have the *exclusiveness* of God's worship; in the second, the *spirituality* of his worship; in the third, its *devout and reverential character*, as well as the veneration of all that is divine; and in the fourth, the guarantee that in the midst of secular engagements it shall not be overlooked and set aside by the *appropriation to it of a certain fixed and regularly returning proportion of time*. All this is moral—clearly and divinely moral. And as such, it is neither Jewish nor Gentile, but belongs to mankind; and it is, of course, *permanent* as well as *universal*.

3. *Our Lord's representation of it as "MADE FOR MAN."*—"The sabbath was made for man, and not man for the sabbath." We have before referred to the words, as containing proof that the making of man and the making of the sabbath were coincident in point of time; that when man was made, the sabbath was made for him. It seems impossible that in the words "*MAN*" can be understood otherwise than *generically*. Where does either our Lord, or any of the inspired penmen, use such terms in reference to any institution merely Jewish? In regard to the sabbath, as in regard to the gospel, we might apply the question, "Is he the God of the Jews only? Is he not also of the Gentiles?" And when Jesus inferentially subjoins to this statement, "Wherefore the Son of man is Lord also of the sabbath," his meaning appears to be, not that, the institution being Jewish and temporary, he had authority to set it aside with other ceremonial observances—seeing it is not as an institution for Israel, but for *MAN*, that he speaks of it; but rather, that, the sabbath having been instituted in subserviency to the great moral ends of man's being—and his own mission, and the "work given him to do" as "the Son of man," being, above all the other plans and doings of Jehovah, intended to promote those ends—he had full authority, as the commissioned King of Zion, to introduce any such changes in the observance as might coincide with the special nature of his kingdom, and as might thus render it the more effective for the accomplishment of the moral purposes of God, with respect to man, in its institution. Such, for example, was the coming *change of the day*.

4. *The untenableness of the objections* on this part of our subject.—It is objected, that if we are bound by the *law of observance*, we must be bound also by the *law of penalty* for its infraction. The obvious answer is, that, under the Jewish dispensation, other moral delinquencies—*idolatry*, for example, and *adultery*, and *blasphemy*, and *stubborn filial disobedience*—were punishable with death, as well as sabbath-breaking. Must we, then, conclude that we are either under obligation so to punish these delinquencies, or under no obligation to keep the precepts of which they are violations? If the

conclusion is fair as to the sabbath, it must be fair in these other cases too. This, we are aware, is evaded. We are bound, it is said, by the moral precepts; but it is not *as part of the law of Moses*—it is not *as given to the Jews*. I have called this an evasion. And such it is. It is, first of all, a very plain *truism* that no man can be bound by a law *as given to another than himself*; and it is as harmless as it is plain. But when God made known divine truths and moral duties to his ancient people, it was not truths and duties that belonged only to themselves, and in which the rest of mankind had no concern. His design was, to rescue from oblivion what was in danger, through the corruption of human nature, of being universally forgotten; and to prepare for its still fuller disclosure and more general diffusion at a future period. Now, would there not be just about as much wisdom in a man's saying of the *truths* made known to the Jews, "These are, no doubt, important and valuable truths; but it is not *as made known to the Jews* that we are bound to believe them," as there is in his saying, respecting the inculcated precepts, "These, no doubt, are important moral statutes; but it is not *as given to the Jews* that we are bound to obey them?" The plain state of the case is, that the discoveries of his *character* and of his *will* made to the Israelites, were not discoveries of new truths and new duties, peculiar to themselves, but of what had been truths and duties from the beginning, and would continue truths and duties to the end. There is no inconsistency in holding ourselves bound by the moral precept, although not bound by the particular penalty annexed to the violation of it; in regarding the former as of universal obligation, and the latter as peculiarly Jewish. The laws respecting penalties arose out of that exclusively Jewish system of government—the *Theocracy*; and no other people can be bound to conformity to the penal sanctions adhibited to the violation of moral precepts under that system, unless it can make out for itself the existence of a similar relation to God. But this does not at all affect the universality of the obligation of the commands of the moral law.

It is further objected, that if we are bound by the law of the sabbath, we are bound to the observance of *the same day*—the ancient *seventh day*. This at once leads us to

III. THE CHANGE OF THE DAY, FROM THE SEVENTH TO THE FIRST, UNDER THE CHRISTIAN DISPENSATION.

It does not require to be proved that a change of the day, for any special and divinely assigned reason, makes no alteration in the moral character and obligation of the institution. That such a change was made, by divine authority—by the authority of Him who is "Lord even of the sabbath day"—at the commencement of the Christian dispensation, is what we affirm; and that the change was from the seventh day of the week to the first. We argue this on the ground, 1. OF ITS OWN REASONABLENESS; 2. OF RECORDED FACTS AND EXAMPLES; and, 3. OF DIRECT INSPIRED AUTHORITY.

1. ITS OWN REASONABLENESS.—We mean by this its *à priori* likelihood. There would, of course, be nothing conclusive in this, were it unsupported by more direct evidence. But it is a consideration which may prepare our minds for that evidence, by showing on what side the probability lay. Our theory of the matter is this: at the original institution of the sabbath, one special reason is assigned for its celebration: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made: and God blessed the sabbath day, and sanctified it, BECAUSE THAT in it he had rested from all his work which God created and made," Gen. ii. 2, 3. The sabbath was thus, originally, an instituted commemoration of the great work of creation—a day to keep men in mind of the origin and of the Divine Originator of all things—of the power, and wisdom, and goodness

of the all-glorious Creator—and of the duty of fearing, loving, worshipping, and serving him. This was the grand primary reason of the institution; and by no change has this reason ever been superseded. But when the law of the sabbath was long after enjoined upon the Jews, while this original reason was assigned for it, as retaining all its force, an additional reason, arising out of their own circumstances, and the special kindness of Jehovah towards them, supervenes upon the former; is not substituted for it, but associated with it: Deut. v. 12—15, “Keep the sabbath day to sanctify it, as the Lord hath commanded thee. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched-out arm: *therefore the Lord thy God commanded thee to keep the sabbath day.*” That the latter reason is not a substituted, but an added one, is manifest from the fact that, when the commandment was announced, along with the rest, by the voice of Jehovah, from Sinai, *the original reason alone is mentioned.*

It is thus proved that, though the primary reason could not be annulled, others might be added to it. If a second might, so might a third. Let the supposition, then, be made, that at “the fulness of the time,” the completion of the Saviour’s redeeming work had been assigned as a new reason for the celebration of the sabbath, and that the day had, at the same time, been retained. Had this been done, we should have been in precisely the same circumstances—(only with the important exception of the immense superiority of our additional reason to theirs)—with the ancient Israelites, when their deliverance from Egypt was superinduced upon the original reason of the sabbatic celebration. But mark the difference. The transcendent excellence and glory of the work of redemption, and the surpassing preciousness of its blessings, will not admit of its having the place of a mere *additional* reason for the keeping of the day. It must become the *chief*. It must have the first place. It must take precedence even of creation. First in the divine estimate of greatness, it must be first in man’s grateful and reverential commemoration. How, then, shall this priority be marked? How shall the superior importance of redemption be recognized and testified in the celebration? Why, in order to give it the lead, *the day shall be changed.* Creation had the day before; redemption shall have it now. Not, in either case, exclusively; for as, from the time of the first promise, God was worshipped as *Redeemer* as well as *Creator*, so from the time of the fulfilment of the promise by the finished work of Christ, he continues to be worshipped as *Creator* as well as *Redeemer*. But, his glory as seen “in the face of Jesus”—in the wonders of that work of salvation “into which angels desire to look”—surpassing his glory as seen in the external universe; and the benefit to man from the one so prodigiously exceeding that arising to him from the provisions of the other, he is specially owned and adored, on the Christian sabbath, in the character of “THE GOD OF OUR SALVATION.” Now, such an arrangement recommends itself to our minds as reasonable and right. From the pre-eminent place which REDEMPTION holds in the revelation of God, being its grand discovery, and the pervading theme of its celebration, it is no more than we might have been prepared to expect. That the fact was in correspondence with the previous probability, may appear from

2. RECORDED FACTS AND EXAMPLES.—It is assumed that such facts and examples, if found recorded in the New Testament, as having had place under

the eye and with the sanction of apostles, are equivalent to preceptive injunctions. What the apostles did, and what the churches did under their supervision, must have been done in accordance with their Divine Master's will. Notice, then,

(1.) Acts xx. 6, 7: "And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight."—The inference from this passage is clear,—we wish not to press it further than it will bear,—that Paul waited at Troas for an opportunity of meeting with the assembled church; that the day on which he enjoyed this opportunity was, not the seventh or last day of the week in the beginning of which he had arrived, but the first of the following week. The conclusion is, that the Christian brethren were *not* accustomed to meet on the day of the ancient and Jewish sabbath; and that they *were* accustomed to meet on a day of their own; that *as their day of public worship* they solemnized, not the *seventh* day, but the *first*.

(2.) 1 Cor. xvi. 1, 2: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—The same inference follows, beyond contradiction, from this passage; that the first day of the week was the day of their regular public assemblies for the worship of God. On that day they were to lay apart a proportion of their gains, as their prosperity might enable them to afford, "putting it into the treasury," (that is, of the church,) so that when the apostle came there might be no collections; that all might be ready to his hand. But while this inference is indisputable, there is another and a farther one from this passage, which is not less valid. We have here, very evidently, the original week, with a change in the day of rest. We have a *period of secular business*, during which it is supposed they may have experienced various degrees of prosperity in their respective callings: and we have a *day* on which a proportion of the proceeds of such business was to be set apart, and put into the church's treasury, for a benevolent purpose. Is not this just the ancient arrangement, only with the change specified—six days' work, and one day's rest? Are not the apostle's words of much the same import as if he had said, *Upon the day of rest* put your contributions into the treasury, conscientiously proportioning them to the measure of your success *during the days of labour*? We have more, then, in this passage than the mere fact of the first day of the week having been the day on which the churches met for worship: we have the further fact established, we do not say with absolute certainty, but with a probability akin to certainty, that that day had now become the *day of cessation from the secular engagements of the other six*: the original week—God's instituted week—being not merely a period of seven days, but a period of *six days of labour* and *one of rest*—sacred religious rest.

(3.) Rev. i. 10: "I was in the Spirit ON THE LORD'S DAY." It is assumed that this was a *natural day*, and that it was the *first day of the week*. None will dispute this who are worthy to be reasoned with. Such was the designation, then, which that day had acquired among Christians at that early period. And what designation could be more appropriate for the day on which, after having been "delivered for our offences," he was "raised again for our justification?"—the day which sealed the Divine acceptance of his finished work, and was the prelude to his final and universal triumph? The day is *his*; sacred to him, and to the exercise of thankful commemorative adoration for the redemption effected by his death and certified by his resurrection. And

with this passage we cannot but connect those recorded appearances of his to his disciples after his rising from the dead, in which he, in a manner, practically claimed it as his own, and set the example of its hallowed appropriation. He appeared to them in the evening of the day of his rising. He permitted Thomas to remain for a week in his incredulity, and on the next first day of the week presented himself again, satisfied his doubts, and received his adoring homage. His first two appearances seem thus to have been designed to mark out the day as henceforth the appropriate commemorative day for the people of God—commemorative of his own work, the work of redeeming love. And after his ascension, the glorious day of the Spirit's effusion, the blessed day of the commencement of his reign, the pentecostal day, was also "the first day of the week." And to complete this department of our plea, it ought to be observed what a correspondence there is between "*the Lord's day*," as the designation of the Christian sabbath, and "*the sabbath of the Lord*," as one of the designations of the seventh day from the beginning. "*My sabbath*" it was called by Jehovah. Does not the one thus stand for the other?

3. DIRECT INSPIRED AUTHORITY.—We hesitate not in at once referring, for such authority, to Heb. iv. 9, 10: "There remaineth, therefore, a rest for the people of God: for he that is entered into his rest, he also hath ceased from his own works, as God did from his."

We have before taken notice of the reasonableness of the appropriation of a new day to the celebration of the most glorious of Divine transactions; and having thus cleared our way, let the reader candidly observe, divesting himself of all prepossessions in behalf of the common interpretation, which has all the force of habit, and all the influence of pious and delightful associations on its side,

(1.) The beautiful and striking analogy between the reason assigned for this new sabbatic day, and that originally assigned for the old: "There remaineth, therefore, a sabbatism to the people of God: for he that is entered into his rest he also HATH CEASED FROM HIS OWN WORKS, AS GOD DID FROM HIS." Just suppose CHRIST to be meant by "*He that is entered into his rest*," and the analogy is perfect and forcible. The very reading of the words renders the conclusion so simple as to be irresistible. As when God ceased from his work of creation, the day of his resting was hallowed as a sabbatism, or a day of commemorative rest and religious celebration; so when Jesus finished *his* work—the work of redemption, and rested from it in his resurrection and his reception to the right hand of God, that blessed day was, in all time coming, to be the day of sabbatical rest and celebration. In the ordinary interpretation, the spirit of this allusion, and of the analogy suggested by it, is entirely lost. There is not a vestige of it left. But, interpreted as above, so completely is it preserved, that the language of God in Gen. ii. 1—3, might, in the full spirit of it, be accommodated to the work of Jesus when he rose from the dead, and the consequent sanctification of the first day of the week: "Thus the work of redemption was finished, and all its glorious ends secured. And on the first day of the week Jesus rose from the grave, and finally rested from the work he had done: wherefore the ascended Lord blessed the FIRST DAY, and sanctified it."

(2.) The "*For*" in Heb. iv. 10, is plainly designed as assigning a reason for what had been stated in the verse preceding. But according to the ordinary interpretation of the passage, it neither assigns a reason, nor adduces a proof of what is there affirmed. The supposed affirmation is, "there remaineth a rest"—the heavenly rest—"for the people of God;" and what seems to be assigned as a reason, or adduced as a proof of this is, "*for* he that is entered into his rest"—the believer, namely, who dies and goes to heaven—"he also hath ceased from his own works, as God did from his." Now, apart from the

unnaturalness of any such analogy as that between the believer's ceasing from his works on earth and God's ceasing from the six days' work of creation—and, we think we might add, the *presumption* involved in it—we have to ask, how the believer's ceasing from his works on his entering the heavenly rest can be a reason why that rest remaineth for him? or how it can be a proof that it does remain for him? What kind of argument is imputed to the inspired writer when he is made to say, "There remaineth, therefore, the heavenly and everlasting rest to the people of God; for the believer who enters into that rest ceaseth from his own works, as God did from his?" Surely there is here neither reason nor proof. There is an unnatural, and (to say the least of it) sufficiently bold analogy; and to the illative particle "*for*," there is left no meaning whatever: whereas, on the other view, the *analogy* between God ceasing from the work of creation, and the Son of God ceasing from the work of redemption, is beautiful and striking; and the *reason* thence arising—for a new "sabbatism to the people of God"—is pertinent and satisfactory. Then,

(3.) All other considerations are in full harmony with this interpretation. The change of the word—from that signifying *rest* to that which the Hebrews could hardly fail to understand as meaning *the keeping of a sabbath*—has been already adverted to. So, too, has the reasonableness of expecting that in such an epistle—an epistle addressed to Hebrews, and for the express purpose of showing the harmony between the old state of things and the new, and reconciling their minds the more fully to the latter—some notice should be found of the transition, in the worship of the New Testament church, from the seventh day to the first—a notice which is nowhere in the epistle, unless here. We now add, that the view which we consider the passage as giving of the first day sabbath is one which *accords precisely with the fact as to its real nature and design*. For what *is* that sabbath? Is it not exactly what our explanation of the passage intimates—a commemoration of the finished work of Jesus—of his triumphantly "ceasing from that work, and entering into his rest?" Is it not just a solemn and delightful celebration of this?—a rest of the believing soul in the completed redemption?—in Jehovah's perfect and eternal satisfaction in it—his "*smelling a savour of rest*" in the accepted sacrifice of his Son? Is it not a day of personal and social jubilee, of spiritual joy and praise, in memory of Him who was "delivered for our offences, and raised again for our justification?" And did not the Spirit, by the inspired Psalmist, anticipate the celebration of this day, when he dictated the prophecy, "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing; and it is marvellous in our eyes. **THIS IS THE DAY WHICH THE LORD HATH MADE: WE WILL REJOICE AND BE GLAD IN IT?**"

THE DUTY OF CONVERSION.

"And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," LUKE xiii. 24.

NEVER was there magnanimity like that of the Lord Jesus Christ. His was not a sentiment or a speculation merely, however fine; it was the sublime of goodness and the sublime of constancy; and it was the exemplification of both through his whole life. His example was not only steady, perfect, luminous; it was one of increasing lustre and effect, of cumulative interest and incomparable worth, continu-

ally sustained and enriched to the last scene of its catastrophe on the cross. His sufferings, unlike ours in kind as well as degree, were distinctly foreseen from the beginning; they were deliberately chosen;

"Such is the power of mighty love;"

and when the crisis rapidly approached, he went forth voluntarily to meet it.

He was self-immolated, as "the Lamb of God, that taketh away the sin of the world."

Salvation may be achieved only in the present life.

The only way to achieve it is to turn cordially from sin to holiness, in obedience to the gospel of Jesus Christ.

This achievement requires deliberate effort, enlightened pains-taking according to the truth, a practical agony of resolve and action that aims at the glorious goal, and makes it in the strength of God; and hence,

It is the high and primary duty of all who hear the gospel to make a prompt and personal business of securing, while they may, the salvation which, with equal grace, it reveals and offers to each of them: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

It may be proper here to notice one or two things plainly implied in these words, which it were wisdom definitely to feel:

1. *The native condition of men.* Evidently they are all out of the way. Hence the order and the obligation to *enter* the gate. They are seen, in the graphic picturing of the Prince of preachers, as a vast multitudinous crowd, moving onward and downward on a descending plain; careering together in the highway of sin, where many a crooked course is traced, many a peculiar by-path chosen, many a tasteful promenade selected,

"Each wandering in a different way,
But all the downward road;"

where groups and companies refuse indeed to intermingle, and are careful with whom they walk; where the self-righteous shuns the profligate, the philosopher the clown, the gentleman the boor, the infidel the visionary, and the prodigal the miser; but where all are wrong—their persons unforgiven, and their motives disapproved, and though not in similar forms iniquitous, or in equal degrees criminal, they are posting together to hell! In this condition the gospel finds them; with its riches furnished in adaptation less to their various tastes than to their real wants; sufficient for them all, inviting all, warning all. And would it offer salvation to souls not lost, or, what is the same thing, in no need of it? O how instructive, how comprehensive, how fundamental this implication!

2. That great stress is justly laid by the Saviour on *the initials of religion*; on a correct beginning; on starting right.

This is, indeed, more than implied in the idea of "*entering* at the narrow door," and agonizing to do it, with such care and resolution of effort as to secure a correct commencement. Let us for illustration again recur to the figure. In the broad road to ruin, filled with millions of infatuated pilgrims, is there no retreat, no way of escape, no path of preservation to which it were possible to turn and leave the territories of death? There is. The King of the country hath erected, on a neighbouring eminence, a happy mansion. Behold its turrets, minarets, and towers rise to the view, requiring only a pause in the fevered course, and a calm attention fixed, in order to discern them, even from the broad road; a pleasant causeway leads, through level lawns, and sylvan melody, and groves of spices, onward from its very portico to the borders of the broad road; and there it terminates in a gateway, the door of which stands invitingly open, and accessible to the travellers without. Behold the inscription in characters of living light above: "Strive to enter in at the strait gate." On one side it is written equally legible, "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice;" and on the other, in monitorial capitals, "For many shall seek to enter in, and shall not be able, when once the Master of the house hath risen up and hath shut to the door."

Now this narrow door is not the only avenue *that seems* to lead from the broad way. There are other openings, larger, and requiring no agony, or even effort, to enter them; but their path leads not to the happy mansion, the temple of salvation: deceptive routes they are, that wind to a swifter and surer perdition; and the farther any traveller proceeds in one of them, the less probable is it that he will ever return to "the strait gate," especially if his *educated* habits and prejudices and pride incline him delusively to one of them. To proceed is to get more and more astray; while to return is to confess error, to feel loss, to retrace misguided footsteps, to grieve pride, to renounce self-righteousness, self-wisdom, and self-strength, and to begin entirely anew; and this is not done often or by many. "Ah! me; this magnanimity how rare!" Those who begin wrong generally continue so; as "evil men and seducers wax worse and worse, deceiving and being deceived." But those who "enter at the strait gate" proceed in the way that leads to the mansion of rest.

Sometimes, indeed, they fall, or falter, or deviate for a season; but the King's servants then go to them, rectify their progress, and, it may be, rebuke them for their errors. This, too, is a service of love and faithfulness not enjoyed by those who do not "enter at the strait gate." How much depends upon beginning right! For who hath ended right that began wrong? Once more, it is implied, or rather plainly affirmed,

3. That *those who make no effort never enter*; those who know no agony realize no relief; they never pass the threshold of salvation, never begin as they ought; their hope is delusion.

Let us here admit that experiences vary, in degree and form, where they are genuine in the main; that some converts have more distress, or terror, or difficulty, or tardiness—some more agonizing than others in achieving an entrance; that some repent and believe the gospel almost instantaneously, while others loiter for years, and make doubting and hesitating a part of their religion at last; that decision and promptitude ought to characterize the action of Christians, and that no responsive obedience can coincide too absolutely with the orders of the Captain of salvation; that all preaching should correspond with that of inspiration inspiring onward the reluctant piety of man; and that there is no necessity at all for shedding an ocean of tears, or undergoing an awful quarantine of convictions—that is, a process of disobedient horror and despondency, or of waiting for a miracle that will never be wrought, or of anticipating anything which God has neither required nor promised to confer. Still, is a man converted without an effort? Does he enter the gate without ever caring to strive, or making any sacrifices, or engaging in any systematic service, or honouring his moral responsibilities, or confessing Jesus Christ as his Lord and Redeemer, or exemplifying the spirit of decision, or renouncing the Pagan party of unbelief, and consorting with Christians, and yielding his social influence to the cause of the gospel? It is against two classes of respectable men that these interrogatories are urged,—those whose serene and self-satisfied habits of ease, joined with what the world calls moral estimableness, make them entirely regardless, or utterly unassailable, or wholly impassive to the awakening influence of truth; and those whose active duties and business-like usefulness of conduct render them indif-

ferent to spiritual duties, ignorant of the interior world of their own bosoms, in the motives and principles by which they are actuated, and, apparently, as superior to the necessity of regeneration, or the duty of "striving to enter the strait gate" of the kingdom, as if an exemption in their case had been fully ascertained to them—an exemption from those eternal laws of the moral-mediatorial system to which the destinies of all other men are impartially subjected.

Think of such momentous spirit-stirring truth as the following—truth as intelligible as if it were not fundamental too: "The whole world lieth in wickedness; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others; that every mouth may be stopped, and all the world may become guilty before God. Marvel not that I said unto thee, Ye must be born again. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. With the heart man believeth unto righteousness. He that believeth not shall be damned. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; hell-fire, where their worm dieth not, and their fire is not quenched. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Repent and believe the gospel. God now commandeth all men everywhere to repent. Except ye repent, ye shall all likewise perish. Strive to enter by the narrow door. If a man think himself to be something when he is nothing, he deceiveth himself. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

In view of these everlasting and "true sayings of God," how can a man have

piety with no experience; with no exertion; with no tension of mind after holiness; with no spiritual discernment; with no difference of views, or feelings, or motives towards God; without prayerfulness, without constancy in well-doing, without being born again? What is piety that is not experimental? that is not spiritual? that does not revolutionize the affections of the human bosom, from the creature to the Creator, from objects of sense to those of faith, from sin to holiness, and from earth to heaven? "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

From this general survey of the subject, it is our proper drift, and the scope of the whole, that every unconverted man whom we address should instantly commence this striving, and so prosecute it as to achieve an entrance at the strait gate; or, in other words, should immediately commence the business of religion, give his heart to its supreme pursuit, and become a lover and a servant of Jesus Christ.

THE WORK OF THE SPIRIT IN CONVERSION.

If this topic is important in an almost unparalleled degree, it is equally important to make no mistakes about its nature, and to practise no abuse of its requirements. If I mistake not, there is no doctrine of revelation that has been oftener or with equal impunity abused—if that soft reprehension may befit the rebuke of technical darkness, that has changed its character; of mechanicalizing and materializing doctrine, that has distorted its symmetry; of Antinomian indolence, that has separated it from its moral relations and its legitimate fruits; of philosophizing pride, that has rejected its truth or extenuated its importance; and of fanatical and visionary madness, that has perverted its excellence, detached it from all evidence, alienated it from the sanction of the written word of God, misrepresented Christianity and scandalized mankind respecting it, in the elevation of unfounded claims, the lawlessness of misguided fervours, and the abomination of spurious achievements. In a general way, the doctrine has often been injudiciously preached, invested with an air of mystery, and so disguised,

in its connection with the duty of the hearers, as almost, perhaps quite, nay, sometimes eminently, to justify and comfort their impotence. With the Bible open, need we say that all such things are utterly diverse from the genuine "fruit of the Spirit," and obviously at war with the doctrine of the Spirit? As a rule of safety, we might say that dark points are to be postponed to clear ones; that obscurity is less to affect us than perspicuity, in the language of the sacred oracles; and that an undefinable influence, that contravenes in any way "the words which the Holy Ghost teacheth," is at best a mistake of the truth; and ought to be abandoned instantly and for ever.

The influence of the Spirit, considered at large, is susceptible of a threefold classification; each department of which, though fundamental in the whole economy of God, is not equally, or in the same way, related to our duties: we may state them as the physical or providential, the extraordinary or miraculous, and the moral or Scriptural, departments—since, to our limited powers, a subject of any composition or abstruseness is best seen analytically, or in the successive examination of its parts; while, to the perfect vision of God alone, the reduction of integers to fractions is wholly unnecessary.

We begin with *the moral and Scriptural department*; that which chiefly or immediately concerns accountable men, and to which the others are happily subordinate. Here two rules may be assumed as our guides in the investigation: first, that *the written truth of Scripture, inspired by the Spirit of God to that very end, is in our age the uniform instrument of his influence*; and second, that *his actual influence, at any given time and on any particular mind, is always as the truth of Scripture is correctly perceived, sincerely approved as Divine, and practically honoured in its appropriate productions*.

The means of grace are the appointed channels, conscious or otherwise, of conveying the words of the Spirit to the minds of men, and conciliating them to their ascendancy. The mind of the subject—fanaticism and dreaming apart—is conscious only of the truth, and its effects, or its own resulting acts and exercises as connected with the force of truth: "The sword of the Spirit, is the word of God:" and its point it is that we feel. Hence the criterion of this influence is

tangible and perfect; its sanction identified with "truth and soberness;" its vindication, an assemblage of excellencies "against which there is no law." Hence it is to the elucidation and enforcement, or rather the just appreciation, of the words of the Spirit, that the whole apparatus of the means of grace, and eminently the preaching of the gospel, with the times and scenes and acts of universal worship, are properly subservient. The truth is the sceptre of the Spirit; its sway is the reign of the heavens; its subjects are the lovers, filial and loyal, of the King of righteousness: "for as many as are led by the Spirit of God, they are the sons of God." But if the Spirit leads them, *their agency* is not excluded; they follow: and as "they that are after the flesh, do mind the things of the flesh"—a course of action in which there is less of mystery than misery—even so "they that are after the Spirit, the things of the Spirit; for, to be carnally minded," or the savouring of carnality, "is death; but, to be spiritually minded," or the savouring of the Spirit, "is life and peace;" is justification, and acceptance in the beloved, and infinite consolation. "The law of the Lord is perfect, converting the soul." "Sanctify them through thy truth; thy word is truth."

It is in such a view of the subject that we can not only see the meaning of various passages of Scripture, otherwise obscure or never to be reconciled; but their consistency, force, and beauty, are at once apparent: and whether we there regard the process of sanctification, in which "the sons of God" are led by the Spirit onward progressively to heaven; or that branch of it, which may be denominated consolation or establishment, in which God is said to "dwell in them and walk in them;" or the commencement of religion in the soul, in which "the sons of God" are "born of the Spirit,"—and this is what we mean by regeneration or an entrance effected at "the strait gate;" or those general effects, which we call, very properly, the common influences of the Spirit, in enlightening the mind, awing the conscience, restraining the conduct, softening the character, and every way improving the aspect and the structure of society—preventing millions of crimes, refining the manners, expanding the thoughts, rectifying the sentiments, sharpening the intellect, and allaying the animosities of neighbouring intercourse—

influences eventually complied with by all the individuals of "the elect," and ultimately resisted by the wanton wickedness of all the others: every way considered, or in whatever particular relation regarded, the influence of the Spirit, as presented in the Scriptures, is an intelligible and glorious contemplation. There, indeed, the effect is often put for the cause, and the cause for the effect; the agent for the influence, and the influence for the agent; the word for the Spirit, and the Spirit for the word; but certainly this need not induce confusion or obscurity; it is as we speak in other relations and topics innumerable; the person and the preaching of Christ are often phrased in the same way convertibly; and each selected passage of Scripture, calmly viewed and meditated, yields to the scrutiny, and loses nothing of its force, its fragrance, or its usefulness. The piety of the saints is frequently described absolutely:—and why not, since it has an absolute existence? Often as the production of the word—and this is true instrumentally in every instance; and often as the result of the agency of the Spirit of God, either with or without an express mention of the word: still, universal piety, all the moral excellence ever seen by the eye of God in our apostate species, is plainly resolved into "the fruit of the Spirit," and credited in its authorship to God alone: "The fruit of the Spirit is in all goodness, and righteousness, and truth. Of his own will begat he us with the word of truth. The word of God is quick and powerful:—not "a dead letter," as some venturous corruptors are wont to defame it, imputing their own deadness to the living truth of the Scriptures: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe. The Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus. The Gospel—is the power of God unto salvation to every one that believeth. Thy faith hath saved thee. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. He that hath an ear, let him hear what the Spirit saith unto the churches. For the pro-

* That is, alive and energetic, or penetrating;
ζωω και ενεργητος.

phesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. It is easier for heaven and earth to pass, than one tittle of the law to fail. Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever: for all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you."

Thus it is plain that the moral or Scriptural influence of the Spirit, that is, his influence through the medium of his own revealed truth, however affecting the mind, or by whatever means conveyed to it—this influence is entirely at one with the command of the Scriptures to repent and believe the gospel, and could be pleaded against an absolute and prompt compliance with it, only as other preposterous things are often said or done to the disparagement of religion and the injury of souls. Christianity is concerned with such abuses only to disclaim and expose them—concerned with them, only as a character of exemplary virtue is allied to the calumny that wantonly vilifies it—or as light is related to darkness, by a perfect contrast of appearance and an utter contrariety of nature.

But the influence of the Spirit is also *extraordinary and miraculous*. That miracles were wrought, in many surprising and most serviceable forms, is a fact of which we need not remain doubtful or ignorant—a fact supported by an infinitude of rational evidence which has had all the benefit of infidel investigation to perfect and to prove it: "How shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and *was confirmed unto us* by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." The day of Pentecost was characterized by the miraculous, as well as the moral and sanctifying influence. Prodigies were wrought among the nations, for their conviction, when the gospel was first carried to them by apostolic missionaries: "And they went forth, and

preached everywhere, the Lord working with them, and *confirming the word* with signs following." How plain is it that the miracles were wrought in subserviency to the word! can they then be justly quoted in opposition to its influence? Paul represents himself as "ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost;" but he also ascribes the miracles to God as performed on purpose "to make the Gentiles obedient;" and evinces their accompaniment "by word and deed, through mighty signs and wonders by the power of the Spirit of God." Now the argument is this—that as these miracles were all wrought in subserviency to the word, and the word, as we have seen, is the medium of holiness and so of salvation, the miraculous influence of the Spirit is certainly no barrier any way between us and immediate piety, but gloriously the reverse.

The use of miraculous agency was great; and remains to be, what it was, infinitely useful. It perfectly answers its own admirable ends—chiefly three: the successful introduction and permanent implantation of Christianity in the world; the antecedent preparation of the church for that event; and the lasting moral force of the well-attested history of miracles, and indeed of the total Scripture, as a glorious demonstration to the end of time that the gospel is the system not of man, but of God. They hence become as useful (perhaps more so) to us and others, in their moral influence, as to the original spectators, or even the benefited subjects of their performance. Not of one, or a few, but of the whole of them, do we enjoy the moral benefit. But here observe—1. That they were confined to the earlier ages, and are not to be repeated while the world stands, as we have reason to believe. Their necessity exists no more. Christianity is introduced. It is also fully proved. It is planted. It can never be exterminated. Its foes will perish; it will endure. Its rational and moral evidence is abundant. I venture the assertion—which yet involves no venture—that not a living man of sense ever did, or ever can, candidly and fully consult that evidence, and doubt prevailingly its conclusiveness, its irresistible sufficiency. Modern miracles are wrought—only by the craft of the Jesuit. They are anticipated, in the sealed Scriptures of God, as the marks and tokens of the great apostasy, the sig-

natures of "the man of sin, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." 2. Miracles are not of the essence of piety, however ancillary to its existence. For example, inspiration is miraculous, as an influence of the Spirit; but inspiration is a gift, and not a grace; in some instances it was even imparted to the wicked. Generally, indeed, "holy men of God" were alone inspired; but their holiness was one thing, and their inspiration another. It was given to some for the sake of others; to the few for the sake of the many: but other "holy men," millions of them, availed themselves of the inspiration of those, its select conveyers, according to the will of God and by faith in their messages, and were thus themselves sanctified and saved—but not inspired! Thus, by faith, we realize all the advantages of inspiration; while nothing but delusion, or pitiable weakness, or execrable sorcery, can make us vaunt, or wish, or deem ourselves inspired. The ancients were inspired for our sakes; "unto whom it was revealed, that not unto themselves, but unto us they did minister:" hence we are assured that, "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Would the Great Economist of the universe give us the Bible in vain? Would he first inspire the writers of the Scriptures for our use, and then inspire us to neglect them? If not, why do we wait, or what do we want? Suppose we were inspired;—this is not piety! we should have to repent and believe afterward—or perish! we should still have to "strive," and actually to "enter" by way of "the strait gate," or move on to destruction. Other gifts are not piety, why should that of inspiration be? Because it is miraculous? so is the gift of tongues, but who could confound a knowledge of the languages, however attained, with love to God and benevolence to men? Immediate inspiration then exists no more. There is no need of it. Mediate inspiration is all we want—and this we amply have. The inspired Scriptures are a complete revelation. They contain all in rich abundance which it concerns us to know; and criminal and dangerous indeed is the delusion of those, who, disparaging in their obstinacy the written

"oracles of God," are devoted to the egregious and whimsical folly of immediate inspiration; as if it were now enjoyed or necessary, and as if it constituted the very vehicle, and life, and spirituality of true worship. How many thousands have been thus speciously deceived! kept with doating zeal and awful constancy in "the broad road;" amused to their ruin with false lights, and spiritually intoxicated with their error, while they not only refuse to "strive" for an entrance, but fail for ever of entering at "the strait gate!" One deluded oracle of the sort is sometimes found, like Mohammed, to argue his Divine mission from his success, and to anticipate his success from his Divine mission; and by other circular proofs of the sort to infatuate a vast multitude, darken the Scripture for ever to their minds, as well as prejudice it in their estimate, and so to found a denomination of reasonless proselytes, whom centuries will perhaps pass before it becomes possible to reclaim to "the faith ONCE DELIVERED to the saints." But they must meet their responsibility, as well as the angel of heresy, to whom they gave heed: "They have Moses and the prophets—let them hear them;" they have Christ and the apostles; they have the finished Scriptures of truth; and great and damning is their sin while they neglect them, or invert, or imagine any superior rule; "making THE WORD OF GOD of none effect through their tradition which they have delivered, and many such like things do they," willingly and sinfully ignorant of "the true sayings of God." They are the victims of a false inspiration, the despisers of the true; and so without any genuine inspiration at all—unless the ill-assorted and ill-selected scraps of Scripture, which they corruptly retain in their memory, and stupidly pervert in their ministry, may be thought to form an exception: "And no marvel; for Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

We pass, to contemplate that department of influence which we term *physical* and *providential*; and say of it, that it is wholly helpful and encouraging to piety, absolutely necessary to its existence and support, and hence not at all adverse or embarrassing to it, either in its beginning, or its progress, or its consummation. That God is the great maker of beings

and the providential arbiter of events; that he not more made, than he certainly controls, creation; that an infinite executive agency pervades all being and fills the universe, propelling the tide of life through the arteries of the smallest insect, and rolling regularly in space the vast globes and unnumbered systems of our astronomy; that God "has prepared his throne in the heavens, and his kingdom ruleth over all;" that he is the preserver, as well as the Author, of universal life and motion; that total and constant dependence is the essential condition of a creature; that such dependence does not impair accountability or moral freedom, but preserves it; and that the providence of JEHOVAH, to whose care small things are great and great things are small, affects perfectly and equally the hairs of every head, the destiny of every sparrow, the verdure of every landscape, and the actions of his creatures—all of them—however essentially free and voluntary on their part; these are revealed, demonstrable, and glorious propositions: they are perfectly harmonious, and mutually confirmatory, in the revealed system:

"The Lord of all, himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God. He feeds the sacred fire
By which the mighty process is sustain'd,
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labour; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no change exhausts."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." In what way then does the glorious doctrine, or the glorious fact, obstruct our piety? Not objectively; for never was an object of worship, for splendour, stability, and attraction, to be compared to the reigning "God over all, blessed for ever." Not subjectively; for his influence never opposes our desires or efforts to be holy; nay, it prompts them, it sustains them, it underwrites their success. Our dependence is our strength; because God is our strength: "When I am weak, then am I strong. Lead us not into temptation. I can do all things through Christ, who strengtheneth me. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee. So that we may boldly say,

The Lord is my helper; and I will not fear what man shall do unto me. Casting all your care upon him, for he careth for you." Such perceptions of the dominion of Providence rejoice the saints of Scripture from Abel to John. "By his Spirit he hath garnished the heavens," says Job. "The Spirit of God hath made me," exclaims Elihu. And with what rapture, more than princely, said the royal Psalmist, "Whither shall I go from thy Spirit?" and while absorbed in the wonderful contemplation of the ubiquity of God, he adds, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Here is pure enjoyment. How perverse the temper that could mistake such facilities for obstacles, such mercies for miseries, such glories for glooms! The man who, in view of this array of the Divine excellency and blessedness, refuses to approve, enjoy, and praise it, sins against his own life; plays the desperado-fool in the eye of heaven; and obstructs himself from entering the avenue of salvation, which nothing else could obstruct so effectually. He who stands in his own light must not be suffered to complain of the darkness; nor he who commits eternal suicide to charge the murder of his soul on Eternal Sovereignty.

With the *thing* which this influence respects, absolutely considered, we have no concern. It is the business of God, not ours, to take care of events: "Dominion and fear are with him." This is a great facility—since now it is plain that we have nothing to do but our duty; and that, in this wise, and humble, and happy service, we may be assured of the Divine protection; "for who is he that shall harm you, if ye be followers of that which is good?" "We know that all things work together for good to them that love God;" since these, identically and precisely, are "the called according to his purpose." I know there are men who aspire to help Omniscience with their wisdom; as if "the counsel of his own will" were inadequate to the exigencies of his government; who think his administration would be very good, if they were admitted to his cabinet; who seem to imagine themselves the special guardians of the Divine purposes, and to "hold election," rather than election them; and who are consequently very assiduous, not always by the most excellent means, or with the happiest results, in promoting the humility, and more eminently the orthodoxy of others. For us, however,

it seems enough to leave the thing in the hands of one whose government is perfect; while we cordially approve *the doctrine*, loving it as we do our own salvation, endeavouring to bless others with its diffusion, and seeing God in his own light, to worship him with rejoicing, as "the blessed and only Potentate; who is wonderful in counsel and excellent in working; of whom, and through whom, and to whom, are all things; to whom be glory for ever."

Now in which branch or department of *the influence of the Spirit* is our immediate piety obstructed, or warrantably declined, or rationally weakened in its obligation? Is it in that mainly respected, and termed, the moral or Scriptural? Is it in the extraordinary or miraculous, or in that of the providential and physical, care, without which we could neither live, nor move, nor be—all creation would decay, or perish with misrule, or revert to nothing?

MIND, MEANS, AND EXPOSTULATION CONSIDERED IN RELATION TO CON- VERSION.

The active nature of the mind.—As a fact, this is universally admitted; the consciousness of every man, especially with a little introspective observation, will assure him of it. Our positions are: That this activity is not sin; that it is of the very nature of mind; that it characterized essentially the mind of the man Christ Jesus, as it does our own; that, by consequence, there is no necessity of infringing its being, or obstructing its freedom, in regeneration, sanctification, or glorification; that, in fact, we are perfectly free and indispensably active in regeneration; that the agency of the Spirit, infallibly executive of the purposes of Heaven, actuates us in duty, but does not and cannot dispense with our agency in passing from death unto life, or our personal obedience in any part of our piety, or our striving to enter the portal of the kingdom; that the doctrine of passivity in regeneration is a monster of darkness, whose ministry is desolation, whose history is written in the blood of souls, and which has no rational or religious right to live; that there is no dormant germ or principle of holiness implanted in the mind, or quality of holiness existing there, which is not the quality of its own action; that the conceit of *some third thing*, inserted *somewhere* between the mind and its active piety, in the insertion of which the mind

is wholly passive and God only active, and yet without which one can do nothing acceptably—not even pray for the third thing, which thing, indeed, is equally incapable of definition as of proof or sensible existence; the conceit which deadens preaching, darkens hearing, and is foregone just in proportion as revivals of religion appear; of this conceit I have only to say that it is folly, mischief, a false creation of theologians!

"THEM THAT WERE ENTERING IN YE HINDERED!" Let not this opprobrium of ancient days attach to the ministry in ours! What can be more terrible? Men ought to be *encouraged* to obedience. As moral agents we are capable of it; and it is not regeneration, or piety in any form, that makes us accountable. We are accountable just as absolutely as we are creatures; accountable in the very nature and structure of the soul, and prevented from holiness never but by sin. Yet it is not in the power of sin to prevent us from accountability; or of holiness, to make that work of God more perfect than it is. His Spirit hath made us moral agents; his Spirit governs us as moral agents; his Spirit regenerates us as moral agents; and so sanctifies and glorifies us too. How prompt, then, should be the obedience of men! Who ought for one moment to delay, "striving to enter?" Not to act right, is to act wrong. To refuse compliance, is to sin against God. There is no neutrality in character, because there is none in action. The death-dealing sentiment of passivity has seen its best days. It dies just as fast as religion lives: see how these revivals mow it down! It is the sentiment of activity that God blesses, that the Spirit seals, and that revivals own. It is the sentiment of activity that spreads the gospel and delights in missions. It is strange goodness that passivity makes! like a man without vitals; like qualities without subjects; like actions without agents. When would it convert the world? The doctrine of passivity is not in the Scripture—unless *agonizing* is it! It is not in the Bible—unless love to God and man, with all their heavenly fruits and bearings, constitutes it. And it never would have been in the world, if men, and even ministers, were as prompt to do their duty and to please God as they have sometimes been decently to excuse themselves and others from his service. It is the great source of supineness and inaction in the church. But the millennium is

coming; it is three centuries nearer than when Luther and his noble co-adjutors began to harbingers its way. The doctrines of passivity no more induced the reformation than its deeds promote revivals of religion, and they must be intelligently and heartily dismissed. They must be exterminated from the church of God—and they will be; for “every plant,” says Jesus Christ, “which my heavenly Father hath not planted, shall be rooted up.” This is the consummation which we desire to see, the process which we deem it piety to help; let it prosper in the spirit of “truth and soberness,” of evidence and principle! We think thus the more certainly, because of the connexion between the means and the end in the constitution of providence. God has purposed the one just as much as the other, connected them mutually, and in this way encouraged us incomparably and indispensably to an active prosecution of religion. The means are not ordained without the end;—to toil or triumph in the active duties of religion a whole lifetime, and then perish as by a blind fatality or worse fortuity of influence, or by the possible improvidence of God! “for if ye do these things,” without which plainly one is no *Christian*, “ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” And why should we doubt on the other hand, as if the end were ordained without the means? So far from this, men are the constituted architects of their own destiny; every one of them “works out his own salvation with fear and trembling,” or just as busily elaborates his own damnation in obduracy and unbelief and presumption. “Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.” Plainly every man sows something, plainly every man reaps something; he sows in time, and reaps in eternity; he is always sowing, and he will soon be for ever reaping. But mark the declaration—he shall reap what he sows. The means of perdition are as really constituted, and as fully definable, as those of salvation. Here, then, is the only infallible husbandry, and, strange to tell, every mortal is engaged in it. In common agriculture it is otherwise. The farmer often uses the means and fails of the end; often sows good grain, and reaps rottenness or nothing. But who ever “sows to the Spirit,” and does not “reap life everlasting?” To sow to the

Spirit is a figurative expression for following, by a cordial faith, the guidance of the Spirit, through his words, “in all goodness and righteousness and truth.”

In a consummation of these thoughts we offer two propositions: first, the connexion of the means and the end, as a law of universal providence, is just as real in religion as in our ordinarily secular affairs; second, it is eminently more perfect in religion than in other concerns—for here it is concerned with infinitely more important matters, and its operation is infallible, since the end cannot be attained without the means or lost with them: so divine and so eternal is the moral constitution under which we live, in which our characters are forming, and our destinies developing, with a rapidity and a certainty that are admonishing us continually to “live not unto ourselves, but unto Him that died for us and rose again.”

To the same result, once more, let us view, *The divine expostulations with sinners*. These are so tender and so strong, so earnest and so solemn, so gracious and so importunate, that if sinners ought to hearken to them, Christians and preachers ought to learn from them. They pervade the Bible and constitute a large proportion of its contents. They brighten and enrich its poetry; they form many an episode of its history; they abound in its prophecy; they give a grace to the terror of its rebuke; they reflect a glory of benevolence on the severity of ultimate punishment itself. It is the unfeigned eternal benignity of God stooping to remonstrate with the madness of men; of whom he says, “for my love they are my adversaries.” In these powerful persuasives—and language furnishes no examples of equally powerful or eloquent persuasion—God offers them salvation; beseeches them to accept it; annihilates their excuses; tells them the whole truth faithfully; and never requires of them anything less than an immediate and cordial reconciliation to his name, nor allows one of their substitutes or modifications for a single moment. Instead of quoting half the Bible, we may refer to the whole book, and especially the concluding chapters of Deuteronomy; the first nine chapters of Proverbs; the prophecy of Isaiah, the 55th chapter eminently; the 18th of Ezekiel; and to the tears of the Son of God, as he wept over the city of Jerusalem from the summit of Mount Olivet, saying, “If thou hadst known, even thou, at least in this thy

day, the things which belong unto thy peace! But now they are hid from thine eyes." In view of these burstings and gushings of the bosom of God towards suicidal sinners, what shall we say? Take first another specimen: "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Behold, now is the accepted time; behold, now is the day of salvation. Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts." Must it be made a question, then, a question by us vile sinners, a question of God, glorious and all-perfect: Is he honest? Is he sincere? Does he mean what he says? Does not philosophy know better? Ought we to listen and trust, and feel what he speaks, just as if God was the most honest, upright, and simple-hearted being in the universe? Does he put his heart in his words? Is there no duplicity? No—but I pause! my blood freezes with horror. What! will you for a moment name Jehovah in the same category with

"Juggling fiends no more believed,
That palter with us in a double sense,
That keep the word of promise to our ear,
And break it to our hope!"

In what world are we? What sinner of us would endure such questions seriously asked of himself? "Shall a mortal man be more just than God? shall a man be more pure than his Maker?" we cannot hesitate in the response: "Yea, let God be true, but every man a liar; as it is written." Criminate the species, vilify creation, darken and defame every other subject—but spare, I entreat you, spare the Immaculate, the Holy One, the God of infinite perfection! "It is impossible for God to lie." Let us praise him!

I see him girded, armed, and moving as a man of war; his sword drawn in his hand; and the victims of justice about to feel its stroke of "the second death." Their day has come. The door is shut. The time of mercy and persuasion is past—yet not passed the powers of infinite benevolence. "As I live, saith the Lord God, I have no pleasure in the death of the wicked,"—and down comes the glittering sword. They die. "God is love." It is principle, not passion, that executes their doom. They perish for ever. They are sacrificed in solemn state, to the glory of eternal righteousness and the

interests of the injured universe. God thus redeems his character from their obloquy, his prerogatives from their invasion, his justice from their contempt. The vast amphitheatre of heaven is crowded with spectators, who applaud, for now they better understand and love and trust his perfect administration. "And I heard a great voice of much people in heaven, saying, Alleluia, for true and righteous are his judgments. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth."

PRACTICAL REFLECTIONS CONCERNING CONVERSION.

1. How important is it for all Christians, ministers, and members of the church of God, to be wise as well as faithful, *in their directions to sinners*. Between them and God there is a real and a terrible controversy. It is not extinguished or compromised by his mercy in the gospel. In spite of that accomplished mercy they will be lost—unless they come to a hearty, prompt, and unreserved compliance with its terms, unless they acquiesce ingenuously in the glory and the grace, the truth, and the majesty, of his salvation. Shall we tell them—"Wait God's time?" Where is that written in our commission? What right have we thus to address them? On what time is it that we venture to presume? Is it a revealed truth that they ever will be converted? Is their life insured till to-morrow? Will they not trifle sufficiently without our assistance? Have we found the directions of the Holy Ghost defective, or are we the justiciaries that could improve them? Could men be better counselled by us? Shall we take their side of the argument? Is it not safer to take the other; better for them; more helpful to convince, to humble, and to save them? Shall we humour and caress them against the truth, because they are our own dear relatives, and the partners of our blood? Shall our charitableness indulge them? This is a common way of *killing* with kindness. And where is our charity for God? Where our justice, which is all he needs from us—whose greatest praise is truth. Are we more merciful than he? certainly not. Let us then be faithful, wise, inexorable as the gospel of God!

Let us however be kind, compassionate, and tender in manner. "The fruit of righteousness is sown in peace of them that make peace." It is not sown in darkness or in war. "The fruit of the righteous is a tree of life; and he that winneth souls is wise;" for it is a service to which fools, however zealous, are incompetent. "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." The whisper of tenderness becomes thunder in the conscience. Let us take care of our motives; the words of the Holy One will not otherwise "be fitted in our lips." The best recipe for a persuasive address is—sincerity. We must not vaunt ourselves, or be obtrusive, or act with ostentation. We must love their souls. Our actions may sometimes speak better than our words. Let us sympathize with the Redeemer in the labours of his love, and then speak to them in his way! Let us echo his manner and his matter of address; and we may hope to participate the peculiar blessedness of "the wise that shall shine as the brightness of the firmament; and of them that turn many to righteousness, who shall shine as the stars for ever and ever." Hence,

2. It is obvious to remark *the affinity between the principles we have stated and REVIVALS OF RELIGION.*

It is no insolvable problem that there are no revivals, or comparatively none, where opposite principles are inculcated. "So we preach, and so ye believed. And there shall be, like people, like priest: and I will punish them for their ways, and reward them for their doings." Under some certain sorts of preaching, still prevalent in some certain places, a revival would indeed be a wonder! It would prove a *miraculous* agency returned to us. It will be "a miracle" when it comes! It will be in suspension or contravention of the direct rays of the pulpit. To make men think that the work is all God's, and none of theirs; that there is in absolute fact no offer of salvation made to them; that all the offer that is made is founded in human ignorance of who the elect are—as if we had anything to do with election as a rule of action; that of consequence, it is no offer at all, or the offer of man, not God; that the atonement is limited, in its own nature, and in its applicability, and by its proper definition, to the elect alone, and *so has—at least possibly*—NO EXISTENCE IN RELATION TO THEM; that whatever offer of salvation is contained

in the gospel, it is founded not on the atonement which Jesus Christ made on the cross, but on the ministerial commission, or on the doctrine of election, or on mere sovereignty—and so is, after all, of a very questionable kind; that if the best offer conceivable were made to them, they have no power, but are wholly unable to accept it; that they are not so much to blame for present impenitence, as they are for the sin of Adam; that they are entirely passive in regeneration, and can do nothing of themselves; that they can do their duty no more than a corpse can arise and walk; that God is the only agent in religion, and we—happy enough for some of us—the passive receivers of the boon; that religion consists in "a holy principle" implanted in the mind, *somewhere* between its faculties and its actions, and does not consist simply in loving God and doing his will; that every conversion is a miracle, and every revival—if genuine—a constellation of miracles; that if we have no revival of religion in *our* congregation, the fault is not ours at all, but is to be resolved into sovereignty alone that we are so, and our remaining consolation is to be "sound in the faith;" that the great business of the church is to "keep out error," and let God "do what he will with his own;" and that revivals of religion are to be doubted often, as mere excitements of animal zeal, things "got up" in a stimulated style, and little to be trusted, imitated, or desired!

I say where such preaching, in whole or in part, is prevalent; where it is only *implied*, in doctrine, or in prayer, or in conduct; it will, in such proportion, directly tend to ruin souls, to neutralize the gospel, and of course to prevent revivals:—all this the more, because of the parts of truth that are speciously mingled in the representation. Yet to how many high places of our Israel is the lamentation applicable! "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings! for there the shield of the mighty is vilely cast away, the shields of the princes of Israel as though they had not been anointed with oil."

God works by means; loves his whole truth; holds all moral causes in his hand; and encourages us to be valiant in his service. "Thy people shall be willing in the day of thy power." He blesses the means he approves, and is always more ready—infinately—than are we. His gospel is a message "to every creature:"

it is designed for *immediate* effect—to be received by faith *immediately*—TO SAVE THE SOUL IMMEDIATELY—and to actuate it in grace and holiness for ever: a secret which many masters in Israel have yet to learn and to believe. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” To oppose revivals, is to oppose conversions—and is a fearful approach to the unpardonable sin! This is called *the age of revivals*—it should rather be called *the dawn of that age*: for in some places almost “the dimness is such as was in our vexation.” In some places they are yet calumniated, deprecated, and religiously abhorred, by the very ministry! O when shall this become a world of revivals!—and revivals cease only by blending their spreading circles of blessedness till there is no more “land to be possessed;” till the whole earth is invested with their united glory; till religion, universally revived, permanently lives in the business and the bosoms of the population of the total globe! “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

3. A word to *them that are without*. “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together!” With such sweet mercy moves the bosom of God! And will you be the sinner to resist it? Did you ever once seriously try to be saved—to repent—to pray so as to be heard? Did you ever “strive?” If not, by the death of Jesus and the forbearance of the injured God, I beseech you, begin now! Now “the strait gate” is open; and to enter it, is your duty, your privilege, your interest, your infinite necessity! How can it be your interest to be excused from salvation? God invites you! “How often would I have gathered you, and ye would not?”

Now *you are able* to enter. Do you inquire, in what sense am I able? I answer, in the very sense in which you will have lost your ability, “when once the Master of the house is risen up and hath shut to the door.” For then they “shall not be able.” In what *very mystical* sense must we say that a man is able to enter a door when it is open, in

which we may not say that he is “not able” when it is shut? Let us mystify both or neither. The matter is too plain for explanation; too obvious for proof; too palpable for illustration: or, if you will, a man’s inclination is one thing, and his ability another. The fist of an infant is not able to pulverize a mountain, because it transcends his power when it does not his inclination. You then *will be* unable hereafter, because the door that is shut will exceed your power, however it may suit your will, to open it: you *are* able now to enter, and ought therefore to be encouraged immediately to “strive” for it, because your will is all that prevents you. What other means can? The door is open. Others enter—because they strive. No new ability or augmentation of power is given them. They have no faculties that they had not. The change is voluntary. God has not taken away their freedom, by bringing them to use it as they ought. Then why delay? Is it because it seems a sorry thing in your eyes to follow Jesus Christ; because “there be few that find it;” and you prefer to be in the fashion and with the majority? Take care! your views of the majority, both the nature and the fact, may undergo a revolution at the judgment-seat of Christ. Meanwhile, I would tell you in solemn and affectionate truth, that you “*shall seek*” hereafter, if not here; that you shall seek in vain, if not successfully; that numbers will not help you, when “many shall seek to enter in, and shall not be able;” and that it will be gloomy indeed to begin when it is too late—to seek where it is impossible—and offer your *first earnest prayer* in eternity, where prayer is of no avail, where it is the mere outcry of agonizing desperation, and where it will be for ever rejected, however urgently you may “knock at the door, saying, Lord, Lord, open unto us.” Amen.

QUESTIONS FOR SELF-EXAMINATION.

TO PROFESSORS OF RELIGION.

1. Do you *regularly* attend the ordinances of public worship? And are you *in your place at the proper time*?
2. Are your children all baptized, instructed in the truth, commended to God in prayer, and educated for eternity?
3. Do your children attend the Sunday-schools, the Bible-class, and other means of instruction?
4. Do you worship in your family, ac-

knowledge God with *thanksgiving* at your meals, and "command your children and household after you to keep the way of the Lord, to do justice and judgment?"

5. Do you carry the *morality*, as well as the memory of religion into your secular calling and daily practice, remembering your obligations to universal righteousness, and that Christ has in part entrusted his glory to the keeping of his people?

6. Do you read your Bible, keep your heart, and pray in your closet?

7. Have you a lively hope of salvation?

8. What influence has religion upon your habitual or occasional *temper*? Are you patient, moderate, self-commanded, and immutable in the truth?

9. Are you doing anything for Jesus Christ and the souls of men?

10. Do you care anything for the *un-evangelized* heathen, or for the order of God to spread the gospel? and how do you *practically* demonstrate your care?

11. Is your religion nearly *negative*, not doing any harm? or are you *positively* active in devising and executing schemes of goodness?

12. Do you cultivate a fervent affection and Christian acquaintanceship towards the whole family of believers, especially those with whom you are more immediately connected in church-fellowship?

13. Are you careful of your *manners*, especially in the presence of unbelievers? that you do nothing to disgust them with religion; that you say nothing needlessly to wound their feelings, or selfishly to gratify your own; that you avoid all artificial appearances, all affectation, forwardness, cant, bigotry, bitterness, sectarianism, useless disputation, formality, distance, moroseness, levity, extravagance; while you evince a superiority to the sentiments of men, a uniform firmness in the truth, a desire to communicate the knowledge of it, and a readiness to assist others, as a co-worker with God, in its acquisition and obedience?

✓ TO THOSE WHO CONTEMPLATE MAKING A PUBLIC PROFESSION OF THEIR FAITH IN CHRIST BY UNITING WITH A CHURCH.

1. You wish to profess religion—*why*?

2. Is it your duty?—*what makes it such*?

3. Are you a Christian, a disciple of Christ?—*what evidence* satisfies you of it?

4. When you take your seat at the communion-table, should this be the case, will you feel that your religion is ended—or, only *just begun*? that you need

more knowledge, more experience, more grace, more usefulness?

5. Can you not be just as *good* without a profession as with it?

6. *For what*, think you, is the visible church divinely organized and maintained in the world?

7. Are you cordially willing to be *subject* in the Lord to the oversight of discipline of his house?

8. Do you now desire to be *useful* in the cause of that blessed Redeemer in whom you have hope?

9. What is the *basis*, what the *warrant*, what the *evidence* of your hope? Is it of the right kind?

10. Do you realize that the *act* of profession is *your own*? the responsibility of it yours? that a professor is one thing, and a possessor another; always in idea, often in fact?

11. Have you any hearty, and prayerful, and practical *desire* for the salvation of souls?

12. Are you willing, in any known respect, to *deny yourself* for Christ's sake?

13. Are you *free* to confess Christ wherever and whenever you ought? or, are you ever ashamed of him?

14. Do you expect to *renounce* the world as your portion when you avouch the Lord in public?

15. Is it your highest desire to be *holy* and walk with God for ever?

16. Do you love *Christians*, all Christians, as Christians? and that because they love God, and God loves them?

17. *How much* do you at heart care for the love of Christ, the glory of God, and the progress of religion in the world? Are you willing to catechize your life, habitually to its close, for an answer?

TO THE UNCONVERTED.

1. Is the *responsibility* of a man of his own making or of God's? Does your responsibility depend upon your being or not being a professor of religion?

2. Did you ever seriously reflect on the fact that God offers salvation in its fullness to you as a sinner repenting?

3. Are you ignorant of the *goodness* of God? that he is kind to you? and that it will not be *his fault* if you are finally lost?

4. Do you not know that you must accept the offered salvation—you must do it, and that cordially and gratefully by faith in the gospel; or necessarily, in the very nature of things, perish, as a rejector of Christ, the only Saviour? and that there is NO DEGREE OF GOD IN THE UNIVERSE contrary to this?

5. Are you sure that there is any happiness, any safety, any goodness, worthy of the name, apart from the favour of God in Christ Jesus, and the pardon of sin through his blood?

6. For what are you waiting? a miracle? It is not promised—it will never be wrought; and what command of God do you obey by it? what authority have you for postponement? If you cannot now turn to God, WHEN can you?

7. If you did not love sin, and mean to continue in it, and this most offensively before God, what could hinder your obedience to the LAMB?

8. Are you not in danger of purchasing this world—a little of it—for one moment—that uncertain—at TOO DEAR a rate? How much ought your fraction of it to be worth, to warrant the price you are in peril of paying for it? Its pleasure, its fame, its wealth—which do you prefer, to the salvation of your soul in Jesus Christ?

9. Do you not choose to *think* of death, futurity, or your account at the judgment-seat of Christ? Why? are you not sane? or will you absent yourself from that tribunal? or dispute its jurisdiction? Madness! how can you live at this rate, and call yourself no moral lunatic, or endure your own recklessness, refusing to prepare for eternity—when you KNOW it is coming so fast—will soon be here—may arrive any moment? If there is any truth in religion, is it not A DESPERATE GAME that you are proudly playing?

10. Are you afraid of others, of what they will say, if *you* become a Christian? If so, do you know any slave of terror equal to yourself? a bondage execrable

and ruinous! your task-masters the most wanton and wilful tyrants in the world! Is it you that call it bondage to be the servant of Christ? Where then shall we go for freedom? Why do you not believe that heaven is a place of misery?

11. Is there any comfort for you, continuing as you are, for which you are not *surprisingly* indebted to ignorance, stupidity, error, presumption, or forgetfulness? Is there any better solution of the wonder that a man has comfort who is “condemned already,” and upon whom “the wrath of God abideth?” and is this the comfort you prefer to that of the Christian? to that which cherished Paul in duty, and Jerome at the stake?

12. Are you sure that a life of piety is not the best every way? temporally, as well as eternally? if not, is a life and *death* of impiety the best?

13. If you were truly converted, would it not be a great thing, especially in its relations? If your conversion is infinitely desirable, is not that also of every other sinner? and hence exertions to save souls are infinitely desirable. Will you then oppose them any more? Devils will do enough of this. Why will not you then repent and believe the gospel, and “save yourself from this untoward generation?” DECIDE NOW FOR ETERNITY!

. The five preceding articles have been prepared from documents issued by Dr. S. H. Cox, New York, sixteen years ago. They bespeak throughout his brilliant and powerful mind, and are instrumentally adapted to be eminently useful among the churches of Britain.—EDITOR.

Lessons by the Way; or, Things to Think On.

MARKET WORDS.—Dr. William Bates, the accomplished and courtly Nonconformist minister, once complained in the presence of his faithful but unpolished friend Daniel Burgess, that he found very little success in his work as a minister; when his aged brother smartly replied, “Thank your velvet mouth for *that*—too fine to speak market language.”

SMALL EVILS IN THEIR CONSEQUENCES.—A small evil in itself may become a great evil in its consequences. By giving way to the least, we may make way for the greatest. This is evident from all experience. The greatest abominations in the Christian world rise from small beginnings, and such as it would be counted a nicety to scruple at. For instance, the first step to the Pope's throne, was the in-

equality introduced amongst ministers, by one degree after another rising to a Papal height. There was granted to one person first a Presidency over others, then a sole power over ordination, then a sole power of jurisdiction over the rest: and that first over all in a city or diocese, then over all in a province, then over all in divers provinces, and then over all throughout the whole world. If this inequality, in the former degrees of it, had not been yielded to, the man of sin could never have advanced himself above all that is called God.—*David Clarkson.*

A PRAYER PRESCRIBED FOR PAUPERS.—The following form of prayer is found amongst the printed Rules framed for the government of the workhouse of the parish of Waltham Holy Cross, Essex, in 1782. It is a striking

illustration of the degraded state of parish paupers *sixty years* since:

"MORNING PRAYER.—O Lord accept our humble thanks for thy kind protection of us the last night; make us content in our present situation, and show our thankfulness for thy merciful care, by readily doing everything in our power, to lessen the expense of our maintenance and education; instil into those who are set over us a merciful disposition, that we may bless them for their fatherly tenderness, and pray for the welfare of this parish, from whom we receive our daily bread; grant we may improve the opportunities afforded us in this house, to contemplate thy goodness and to learn to provide for ourselves, so that we may become useful members of society, and at the last obtain eternal life through Jesus Christ our Lord. Amen."

BAXTER AND HIS CONGREGATION.—If there be one object in this fallen world, to which the eye, jaded by its pageantries and its gloom, continually turns with renovated hope, it is to an alliance such as that which bound together Richard Baxter and the people among whom he dwelt. He, a poor man, rich beyond the dreams of avarice in mental resources, consecrates alike his poverty and his wealth to their service; ever present to guide, to soothe, to encourage, and when necessary to rebuke; shrinking from no aspect of misery however repulsive, nor from the most loathsome forms of guilt which he might hope to reclaim; the instructor, at once, and the physician, the almoner and the friend of his congregation. They, repaying his labours of love with untutored reverence; awed by his reproofs, and rejoicing in his smile; taught by him to discharge the most abject duties, and to endure the most pressing evils of life, as a daily tribute to their Divine benefactor; incurious of the novelties of their controversial age, but meekly thronging the altar from which he dispersed the symbols of their mystical union with each other and their common Head; and at the close of their obscure, monotonous, but tranquil course, listening to the same parental voice then subdued to the gentler tones of sympathy, and telling of bright hopes and of a glorious reward. What a contrast is there between "the village preacher" of "sweet smiling Auburn" who ran his godly race after the fancy of Oliver Goldsmith, and the "painful preacher" of Kidderminster, whose emaciated form, gaunt visage, and Geneva bands, attested the severity of his studies, and testified against prelatic ascendancy. Deeper yet the contrast between the portrait drawn by the Poet, and Baxter's catalogue of his weekly catechizings, fasts, and conferences; of his Wednesday meetings, and his Thursday disputations; and of the thirty helps by which he was enabled to quicken into spiritual life the inert mass of a rude and vicious population—but, truth against fiction, all the world over, in rivalry for genuine pathos and real sublimity. The plaintive, playful, melodious poetry of Goldsmith bears a comparison to the homely tale of the curate of Kidderminster, like that of the tapestried lists of a tournament to the records of a well-fought field. It records one of those moral conquests which bear their testimony to the existence in the human heart of faculties which, even when most oppressed by ignorance, or benumbed by guilt, may yet be

roused to their noblest exercise, and disciplined for their ultimate perfection.—*Edinburgh Review.*

"IN ALL OUR AFFLICTIONS HE IS AFFLICTED."—He is, we may say, the common heart of his people; for they are one body, and an infirmity in the very remotest and meanest member is felt *there* and borne *there*. Let us console, solace, yea, satiate ourselves in him, as, amid afflictions especially, brother does in brother. It is blessed to be like him in everything, even in suffering. There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ send out sweetness; all the sorrows of Christians do the same. Commend me to a bruised brother, a broken reed—one like the Son of man. The Man of Sorrows is never far from him. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.—*M. Cheyne.*

THE FIRST AND SECOND COVENANTS.—The first covenant was made with Adam for himself and us: breaking it, he lost his original righteousness, and became subject to death; was at once a bankrupt and a rebel. Now we cannot suppose that the Almighty Majesty would enter into a fresh covenant with an insolvent and attainted creature. It pleased, therefore, the second person of the adorable Trinity to undertake our cause, to become our surety, and put himself in our stead. With *him* the second covenant was made. He was charged with the performance of the conditions; thereby to obtain pardon and righteousness, grace and glory, for all his people: "I have made a covenant with my chosen," is the language of the Most High. And the terms were, not your worthiness nor mine, but the incarnation, the obedience, the death of God's ever-blessed Son. Man's part is to accept the blessings fully purchased by the Saviour, and freely presented to the sinner; not to dishonour the Redeemer's gracious interposition and infinitely sufficient performance by hankering after any merit of his own; not to bring money in his hand, but with an empty hand, and like an impoverished Lazarus, to take hold of God's covenant.—*Hervéy.*

THE UPRIGHT IN HEART.—St. Augustine saith, "If you cheerfully embrace the Divine will in some things, but in others would rather prefer your own, you are crooked in heart, and would not have your crooked inclinations conformed to his upright intentions; but, on the contrary, would bend his upright will to yours."

THE HOLY LAND.—But a "better country" than this, earth did not contain. It was "a delightful" and "a pleasant land;" a "goodly heritage of the hosts of nations." It was variegated and intersected with all the elements of sublimity and beauty; with whatever was bold and gentle. It was prolific without a miracle, and the subject of a periodical one. It was a wealthy place. Aromatic herbs covered its hills, and the purest flowers decked its glens. The rose was in Sharon, and the lily in the valleys. The voice of the turtle was heard in the land. There roamed the vine, and there clustered the date, and there hung the pomegranate. The cedar towered on the mountains, and the myrtle skirted their sides. No human hand could raise the clusters of Eschol. The south winds passing over the gardens caused the spices thereof to flow out. The seasons revolved in their variety, but with a blended sweetness. There was the

upland breeze, in which the fir could wave its arms, and the softer air, in which the olive unfolded its blossoms. The sun smote not by day, nor the moon by night. The birds sang among the branches. The dew lay thick on Hermon. There was balm in Gilead. The lign-aloe drooped from the river-bank. Kedron and Jordan poured forth their streams; the rain also filled the pools. Lakes glistened in the landscape, and cooled the drought. Beautiful for situation was Mount Zion. The cattle browsed on a thousand hills. The excellency of Carmel, and the glory of Lebanon, set their pinnacles against the deep azure of Canaan's sky. The year was crowned with goodness. The Lord God cared for that land, and his eyes were always upon it. At the stated periods fell the early and the latter rain. The pastures were clothed with flocks. The ploughman overtook

the reaper, and the treader of grapes him that sowed seed. The barns were filled with plenty, and the presses burst out with new wine. The little hills rejoiced on every side. Precious fruits were brought forth by the sun, and precious things were put forth by the moon. The earliest pass, the valley of Achor was a door of hope. The vineyards distilled the pure blood of the grape. The fountain of Jacob was upon a land of corn and wine. The inhabitants were filled with the finest of the wheat. It flowed with milk and honey. Its heavens dropped fatness. It was surrounded with munitions of rock. The deep couching beneath spread its sure defence. The land might be called Beulah. The distant glimpse of its prospect refreshed the dying eye of Moses; and of all thine earthly territory, is emphatically called thy land, O Immanuel!—
Sermons by R. W. Hamilton, D.D., LL.D.

Essays, Extracts, and Correspondence.

AN ADDRESS DELIVERED TO THREE INDIVIDUALS, ON THE OCCASION OF THEIR RECEIVING THE RIGHT HAND OF FELLOWSHIP.

THERE are some memorable events in one's history—events which may be regarded as important eras in one's life-time—events which may be viewed as starting-points for future activity. Dear brother and sisters, I look upon the event now transpiring as one that may be denominated with all propriety *memorable*. In this event I believe God is interested, Christ is interested, the Spirit is interested, angels are interested, the church is interested, and you, doubtless, are interested. May it be a hallowed season to us all. At the church-meeting held on Thursday last, you were received into the fellowship of the church. You have already sat down with us at the table of our Lord, and thus declared yourselves to be one with us in Jesus Christ. But we wish, in a still more expressive manner, to show to you our confidence by giving to you the right hand of fellowship: but before doing so, allow me to address you briefly. Consider,

I. *The ground on which you have been received into the church.* You have been received on this ground,—that you love Jesus. As a church, great responsibility rests upon us. This responsibility consists in our ascertaining your characters by the rule laid down by Christ himself—"By their fruits ye shall know them." Now this responsibility does not rest upon the shoulders of the pastor exclusively, nor upon the shoulders of the deacons

exclusively; but upon the church as a church. Whether considered or not, whether felt or not, whether acted up to or not, undoubtedly in the sight of God every member in the church has a share of the responsibility of those three being members with us. But let it be understood, brother and sisters, that you have been received into the church on the grounds of profession of union to Christ, and of conduct in keeping with such a profession. It may be you are deceiving yourselves, deceiving us, and mocking God. At this moment I do not in the least degree imagine that you are doing any one of them. The Lord grant that you may be sincere and without offence until the day of Jesus Christ. Consider,

II. *The importance of cultivating personal religion.* This observation applies to you individually. It embraces, as you must know, a great variety of topics. A few can only be enumerated.

"Keep thy heart with all diligence, for out of it are the issues of life." This is the most critical part to keep right. There are many avenues to it and outlets from it. It is the citadel which is continually attacked. It is the king which all your enemies wish destroyed. If Christ dwell in your heart by faith, he will keep it for you. Whatever you entertain, see that you have Christ right. Sanctify the Lord God in your heart.

"Let the word of Christ dwell in you richly in all wisdom." Whatever you neglect, do not neglect your Bible. Let no book stand so high in your estimation

as the Bible. God forbid that its dusty boards, or clean leaves, or unperused pages should ever rise up against you. That person is happy indeed whose delight is in the law of the Lord, and who meditates in it day and night. I should like that all the members of this church here were, by way of emphasis, "*Bible Christians*." It is sure proof that you have "tasted that the Lord is gracious," if you drink in the truths of the word like unmixed, pure, milk.

"When thou prayest, enter into thy closet." Read the encouragements and motives to prayer which are to be found in the *CHRISTIAN WITNESS* for the present month. May each of you be a prince with God in this respect. Think of a blood-sealed and an infallible promise—think of the solemn oath of the living God—think of the helping Spirit—and think of the interceding Saviour. Your heart will be cold, your countenance will be lean, and your walk will be cramped and unsteady, if you have little intercourse with Jesus. Soul prosperity consists in soul communion: "Ask, and ye shall receive."

"Little children, keep yourselves from idols." Do not you say as the world does, "What shall we eat? what shall we drink? wherewithal shall we be clothed?" Let your table, and your furniture, and your dress, and your body be all regulated by the mind and will of God. You are not your own, but God's. All you have belongs to God. To him you must render an account of your stewardship: "Be temperate in all things." "In all things adorn the gospel of Christ."

"Be ye not unequally yoked together with unbelievers." Take care of the devil's company: "A companion of fools shall be destroyed." And "have no fellowship with the unfruitful works of darkness, but rather reprove them." Where you cannot conscientiously pray, that is not the place for you. There are some professing Christians, by their unhallowed intercourse with the ungodly, impairing the usefulness of the servants of Christ, dishonouring the church of the living God, perilling the interests of immortal souls, and filling the ungodly with scorning: "Be ye builders, not destroyers."

"And let him that heareth say come." I would like to see this church a working church. For obtaining this end, every one of you will receive a tract on this subject at the end of the service. You three do not think it is enough that you

have got in amongst us. You must work. Your own spiritual health in a great measure depends on this. Now, what will you do? There are prayer-meetings to conduct. There are sabbath-schools to encourage. There are tracts to distribute. There are the ungodly to invite to the house of God. Which will you do? "Weary not in well-doing, for in due season ye shall reap, if ye faint not." Consider,

III. *The position you occupy as members of the church.* This may be viewed in a vast variety of lights; but let the following receive your prayerful consideration. Paul said, "And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." This was addressed to the church of the Thessalonians, in behalf of her *pastors*. It applies to you in reference to your *pastor*. Pray for him, for he needs your prayers. Receive him into your homes, and further the object of his visits. Attend his ministrations, and prove all things by the standard of truth. Do not grieve his soul by absenting yourselves from the week-day or sabbath services. You will heap upon him the greatest contempt, and inflict upon yourselves the greatest injury, if you do not admire above everything else the exalted Master whom he serves. Christ said, "Love one another as I have loved you."—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Inspired men have said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" These declarations apply to you in reference to your *brethren*. See that ye faithfully fulfil them. In keeping God's commandments there is great reward. "Him that is weak in the faith receive ye."—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."—"In the name of the Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be

saved in the day of the Lord Jesus." "Sufficient to such a man is this punishment, which was inflicted of many, so that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." These injunctions are addressed to the *churches*. Feel, then, that there is a necessity laid upon you, when God does not interfere, to be present at all the church-meetings. Were all to absent themselves from church-meetings, the most of these injunctions now enumerated could not be attended to. No one has a liberty to be absent unless there be an excuse offered which will stand the test of the judgment-seat. Remember that in this matter you are under law to Christ. This is the inspired injunction: "Pray for the peace of Jerusalem: they shall prosper that love thee." Let the prosperity of the church be the aim of all your actions. In no other way will you prosper. Consider,

IV. *Your relative duties.* Let me address you individually.—Brother E. As a *husband*, love your wife, dwell with her according to knowledge, giving honour unto her as unto the weaker vessel. As a *father*, bring up your children in the fear of the Lord. As the *head of a family*, maintain the worship of God in it. As a *servant*, do the will of Christ from the heart.—Sister T. As a *wife*, be in subjection. As a *mother*, travail as in birth until Christ be formed in the hearts of your children the hope of glory. As the wife of a *mariner*, confide in God, and maintain in his absence the holiness of God in your family. As a *female*, be adorned with the ornament of a meek and quiet spirit, which is in the sight of God of great price.—Sister D. You have been fourteen years connected with another church. You have come to us with a good report. Bring not any reproach, by inconsistency, on those with whom you so lately stood associated. May our union and communion be blessed!

I would say to you all, individually, as expressive of the desires of my breast, "The Lord bless and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." D.

February, 1847.

PERIODICAL LITERATURE IN THE EAST INDIES.

To the Editor of the *Christian Witness*.

MY DEAR SIR,—Though unknown to you, I must write to thank you, which I do most heartily, for your most valued exertions through the medium of the Press. The streams of your influence have reached even to India. You are refreshing and blessing us at the distance of 16,000 miles; it is but right that we should acknowledge our obligations.

Until you entered on your noble career, we scarcely ever thought of having monthly religious periodicals from England. Sometimes a stray *Evangelical* found its way even to us, but scarcely anything beyond this. Last year you tempted us to begin with a monthly parcel from England. We ordered for 1846 12 copies of the *WITNESS*, 4 *Evangelical*, 1 *Biblical Review*, and 1 *British Quarterly*. This next year (1847) we are to have 70 or 80 *Juvenile Missionary Magazines*, 46 *Penny Magazines*, 20 *Witnesses*, 3 *Evangelicals*, 5 *Biblical Reviews*, 2 *British Quarterly*, 2 *North British*, 1 *Quarterly*, and 1 *Edinburgh Review*. The number may seem small; but the steam carriage just doubles the expense, and this compels us to be less liberal in our orders. We hope to increase year by year.

We have taken the liberty to reprint some of your articles in our periodicals here; this again multiplies your influence, and opens fresh ports for your intellectual merchandize. Your commerce is great; may your reward be great also! May you be long permitted and enabled to fill your enormous sphere with the light of Christian truth, and the warmth of Christian love, is the sincere wish of

My dear Sir,

Yours sincerely,

W. PORTER,
Missionary, L. M. S.

Madras, Nov. 12, 1846.

P.S. I find, in reading my hasty scrawl, some errors; pray excuse them, as the steamer waits, and my letter must close.

W. PORTER.

. We tender cordial thanks to Mr. Porter for the above communication, which has yielded us no ordinary gratification. To be permitted, even in the smallest degree, to strengthen the hands of Missionaries,—men engaged in the all-important enterprise of setting up the kingdom of God amid heathen darkness, and filling the earth with the blessings of intelligence, liberty,

peace, and love,—is indeed a privilege, an honour, a felicity! We have now received similar communications from all the Colonies, which, while they sweeten our toil, greatly contribute to prompt our efforts.—EDITOR.

PERIODICAL LITERATURE IN CANADA.

To the Editor of the Christian Witness.

DEAR SIR,—It is exceedingly important that the CHRISTIAN WITNESS be got into extensive circulation in this country; and I think I can point out a method by which this may be brought about. We have hitherto received it in parcels; but the closing of our navigation for six or seven months every year renders that course a means of alternate starvation and glut, and thus, besides generally preventing an interest in the work, renders it comparatively useless to those who receive it. The method which I would recommend is, the *stamping* a Colonial Edition, and then the forwarding it monthly by the Mail. The Post-office charge here would be merely a halfpenny per Number; and booksellers' profits, freightage, customs' duties, inland carriage, as well as delays and uncertainties, would be avoided. On a cheaper publication, such as your PENNY MAGAZINE, the advanced cost on account of the stamp and postage would be too large in proportion to the first price; a dearer one, such as a sixpenny or shilling Magazine, would become too dear by the addition. But the WITNESS could be, I suppose, mailed with a stamp for fourpence sterling, or fivepence currency; and the halfpenny being paid separately with every Number would hardly be noticed.

It seems to me probable, that as no other periodical has thus been introduced here, you might get a very general circulation, and most important results be promoted. If this were arranged at an early date, and well announced throughout the colony, it could go into operation next January. You might send a specimen copy to every minister in the colony (we could furnish you with names and addresses), and at a moderate expense we could, if authorized, put out simultaneously bills and advertisements throughout the country.

With much admiration for your noble exertions in the cause that is best,

I remain, Dear Sir,

Yours very cordially,

J. ROAF.

Toronto, July 14, 1846.

*** The date reminds us that twelve months have passed since we received the foregoing from our excellent friend, Mr. Roaf. During that space we have frequently revolved the matter, and also made the necessary inquiries in the proper quarter, and regret to find that from the WITNESS containing three sheets,—not to mention the Wrapper,—the arrangements of the Post-office form an insuperable barrier. The remedy, it seems to us, is the following:—*The case of Canada, from its peculiar navigation, ought to be made special in the arrangements of the Post-office.* The Canadians should call upon their Local Government to deal with the subject. It is hard indeed that a community of such importance should be, to all intents, shut out from the entire Periodical Literature of England. Let them then demand from the Postmaster-General an order, on terms just and practical, for the monthly transmission of all sorts of British Periodicals.—EDITOR.

Biography.

DR. ALEXANDER VINET, LAUSANNE.

As the scenes of ecclesiastical reform and revolution, the two most remarkable spots on our globe, for several years, have been Scotland and Switzerland; and by far the most distinguished men in those spheres, respectively, have been Drs. Chalmers and Vinet—great lights which have both been extinguished within a brief space of each other. Vinet died on the 4th of May.

Alexander Vinet was born 17th June, 1797, in Lausanne, capital of the Canton

Vaud, Switzerland, certainly one of the most beautiful cities in the world, lying as it does upon the high and sloping bank of lake Lemán, or the lake of Geneva; adorned with squares and gardens, fine edifices, and delightful promenades; in sight also of the high Alps, with their snow-clad peaks, and in the neighbourhood of Vevay, Chillon, Villeneuve, and other places of classic and romantic interest; at one time the residence of Beza, and the chosen dwelling-place of Gibbon, the historian of Rome. An Academy of

considerable celebrity has existed here since 1536, which in 1806 was elevated into an Academic Institute, with fourteen professors and a rector. It was also re-organized in 1838, and separated, we believe, from all immediate connection with the national church. From its origin Lausanne has been distinguished for its high literary culture, its refined and agreeable society. It is the residence of many foreigners.

Destined to the ministry by his father, who regarded the clerical profession as the most desirable and honourable of all, Vinet was placed at the Academy of his native city, and pursued the ordinary course of studies, occupied, however, more with literature than theology. Fortunately his mind was attracted, at an early period, to the study of moral science, for which he possessed a decided genius, and which exerted a very favourable influence, not only upon his theological inquiries, but upon his religious character.

At the age of twenty, two years before the legal termination of his studies, he accepted a place as professor of the French language and literature in the Establishment of Public Instruction, or University, at Bâle (German, Basle), capital of the Canton of that name, a fine old city on the banks of the Rhine, distinguished for its Cathedral and University, once the residence of *Æcolampadius*, the friend of *Zuinglius*, and one of the most eloquent preachers of the Reformation, and also the burial-place of the celebrated *Erasmus*. Such an appointment is an incontestible evidence of the superiority of Vinet's talents, and the high reputation for scholarship he had acquired even at that early period of his life. He made a sojourn in Lausanne, in 1819, in order to submit to the requisite examinations, and receive ordination as a minister of the gospel. He returned to Bâle, and continued there till 1837, as professor of the French language and literature. It was during his residence in this place that he published the most of his earlier writings, and established his reputation as a preacher. In 1830 he published two discourses, the one on the "Intolerance of the Gospel," the other on the "Tolerance of the Gospel," which attracted great attention. They were prefaced in the following style, furnishing a beautiful specimen of the simplicity and modesty of his character:—"Persons advanced in Christian knowledge will find, we fear, little nutriment in these discourses. Nor is it to them we have felt ourselves called

to speak; it would better become us to hear them. We have forbidden our words to transcend the limits of our personal emotions; an artificial heat would not be salutary. Nevertheless we hope that to many persons we have spoken a word in season; and we cast it into the world, commending it to the Divine blessing, which can make some fruits of holiness and peace to spring from it, for the edification of the Christian church."

In this brief preface a peculiarity of all Vinet's productions, and especially of his discourses, reveals itself. They are "born, not made," originated, not manufactured. His soul has never been cast into any artificial mould. It has great clearness, elasticity, and strength. He is therefore entirely free from hackneyed phrases and stereotyped modes of thought. His discourses are drawn fresh from his own profound spirit. While perusing them, you feel as if you were listening, not to the mere preacher, but to the deep thinker and the man of God. He never transcends the limits of his own personal experience; but that being the experience at once of a great and a good man, it possesses a peculiar warmth and beauty. "One must breathe the spirit," says *Pindar*, "before he can speak." "Out of the abundance of the heart the mouth speaketh," is the testimony of *Jesus Christ*. Vinet, we think, understands this, and hence approaches as near as possible to the model which *John Foster* has in his mind, when he insists so strongly on the necessity, in evangelical writings, of naturalness and entire freedom from cant. Indeed Vinet distinctly acknowledges the great importance of this quality, and urges the same views as those of *Foster's Essay "On the Aversion of Men of Taste to Evangelical Religion."*

It was probably in Bâle that Vinet formed those decidedly spiritual views of religion so clearly developed in all his discourses and other writings. In this place an evangelical influence, in greater or less degree, has existed ever since the time of the Reformation. The labours of *Æcolampadius*, whom the good people of the city were accustomed to call their bishop, the occasional presence and preaching of the great Swiss reformer, *Zuinglius*, the decided piety and activity of several of their most distinguished pastors and preachers in subsequent times, and more recently the prevalence of a noble missionary spirit, have conspired to impress an evangelical charac-

ter upon the place. It has of course suffered, like all other cities in Switzerland and Germany, from the prevalence of rationalism, formalism, and infidelity; still the fire of Divine love has continued to burn upon its altars, with a pure, and, we hope, brightening flame. The following extract from a historical sketch of the Bâle Missionary Society, written by one of its members, will give some idea of the kind of influence prevalent there:

"Scarcely has a missionary or other religious German society been favoured with a body of directors, richer in Christian graces and spiritual gifts than those men who gave one another the right-hand of fellowship for the establishment of a missionary institution at Bâle in 1816.

"The twelve members of the committee residing at Bâle were clergymen and laymen belonging to different German and Swiss churches; namely, to the Reformed Church of Bâle, the Lutheran Church of Wurtemberg, and the Union of the Moravian brethren. Yet never in these twenty-four years has the bond of peace been broken on account of dogmatical differences. Loving and serving one Lord, they have been one in his Spirit. The President of the Committee for twenty-two years was one of the fathers of the Bâle Reformed Church, the Secretary one of the most enterprising Christians of the south of Germany, the originator, or co-originator of many of the Christian institutions which have sprung up in the neighbourhood of Bâle since the beginning of this century; the Treasurer, one of the members of the Senate of Bâle, and head of one of the greatest mercantile houses of the city; the Principal of the college, down to the end of the year 1838, the Rev. C. G. Blumhardt. The memory of these chief men among the Lord's people in our country, and their worthy associates, will ever be dear to the hearts of all the brethren of our mission. Dear father Von Brunn, the senior of the Bâle clergy, retired in 1838 from the chair of the president. He is still alive, a venerable octogenarian, waiting in a child-like spirit for his entrance into his eternal home. He was a man mighty in the Scriptures, and mighty in prayer, powerful in love, and skilful in comforting the troubled and heavy-laden. He was, as the head of another Swiss church called him, the high-priest of the mission. May his end be peace and his reward glory! The Rev. C. Blumhardt, who departed in

December, 1838, was a man especially prepared, as it would seem, by the Lord, for the difficult task of conducting the first German missionary institution of this century, through a generation careless of religion, opposed to vital godliness in every form, and scornful of every undertaking originating with the superstitious, bigoted, and narrow-minded pietists. When he died he left the mission and the college flourishing, gaining ground in public esteem and confidence, and prepared for more extended action, and for the contemplation of enterprises of which it would have appeared adventurous so much as to dream during an earlier period of the mission."

In 1837 his native Canton tendered Vinet an invitation to succeed the Professor of Theology in the Academy or College of Lausanne, who, in consequence of age, had resigned his place. This appointment was confirmed at the re-organization of the Academy in 1838. Two years after he resigned his title as one of the national clergy, being unwilling to adhere, even by implication, to the principles of the new ecclesiastical law, which, as Vinet himself says, places the church in the hands of the State, and makes the ministers judges of each other's doctrines, after having abolished all *rule* or *system* of theological instruction. But the people, with whom Vinet was highly popular, insisted on his retaining his professorship; and thus having, in 1838, ceased to be connected with the ecclesiastical establishment, he felt that he could conscientiously discharge its duties. He occupied this station till his death, revered and loved by all who could appreciate talent united with moral excellence.

Vinet suffered some persecution for his enthusiastic adherence to the cause of religious liberty. He was the subject, at one time, of a civil prosecution, on account of certain expressions in one of his writings, supposed, by the authorities of the Vaudois government, to be seditious, or at least dangerous in their tendency. No judgment, however, was rendered against him. It was the occasion of his publishing an Essay on "Conscience and Religious Liberty," the most of which is occupied with a personal defence. A decided movement has been made in the Cantons of Vaud and Geneva in favour of the voluntary support of religious institutions, a result to which the writings of Vinet have greatly contributed. French Switzerland has been occupied for some

time with discussion. The ecclesiastical law of the Canton Vaud, the recent revolution at Geneva, the efforts of the minority in Neuchâtel to obtain their political rights, the affair in the convents in Argovia, and the civil conflicts in the Valais, have rendered it necessary to investigate, in the names of religion and philosophy, the question of religious independence. It appears the moment has arrived to take more public measures. A convention on the subject was held in the city of Lausanne, the result of which we rejoice to state has been such as to exert a favourable influence on the cause of religious freedom.

The meeting was numerous; members came from several cities of French Switzerland. After long deliberations, the four following articles were adopted:

"I. They declare that they desire to act only in a manner conformed to the word of God. Hence, in order to render unto Cæsar the things that are Cæsar's, they recognize that it is their duty to obey the magistrate in all that is not contrary to the word of God. They will employ, therefore, to obtain the object they propose, only such means as are conformed to this word. And in order to render unto God the things that are God's, they consider that they are under obligation to do all in their power for the advancement of the kingdom of God, namely, for the triumph of the doctrines of the faith, for purity of worship and morals; and it is for this end that they are met.

"II. They believe that God forbids alike to Church and State all claim to interfere, as such, in one another's domains.

"III. One of the characteristic doctrines of the Scriptures is, in their view, that religious acts are not agreeable to God, unless they are voluntary and spontaneous.

"IV. They think that it is at once the duty and the precious privilege of Christian churches to govern themselves according to the word of God only, under the direction of the Holy Spirit, and under the supreme authority of Jesus Christ, the sole Head of the Church."

The publications of Vinet are pretty voluminous, comprising some ten or twelve volumes, with many fugitive pieces, published in the *Sémeur* and other periodicals. Some of these are prize essays, crowned, as the expression is, by the "Society of Christian Morals." Nearly all of them have been translated into German, and have passed through several editions. His productions on the

subject of Christian morals are exceedingly valuable, and, indeed, all of them abound in original and beautiful thoughts, and breathe an enlarged spirit of Christian love and zeal.

The Essays and Discourses we have translated are addressed particularly to that large class of cultivated minds who have some prepossessions in favour of Christianity, but who, from the influence of latent scepticism, do not yield their hearts to its direct and all-controlling influence. This circumstance, as already suggested, stamps upon them a peculiar character. It has rendered them at once profound and practical. But it has also given rise to some inconvenience in the use of words, as the author himself acknowledges. For example, the words *reason*, *nature*, *life*, are occasionally used in their strict and philosophical sense; then, again, in their more loose and general import. At one time reason is commended and exalted as the gift of God and the criterion of truth; at another it is contemned and rejected as an impostor and a cheat. In the one case he evidently refers to reason legitimate and true, occupying its own sphere, and performing its proper work; in the other, to reason perverted and false, transcending the limits which God has assigned it, assuming extravagant pretensions, and trampling upon the plainest principles of science and revelation. Indeed, as the author suggests, the word in these instances is used in two different senses. "So far as the words *nature* and *reason* designate that foundation of moral and intellectual truth which we carry within us, those universal and immutable principles to which all systems appeal, which are admitted in the most opposite theories, and on the common ground of which opponents the most decided are compelled to re-unite, at least for a moment, *nature* and *reason* merit the homage I have rendered them; for if, in my discussions, I had not set out from this given point, whence could I set out? But so far as reason and nature, instead of receiving the light of God, instead of appealing to it, and using its rays to illuminate their pathway, pretend to create that light, or, to speak more exactly, so far as it is pretended, in the name of nature and reason, which disavow such an undertaking, to communicate to man an illumination and a power which must come from on high, I erect myself against that abuse. And if, in conforming to a usage more oratorical than philosophical,

I designate that abuse by the name of those powers which give occasion for it; if I call *nature* and *reason* those pretensions which are raised in the name of nature and reason, I confide in the attention and good faith of my readers, without concealing what the severity of philosophical language might demand from me." With this explanation, every intelligent reader will make the distinctions clearly indicated by the spirit and scope of the author's reasoning.

"Philosophers and men of the world," says Vinet, in the introduction to the first volume of his Discourses, "invite us, in some sense, to meet them; having lingered long in the precincts of philosophy, they approach towards the sanctuary. The secret of life, its final word, is demanded from all quarters; and should we who know that final word be avaricious of it; should we refuse to speak it because we must speak it to philosophers in a language less familiar to us than to them? That word is of all languages; it is susceptible of all forms; it has a thousand different expressions, for it is found at the termination of all questions, at the close of all discussions, at the summit of all ideas. Long or short, direct or indirect, every road is true that conducts to the foot of the cross."

The sun of Vinet may almost be said to have gone down at noon; he was nearly twenty years the junior of Dr. Chalmers; and he has been withdrawn from our sphere just at the moment his fame began to break forth beyond the limits which had so long circumscribed it. D'Aubigné, Vinet, Gaussen, and Monod formed a band of brothers, who seemed destined greatly to conduce to the illumination of the Continent of Europe; but Vinet, in matters ecclesiastical, incomparably the first, has been called away to adorn another sphere. Vinet's works, or at least the principal portions of them, have recently been published both in America and in Britain. For this important service special acknowledgments are due to Mr. Charles Theodore Jones, London; and the Rev. Robert Turnbull, of Boston, United States. From Mr. Turnbull's introduction to his volume of Translations, we give the following critical paragraphs, which present a parallel between two of the greatest men of modern times, and will be read with special interest:

"The attention of the translator was first called to the writings of Vinet by Dr. Merle D'Aubigné, the well-known

author of the 'History of the Reformation.' Having, in the course of conversation, asked him concerning the published discourses of the most distinguished preachers in France and Switzerland, he particularly recommended those of Vinet, speaking of him as the *Chalmers of Switzerland*. He referred also to the work which he had recently published on the 'Profession of Religious Convictions, and the Union of Church and State,' as having produced a very great sensation in that part of the world. He admitted that Vinet differed from Chalmers in some respects, but intimated that he possessed a more profoundly philosophical spirit. Every one familiar with the writings of both men will readily allow that they resemble each other in breadth and energy of mind, originality of conception, and splendour of diction. Chalmers, we think, has more of energy and passion, but less of philosophical acumen and delicacy of perception; more of oratorical force and affluence of imagery, but less of real beauty, perspicacity, and power of argument. His discourses resemble mountain-torrents, dashing in strength and beauty, amid rocks and woods, carrying everything before them, and gathering force as they leap and foam from point to point, in their progress to the sea. Vinet's, on the other hand, are like deep and beautiful rivers passing with calm but irresistible majesty through rich and varied scenery, now gliding around the base of some lofty mountain, then sweeping through meadows and corn-fields, anon reflecting in their placid bosom some old castle or vine-covered hill, taking villages and cities in their course, and bearing the commerce and population of the neighbouring countries on their deepening and expanding tide. The diction of Chalmers is strikingly energetic, but somewhat rugged and involved—occasionally, too, rather unfinished and clumsy. Vinet's is pure and classical, pellucid as one of his own mountain lakes, and yet remarkably energetic and free.

"Another thing in which they differ has reference to the mode in which they develop a subject. Chalmers grasps one or two great conceptions, and expands them into a thousand beautiful and striking forms. His great power lies in making luminous and impressive the single point upon which he would fix his reader's attention, running it, like a thread of gold, through the web of his varied and exhaustless imagery. Vinet

penetrates into the heart of his subject, analyzes it with care, lays it open to inspection, advances from one point to another, adds thought to thought, illustration to illustration, till it becomes clear and familiar to the mind of the reader. His intellect is distinguished as much by its logical acumen as by its powers of illustration and ornament. He seldom repeats his thoughts in the same discourse, and rarely fails in clearness of conception and arrangement. Chalmers delights and persuades by the grandeur of his ideas and the fervour of his language, but he adds little to the stock of our information. He abounds in repetitions, and is not unfrequently confused in his arrangement, and somewhat negligent in his statements. Though eloquent and powerful, his discourses are not remarkably instructive. But this is not the case with those of Vinet. While they charm by their beauty, and convince by their persuasive power, they abound in original views, and lead the mind into fresh channels of reflection and feeling. While one is satisfied with reading the productions of the great Scottish divine once or twice, he recurs again and again to those of his Swiss compeer. They abound in "the seeds of things," and possess a remarkable power to quicken and expand the mind. On this account they ought to be read, or rather studied, slowly and deliberately. Like the works of John Howe, which Robert Hall was accustomed to read so frequently, they will repay many perusals.

"Both of these distinguished men are truly evangelical in their theological views; they develop with equal power the peculiar doctrines of the gospel, and in their several spheres have done much to promote evangelical religion among the higher and more intelligent circles of society. Both have laid their great literary and scientific attainments under contribution to illustrate and adorn the religion of the cross, and have devoted much time and attention to those great moral and politico-ecclesiastical questions which at present are agitating the whole Christian world. On most of these questions the views of Vinet are more thorough and consistent, and aim at complete separation of the church from the state; a result, however, to which Chalmers has come in practice, and which he will, unquestionably, yet reach, even in theory. They are alike in this,—that both of them are possessed of great simplicity and earnestness of character. Both

are men of genius and men of God. As a writer, Vinet leads the movement in Switzerland and France against formalism and scepticism in the church, and particularly against the union of church and state. Chalmers is doing the same, at least by means of action, in Scotland and England. Both of them have been professors in the colleges of their native lands; both have seceded from the national church, and yet occupy important places as theological teachers. They have written largely and successfully on the subject of moral science, in connection with Christianity, and have been called by their published discourses especially to address men of high station and cultivated minds.

"It is but justice to say that Chalmers, as a preacher, is probably more popular than Vinet, and that his writings, thus far, have secured a wider circulation. This, however, will not, in our judgment, be the case permanently. Vinet must become popular, if not with the mass, yet with the thoughtful and cultivated, wherever he is known. His reputation in Switzerland and France is very high; he is also well known and highly esteemed in Germany, where his discourses and other writings have been translated and read with much interest. His great work, '*Sur la Manifestation des Conventions Religieuses, et sur la Séparation de l'Eglise de l'Etat*,' written, says one of our leading Reviews, with great ability and eloquence, has been translated into German and English; in the one case by Dr. Volkmann, in the other by Charles Theodore Jones, and has attracted much attention, particularly in Germany, where the way was prepared for its reception by the two works of Dr. Rettig, and Pastor Wolff on the same subject. It has exerted a great and obvious influence on the mind of Count Gasparin, member of the Chamber of Deputies in France, whose writings on the subject of religious liberty are destined, we think, to produce the most salutary results. Indeed, this work of Vinet is universally admired on the continent of Europe, except, perhaps, by some of the friends of the alliance of church and state. The great number of reviews and replies it has called out is a striking proof of its value. We are apprehensive, however, that the English version gives but an inadequate conception of its force and eloquence. It seems to us wanting in freedom and elasticity. Faithful and laborious it undoubtedly is, but it does not reach the strength and beauty of the original.

"As a writer, Vinet has many qualities akin to those of John Foster, one of the most powerful thinkers and vigorous writers England has ever produced. He has the same earnest and contemplative spirit, the same freshness and originality of thought, the same beauty and strength of diction, with more of ease and gracefulness of expression. The thoughts of Foster, to borrow a figure of Robert Hall's, are presented to us in the shape of large and brilliant masses of bullion. Vinet's are wrought into beautiful and elegant forms.

"Merle D'Aubigné, Gaussen, and Vinet, in Switzerland; the two Monods, Grandpierre, Audebez, and Gasparin, in France, are the leaders of a noble host of ministers and laymen, who are devoting themselves, with great strength and ardour, to the regeneration of the church of Christ in continental Europe. Some of them are dealing heavy blows against the Papal church, as well as against all formal and secular systems of religion. They breathe the spirit of Christian love and freedom, and are evidently destined to accomplish great and lasting good for the cause of Christ. Indeed they seem to be the pioneers of a new reformation in the Helvetic and French churches; on which account their writings ought to possess a peculiar interest to the people of this country, to those of them, at least, who have consecrated themselves to the cause of God and of human liberty. God bless and aid them in their noble and self-denying labours!

"Of the distinguished men who are engaged in this second reformation Dr. Merle D'Aubigné and Dr. Alexander Vinet are manifestly the master spirits, the one as a historian of great research and unrivalled dramatic and descriptive power; the other as a deep philosophical thinker, an able controversialist, and an eloquent preacher. They are intimate friends, living some fifty miles from each other, on the banks of the same beautiful lake, the one at La Graveline, just beyond the walls of Geneva, and the other at Lausanne, situated on high ground, ascending about half a mile from the lake, and overlooking the whole extent of that splendid sheet of water. Between these two places easy and constant intercourse is enjoyed by means of small and rapid steamers, which are constantly plying on the lake. Dr. Merle differs from Vinet on one or two theological points, as he himself has informed me, in a brief communication recently received; but the

difference is slight, and, in my humble judgment, in favour of the latter. He objects to the view given by Vinet on the subject of faith, in his two Essays 'On the Work of God,' which appear to me to be not only interesting and striking, but remarkably just and Scriptural. For, if the affections have anything to do in the act of faith; if faith is more than an assent of the mind, or a mere intellectual reception of the truth, then is it a *work* demanding the whole energy of our spiritual and moral natures. 'With the heart man believeth unto righteousness;' he cannot, therefore, be justified without a right state of the affections. 'Strive to enter in at the strait gate,' says our Saviour; and this striving has reference as much to the exercise of faith as to the performance of external duties. The reception of moral truths cannot even take place in a passive state of the mind. It is never more active or energetic than when seizing or embracing the mighty facts and doctrines of the gospel, which are fitted alike to quicken the intellect and transform the heart. This work of faith, it is true, differs essentially from those works of the law by which no man can be justified. It implies no merit, and cannot, therefore, be the procuring cause or the basis of our acceptance before God. Still it is a moral pre-requisite, without which it is impossible to please God. It receives the truth 'in the love of it,' cleaves to it as its portion, and works it up into the whole texture of its spiritual and immortal nature. On this subject some of the Swiss and French evangelical preachers cherish, we fear, imperfect and erroneous notions. Even Luther, and some of the early reformers, had somewhat narrow and exaggerated views of faith, and did not sufficiently dwell on its relation to moral character. Edwards, in his book on the *Affections*, has set the matter in its true light; and we are pleased to see so profound a thinker as Vinet urging, essentially, the same principles as those of the great American metaphysician and divine."

✓ The volume, translated by Turnbull, is entitled, "*Vital Christianity: Essays and Discourses on the Religions of Man and the Religion of God.*" Published by T. and T. Clark, Edinburgh, and Hamilton, Adams, and Co., London; a volume comparable to the most fine gold.

We need hardly say how much Vinet is a man after our own heart, in matters appertaining to the kingdom of Christ. In this respect, his views were far in ad-

vance of those of Dr. Chalmers, as well as of his own illustrious friend D'Aubigné, who, during his recent visit to Britain, on every other subject always spoke in a manner worthy of his powers and his fame; but on this expressed himself as a man who still but sees through a glass darkly. Like Dr. Chalmers he clings to a perplexed and an impracticable theory. Not so Dr. A. Vinet! He had acquired a thorough mastery over the whole subject, both in its principles and in its details. The following sketch of this admirable man appeared in a Metropolitan journal last autumn:

"One cannot travel long without becoming acquainted with his continental reputation. It is impossible to know his continental reputation without being surprised that he is little spoken of in England. As a theologian he is here considered *velut inter ignes luna minores*. I am sure you will call him a profound writer when you read his "Essai sur la Séparation de l'Eglise et de l'Etat." I should tell you, that he is the head—I think I may safely call him so—of a most important school collected from Paris, from Geneva, and Lausanne, of which separation is the watchword, and the *Séneur* the organ—a school, one would think, destined to exercise a great and lasting influence on theological opinion in Europe. He has two positions—a position in Europe—a position in Lausanne. It is of the latter I am now to speak. And in the latter he commands admiration as a lecturer, a writer, and a preacher. And, as you will expect, it is only as a preacher that you are now required to contemplate him. His oratory, if I may judge, is faultless. I am sure that I have never heard it equalled in either House of Parliament. He has not the inexhaustible rotundity and unbroken flow of the Premier, but his tones are always modified by the nature of what he says, and never over-ride his sentiments. He has not the earnest, the affectionate, and captivating strains of the Secretary for the Colonies; but he is free from intervals of weakness, and as much a stranger to hesitation as he is to monotony. He has not the plausibility and dignity of the Chancellor; but his matter never sinks while his manner rises. You see before you the gaunt tall figure of Lord Brougham; a face expressive of extraordinary mind and extraordinary humility. If I may venture on a judgment, you see all Lord Brougham's power without any of his recklessness. He

never defeats himself. His vehemence is always chastened. Each sentence is finished, each movement in place. The eye is never offended, the ear is never disappointed. His voice rises when it ought to rise, and falls when it ought to fall. The canvas shortens and expands with wonderful rapidity and pliancy. He appears to command his hearers with the same ease with which he commands himself. The faculty of bringing each word close to you, which I have heard ascribed to Sheridan, and which has particularly pleased me in Sir William Follet, he possesses in an eminent degree. There is nothing harsh and dissonant to interrupt the work. All is clear, strong, and deep; all is subservient to edification. You cannot hear him without thinking of yourself as well as of him. There is not the least excess of artistical display. I have seen him exhibit the qualities I ascribe to him in a small room, sitting down and surrounded by less than twenty hearers. The excitement of a large audience is quite unnecessary to him. As he has published two volumes of discourses, and a great number of detached sermons, I may leave you to form your own opinion of his matter. He urges high aims, as he evidently possesses high attainments. He is more inclined to preach ethically than doctrinally. It has been among his tasks to counteract the Antinomian element of the religious *réveil* in the canton, or at least to guard it from Antinomian dispositions. His eloquence, of course, gives him a great authority in Lausanne. He is quite the tower of his friends and the terror of his enemies. I feel my utter inability to give you an adequate idea of the sway he exerts. Perhaps it is not greater than naturally arises where such a reputation, such a pen, and such a tongue as he possesses, are combined with a brilliant and imposing Christianity which, if I mistake not, is as catholic in *ἀσκησις* as in mind and spirit it is Protestant. He seems to combine in his *ensemble* an expression of the middle age, and an expression of the nineteenth century—of the monk, in short, and the philosopher. You have the bearing of the one, and the conversation of the other."

We trust that from this time the name of Vinet will be more "spoken of in England," and, in particular, that his unlooked-for death, in the act of preparing an article for the Periodical Press, will contribute to fix the attention of all intelligent and patriotic Englishmen on

the great effort of his maturer years, "*An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the fulfilment of that duty*," translated by Mr. C. T. Jones, and published by Jackson and Walford. For depth, for grasp, and for conclusive argumentation, this work is unequalled by any kindred production now extant. It has our most earnest recommendation, while we tender Mr. Jones, the translator, most cordial, because most merited, thanks.

Lives there a man in England, of mind perplexed on the subject of Church and State, and who is sincerely desirous to know the truth?—Let such a man pro-

cure Dr. Chalmers on Church Establishments, Vol. XVII. of his Works, and carefully study it; let him then take the volume of Vinet, doing it similar justice, and we will answer for the result. There can be but one issue.

In common with every class of British Dissenters, we have been most deeply affected by the sudden removal of Dr. Chalmers from our midst. To us he has been long an object of affectionate reverence, and of intense admiration. Had not priority of demise claimed priority of notice for Vinet, we had given utterance in our present Number to those views and feelings with which our bosom labours; but which must now be reserved for the ensuing month.

Methodism.

CONFERENCE COLLUSION WITH GOVERNMENT IN CANADA.

TO WESLEYAN METHODIST PATRIOTS.

FRIENDS AND FELLOW-COUNTRYMEN,—Civil and Religious Liberty, so alarmingly circumstanced in all our Colonies, from the conduct of your Conference, is at present exposed to special peril in Canada; but the spirit of the Nonconformist portion of the population there seems equal to the solemn emergency. They have just established, at *Toronto*, a periodical for the special purpose of their own defence, entitled "*The Nonconformist*," the first Number of which is before us. The opening article of that Journal shows that, for very many years, the Church party, through the Government, has been craftily carrying on a systematic struggle for the establishment of Episcopacy; and the result is thus stated:

In the year 1835 Sir John Colborne, a thorough slave of the High Church faction, was recalled from the government of Upper Canada; but prior to his departure, in the teeth of public sentiment and feeling, and with a degree of treachery disgraceful to the representative of the Crown, left the people of this country the sad inheritance of the Fifty-seven Rectories. Thus with violence was the broad and deep foundations of an Established Church then laid in the Colony; and although it was followed with an almost universal burst of popular indignation, which burns in the bosoms of the people to this day, no attempt at redress has even been indicated.

Sir Francis Bond Head succeeded Sir John Colborne in the government of the province, but no real change of policy took place; and the

infusion of new elements into his council, while he repudiated the exercise of their constitutional functions, created only a new and alarming cause of disquietude in the country. The Legislative Assembly remonstrated against his unconstitutional proceeding, and was instantly dissolved. Sir Francis threw himself into the arena of the political conflict which followed, and with the aid of THE UNITED METHODIST INFLUENCE, which had been previously secured by EXECUTIVE GOLD, succeeded in defeating the friends of Civil and Religious Liberty in the electoral contest. It was on this occasion that, with many others, the Honourable Marshall Spring Bidwell, the Speaker of the Legislature—one of the most eminent, worthy, and long-tried friends of religious liberty, and of Methodist rights in particular—was deserted by a peculiarly Methodist Constituency!

Here is another warning to the friends of freedom at home! The "Clergy Reserves," to be afterwards mentioned, signify portions of land comprising no less than one-seventh of the originally "granted lands" in Upper Canada, which was the quantity set apart by the British Act, 31 Geo. III., cap. 31, for the support of "a Protestant Clergy," without specifying what sect or sects was meant. The Episcopalians, however, have already said, "*That means us*," the People, on the other hand, have said, "It means all Protestants," and have contended for its application to purposes of general education. Meantime the Government stepped forward, a few years back, and sold one-fourth of these "Reserves," and put the proceeds into the Military chest. Pity they did not sell the whole!

The settled determination of Canadian

Churchmen seems to be to establish a branch of the Episcopal Church with the revenue of these lands; and hence, to pave the way, they have been gradually preparing the public mind, and, at the same time, withering the arm of the popular power, by bribing the more influential bodies. "For some years past Government gratuities have been given, from public funds, to the *Wesleyan Methodist Church* and to the Scotch Kirk; the other Christian communities either refusing such gratuities or not being offered any;" the consequence of which will be, that when the last tug of the war of principle comes, the voice of Methodism and of Scotch Presbytery will—must be silent! You are already, indeed, fairly committed by your mysteriarch, Dr. Alder, who, in his testimony before the Select Committee of the House of Commons, said, "If the Reserves be appropriated to the sole use of the *Church of England*, we shall offer no objection." Very generous, or very cunning; the logic amounts to this: "If the lands be appropriated solely to us, we shall offer no objection to the measure of final settlement;" for in the course of his examination, as will afterwards appear, he contrived to place on record the following significant allegation:—"I should wish to state, that we consider ourselves as a branch of the *Church of England* at home and abroad." What say you, what will your British brethren say to this? What do ye, the People, "consider" yourselves as being? Is it so, that hitherto there has been among you but little consideration at all on this subject? If so, is not the time arrived when it has become your solemn duty both to "consider" and to act? May not the time past suffice for culpable neglect of the high duties you owe to the community, and for self-degradation? Is it not now time to act as men, as freemen, as Englishmen, as men living in the Nineteenth Century? The new Journal above mentioned concludes another article on the same subject in the following terms:

But the same principle is lamentably displayed in the case of all religious teachers who, directly or indirectly, become the pensioners of the State, and was never more clearly displayed than in the case of the leading preachers among the Methodists in Canada. No sooner was the first union between the British Wesleyan Conference and the Canada Conference effected, and the gold of the Civil Government began to flow into the treasury of the latter, than its political character and bearing became immediately changed! From being "a noble vine, wholly a right seed," it became "the degenerate plant of a strange vine." From

being the stern opponent of the adulterous union of Church and State, it bowed with pusillanimous submission to the dictation of its new ally—the avowed upholder of a National Ecclesiastical Establishment!!!

Are the friends of religious freedom in Canada, particularly the friends of religious liberty among the Methodists, prepared to entail upon themselves and their children after them, for ages to come, the evils of a State Establishment of Religion, a few only of whose bitter fruits we have enumerated above? If you are not prepared to become the slaves of an Ecclesiastical Hierarchy, resist—by every means in your power, resist—the annihilation of your liberty and independence as a people; for this is clearly determined by the articles of the proposed re-union between the two Conferences. Let the acknowledgment of Mr. Alder before the Committee of the House of Commons in 1828, as to the position occupied by the British Wesleyan Conference to the National Establishment, and as to the position which the Canada Conference by such a re-union must necessarily occupy, be engraven indelibly upon every mind—namely, "I SHOULD WISH TO STATE THAT WE CONSIDER OURSELVES AS A BRANCH OF THE CHURCH OF ENGLAND BOTH AT HOME AND ABROAD!!" "THE BRITISH WESLEYAN CONNEXION IS ACCOUNTABLE TO THE GOVERNMENT FOR THE GOOD BEHAVIOUR OF THEIR MISSIONARIES!!!"

Methodist Reader! Are you prepared to become part of the Tail of the Beast? Are you willing to become the ally of your High-Church Tory oppressors?

Time, the great revealer of secrets, has brought to light some curious facts, but more serious than curious, concerning Methodist movements in Canada, which, we trust, will not be lost upon the people of England, and especially upon the liberal portion of the Methodist community. From an elaborate statement made by the *Canadian Examiner*, it appears that, for about a quarter of a century, the emissaries of the English National Church Establishment have been labouring to thrust a branch of this politico-ecclesiastical engine of corruption upon the colony, and that no means on the part of the Imperial Government and the Provincial Executive, have been left untried to accomplish this purpose. The mixed denominational character of the population, the numerical strength of Nonconformists, and the very moral atmosphere of the continent, were found to be unfavourable to success in this political enterprize. The religious denominations whose numbers and influence embodied the greater proportion of the inhabitants, had no feeling of affinity with the religious systems created by statesmen. The emigrant from the parent state, whose hard earnings had been wrung from him by the Tithe Proctor, rejoiced in his release from the bondage of a State priesthood. The natives of this province, and the emigrants from

the United States, knew nothing experimentally of this mighty wrong, perpetrated in the name of Christ's religion, and were jealous of their native rights. Presbyterians frowned upon the insolent assumptions of Prelacy, remembering the days of darkness and of blood, the days of Claverhouse and Dundee. The Methodists scorned *at that time* any recognition of a system essentially earthly, corrupting, and ruinous. The Baptists and Congregationalists were far removed from the centralized ecclesiastical despotism of Diocesan Episcopacy, and stood at an immeasurable distance from the anti-christian invention—a State church. The Quakers—those noble sufferers in the cause of religious liberty in every age—presented their meek protest against the transplanting of the national upas tree to this fair colony. In short, the great mass of the population were then, in 1826, and are now, the enemies of a State hierarchy in all its forms,—believing it to be, both in design and tendency, the mere instrument of political power—essentially anti-christian as to its constitution—subversive of the interests of civil liberty—and as the strongest barrier against the progress of religious intelligence and moral order in the world.

These complicated difficulties were determined, however, to be surmounted. The Government resolved that its golden image—its instrument of coercion—should be reared; and, like the heathen craftsmen of old, said one to another, "Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil."

To accomplish its purposes it had two courses to pursue—

1. Either to convince the people that a State priesthood was for the public good, and should therefore be gratefully received;—or,

2. To impose it upon them by violence, through the influence of its patronage and power, whether they approved of it or not.

As to the first of these means, no government was ever so foolish as to attempt it with any hope of success, except in an age of extreme mental darkness. The religiously intelligent have in every age revolted at the prostitution of religion, and have resisted the unholy alliance of crafty politicians and wily priests, not only because it must be destructive to the peace, welfare, and liberty of mankind, but be-

cause it has always been found the most powerful means of corrupting Christianity itself, and spreading heartless formalism and infidelity throughout the world. Even its own friends have been shocked at its fearful corruptions, and have lifted up their voice against it in every age.

But, secondly, the course which governments have adopted, from the days of the emperor Constantine until now, have been to employ the strong arm of power, or the influence of its patronage, to force submission to State religion. The sword—the state—the gibbet—the bootskins—the thumbscrew—the prison and the cell—have been sufficient, in the ages preceding the invention of the printing press—that "king of terrors" to wicked rulers; but since the revival of letters, and the consequent progress of liberty, other and gentler means have been employed to compel the masses to bow their necks to receive the chain. In Canada, the clergy reserves, embracing, as already stated, one-seventh of our whole territory, have been held out by the Government like carrion to the vultures; and the priests of "the Church" have fought desperately for the whole carcass,—while the lesser birds of prey have been fed by Government with smaller morsels from the public chest, under the specious name of Mission Grants, or Grants for Religious Education. The application of the *Regium Donum* in Canada began, we believe, first with the Scottish Presbyterian clergy, whose clamour at first was loudest against the wrongs which were then inflicted by the Episcopal priesthood: they received from an early time in our history a *douceur* from the Government; and when the reserves were finally apportioned by law, they obtained a secondary share. The next body of religious teachers which the Government reduced to subjection by similar means, was the old and formerly respectable and independent body known as "the Presbytery of Upper Canada:" it was soon subsidized, and became lost in the Kirk of Scotland. One of this body, old Mr. Jenkins, of Markham, the first Presbyterian teacher we are told who administered the sacrament of the Lord's supper in Upper Canada, could not be bought over by the gold of the Executive. Some curious anecdotes are related of his stern resistance to the artifices of the High Church party. The crafty Archdeacon of York met him in the street one day, and particularly remarked that his coat was looking very thread-bare. The old vete-

ran replied, that he was quite aware it was so, but that *he was not yet disposed to turn it!* The Archdeacon had turned his coat long before, and had become rich and great—that is as to this world. The next and most formidable body to be subdued by the artifices of the High Church party, through the Government, was the Methodists. No direct attack upon the leaders of the community could be made at that time with any hope of success. Egerton Ryerson was then the star of the denomination, and the young champion of civil and religious liberty, the strong opponent of High Church usurpation,—while many of the old men, the veterans in the service, were unpurchasable; they could not be bribed. About the year 1826 a small secession took place in the body, under Elder Ryan and some of his friends, who had become dissatisfied with the management of Conference affairs. This new body assumed the name of the “Canadian Wesleyans;” and no sooner was the division effected, than the vigilant eye of Dr. Strachan, a churchman, seized the opportunity to fan the embers of discord into a flame, which it was hoped would have spread weakness, if not ruin, into the whole body. John Fenton, the clerk of the Episcopal Church in this place, a British Wesleyan Methodist withal, was despatched, we were told at the time, with the material of war to the first meeting of the Dissenters at Cape Town; and subsequently Government furnished the party with a kind of field battery, in the shape of a printing press, or at least with funds to procure it. (*They received upwards of £950 sterling from Government, according to the testimony given by John Wilson, of Saltfleet, before the Select Committee of the Provincial Assembly on Religious Grants.*) This, however, was a failure. There was a want of talent among the leaders in the movement: *the very receiving of a bribe from Government destroyed their moral influence*; and their numbers rendered their antagonism quite ineffective to subvert the ends of the Government and High Church party.

The crafty Archdeacon of York, then both in Parliament and in the Executive, soon saw that a Methodist agency of a superior kind to the “Ryanites” was wanted to CARRY DIVISION INTO THE METHODIST CAMP IN CANADA, IN ORDER TO ENABLE THE HIGH CHURCH PARTY TO ACCOMPLISH THEIR DESIGNS. He went, therefore, to London, and planned the campaign, in company with the English

Wesleyan leaders in 1827, which is now hastening to a crisis in 1847. THE GOVERNMENT THEN OPENED UP A COMMUNICATION WITH THE BRITISH WESLEYAN LEADERS, FOR THE PURPOSE OF OBTAINING A SUPPLY OF MISSIONARIES, *to supersede or supplant the liberal Methodist preachers then in Canada*; and THE BRITISH WESLEYAN LEADERS APPEALED TO THE GOVERNMENT FOR MEANS *to enable them to carry on the war*. But to satisfy the most incredulous upon this point, we shall give some extracts from the minutes of evidence given before a Select Committee of the House of Commons in 1828, commonly called “The Canada Committee,” before which the hero, who now makes so prominent a figure in the attempt to consummate this crafty political scheme of re-union between the Conferences of both bodies (Dr. Alder), gave his testimony :

1st July, 1828.

The Rev. Robert Alder called in and examined.

Are the Methodist congregations in Upper Canada under the direction of the Missionaries sent out by the British Conference?

They are not: hitherto they have been under the direction of the Methodist Conference of the United States; that connection, however, is now dissolved, and *we expect an arrangement will soon be made, by which the Methodists of Upper Canada will be brought to ACT UNDER THE BRITISH CONFERENCE*, as the Methodists of Lower Canada have done for several years.

Is there any point of difference, either in doctrine or discipline, between the British and American Conferences?

Not of any importance. We consider ourselves to be one body; but *we do not deem it right that the Methodists of Upper Canada should be under the jurisdiction of a foreign ecclesiastical body*.

Then, are the Committee to understand that there would be no objection on the part of those congregations, provided you had the means of furnishing ministers, to receive those ministers sent by the British Conference fully as readily as those sent by the Conference of New York?

The Conference of the United States does not now send any ministers to Upper Canada. *The people are very anxious to be supplied with ministers from this country*; and we have the most pressing petitions sent to us annually for English ministers.

By whom has the supply of Wesleyan ministers from the United States been prohibited?

By an agreement between the Methodists of Upper Canada and the Methodist Conference in the United States?

Then you consider that it is the desire of the Methodists in Upper Canada rather to have ministers furnished by the British Conference than by the Conference of the United States?

Yes, I have reason to believe that is the case.

And that it is from the wish of the people themselves that the Methodist ministers of the United States are now prevented from coming into Upper Canada?

Yes, from the influence of British feeling.

Do you conceive that the Colonial Government in Upper Canada has manifested any desire for the extension of the British Wesleyan Methodists in that province?

I believe there are documents in the Colonial office addressed to Earl Bathurst and Mr. Huskisson, from Sir Peregrine Maitland, which will show that His Excellency is very anxious that the number of British Methodists should be increased as far as possible in Upper Canada; and I understand that he wrote home a short time ago recommending that PECUNIARY AID might be allowed us for that purpose.

Do you consider that under the 31st of the late king the Wesleyan Methodists have any claim, according to the letter of the statute, to any share of the Clergy Reserves? or are they only desirous of obtaining a portion of them in case the statute shall be altered in that point?

There is a difference of opinion amongst us upon this point; but the general opinion of our ministers in Lower Canada, I believe, is this: that if the revenues be appropriated to the sole use of the Church of England we shall offer no objection to it; but that if the Presbyterians are to have any part of those Reserves, then we conceive that we have at least an equally good claim with them, and we should be very much dissatisfied if our claims were disallowed.

Suppose there were an alteration to take place in this respect, by which you were enabled to make good your claim to any portion of the Reserves, upon what principle would you exclude other denominations of Protestant Dissenters?

We do not wish to exclude them, but we conceive that we are placed in totally different circumstances from Dissenters in Lower Canada, because THE BRITISH CONFERENCE OF THE WESLEYAN CONNEXION IS ACCOUNTABLE TO GOVERNMENT, and the public of Great Britain, FOR THE GOOD BEHAVIOUR OF ALL THEIR MISSIONARIES!!! Whereas the ministers of the Dissenting churches can only give their own personal security for their good behaviour!!! We conceive that on that ground our claim is much better than theirs.

Do you conceive that if the Wesleyan ministers were withdrawn from the townships (of Canada East) the Church of England would be capable of supplying them with clergy?

No, I think not; and this is the opinion of the Governor-General, from whose letter to me, which I received a few days before I left the province, I beg permission to read an extract:—*"We all know (his Lordship observes) that THE ESTABLISHED CHURCH cannot provide clergymen at all places where they are required and desired. In that difficulty the Wesleyan ministers have rendered most valuable services, and I think they are qualified and capable to render much greater services UNDER THE PROTECTION AND ENCOURAGEMENT WHICH THEY DESIRE FROM HIS MAJESTY'S GOVERNMENT."*

You have stated that the Wesleyan Methodists in Canada would be dissatisfied if any portion of the Clergy Reserves should be applied to the Presbyterians; are you not of opinion that they stand upon a different footing with yourselves, seeing that they are one of the churches established and recognized by law?

We know nothing of the Presbyterian Church of Scotland as an established church out of

Scotland: we view it as a strictly local establishment, and we think that its ministers have no right to enjoy any peculiar privileges in any of His Majesty's Colonies, because they belong to the Church of Scotland.

Do you consider it as confined to Scotland?

Yes.

In what light do you view the Presbyterian Church that is established in Ireland?

I am aware that there are a few Presbyterian churches established in the North of Ireland, but I am not aware that the Presbyterian Church is established in Ireland generally.

Are you aware that at one time they had possession of the tithes in Ireland?

Yes; but they never were in possession of such a privilege in Canada, nor in any of the North American Colonies; it would be felt as a grievance to have two Ecclesiastical Hierarchies in the Colonies.

Are there any of your persuasion in either of the Legislative Assemblies?

There are in the Lower House of Upper Canada.

Are any of them in the Legislative or Executive Councils?

I believe not.

Are there any Presbyterians in either Council?

I do not know: I WOULD WISH TO STATE, THAT WE CONSIDER OURSELVES AS A BRANCH OF THE CHURCH OF ENGLAND, AT HOME AND ABROAD.

It was upon the misrepresentation then made by the character, and political tendency of the labours of the Methodist and other non-episcopalian ministers that the Government was induced to enter into negotiations with the English Wesleyan Conference for assistance to subjugate the Methodists of Canada to its power, and through it to the High Church party.

Dr. Strachan, in his evidence before the Committee, when pressed with the undeniable fact, that the majority of the Methodist preachers then in the Province were British subjects, or U. E. Loyalists, although he had represented them as being natives of the United States, and as exercising an influence opposed to British Institutions, remarked:

"But in AS FAR AS THE ESTABLISHED CHURCH IS CONCERNED I think the Methodist preachers (of the Canada Conference) are not friendly, but the Preachers from England are friendly," i. e., to the building up of a branch of the State Hierarchy in the Colony; this was, in fact, the disloyalty of the former!

Now, to promote the accomplishment of this "loyal" object, the erection of a State Church in Canada, the British Conference was hired in 1831 or 1832, with A SPECIAL BRIBE OF ONE THOUSAND POUNDS, payable to their Missionary Committee from the Casual and Territorial Revenues of this Province; and when

the Union was formed with the Canada Conference, in 1833, *this fact was hid from that body* by the cunning of Dr. Alder, but an offer to expend £1,000 on the Missionaries in the Province—as from the funds of Conference—was the gilded bait which he presented before its members, in order to give weight to the religious and moral arguments in favour of the then projected alliance. The bait was unfortunately taken; the Union was consummated; and afterwards the eyes of the Preachers were enlightened, but too late to prevent inevitable reproach. But since that Union failed, and the object for which it had been brought about has not yet been accomplished, *a further bribe is held out by Government in 1847, OF AN ANNUAL GRANT FROM THE FUNDS OF THE INDIAN DEPARTMENT TO THE MISSIONARY COMMITTEE, THROUGH MESSRS. RYERSON AND GREEN, OF FIFTEEN HUNDRED POUNDS, ostensibly for Indian Schools: that is, a total gratuity of ten thousand dollars is to be given annually by Government to secure the “loyal” co-operation of the combined Methodist Conferences in advancing the political stratagems of the advocates of a Provincial Church Establishment!* This is the simple truth let it be garnished as it may: and Dr. Alder's testimony, before the Select Committee of the House of Commons, with the evident bearing of the Government throughout the past history of the Colony, is sufficient to demonstrate our assertion. In 1828, Dr. Alder testifies, that he had been in communication with the Governor-General of the Colonies, and with the Lieutenant-Governor of Upper Canada, both of whom had expressed themselves strongly as to *the importance and necessity of furnishing a supply of English Methodist Preachers for the Province, and had transmitted communications to the Colonial Department, urging the Imperial Government to provide for their support.* Now let any honest and unprejudiced mind inquire,—Why this anxiety on the part of the Provincial Government for British Wesleyan Preachers? The object was purely political: the Government, urged by Dr. Strachan and his confederates, wanted merely to engage them as mercenaries, to divide and destroy the power of their Canadian brethren, for the purpose of securing the ascendancy of High Church Toryism in the Province.

These are but a few of the facts, which exhibit in the clearest light the unscrupulous means to which the High Church

party have on all occasions resorted, in order to the accomplishment of their political purposes. Yet there is another which demands our special notice,—and that is, the injustice and faithlessness, the deep treachery of the Imperial and Provincial Governments towards the people of this colony, in THE ESTABLISHMENT OF THE FIFTY-SEVEN RECTORIES. This act alone would have warranted the impeachment both of Sir John Colborne and the Colonial Secretary, Lord Goderich. It was an intolerable outrage committed upon the whole Nonconformists of this province, and was done in violation of the strongest official pledges of the Imperial Government to the contrary, through the Secretary for the Colonies. It was, in fact, a GRAND FRAUD, disgraceful to any government in the world, and DEMANDS EARLY AND FULL REDRESS. To prove this, we shall give extracts from two despatches from Lord Goderich to Sir John Colborne; in the first of which, being intended for publication, HE STRONGLY REPUDIATES SECTARIAN ASCENDANCY, through the patronage of Government, in all its forms; in the second, intended only for private instruction, HE DIRECTS SIR JOHN COLBORNE HOW TO ESTABLISH THE RECTORIES, AND HOW TO BRIBE THE NONCONFORMISTS INTO SILENCE!!!

In the despatch dated Nov. 8, 1832, the following language is employed by Lord Goderich:

“With respect to the charge of showing an undue preference to the teachers of religion belonging to the Established Church of this country, it is so utterly at variance with the whole course of policy which it has been the object of my despatches to yourself to prescribe, that I cannot pause to repel it in any formal manner. His Majesty has studiously abstained from the exercise of his undoubted prerogative of endowing literary or religious corporations until he should obtain the advice of the Representatives of the Canadian people for his guidance in that respect.”

The foregoing despatch was extensively published in the Province, and for a time allayed the fears, and excited the hope and confidence of all Nonconformists. It appeared afterwards, however, that AT THIS VERY TIME the plans of the Church and State party were only being matured for the violent establishment of the rectories! as the extract from the other despatch exhibits beyond all question:

Extract from a despatch from Lord Goderich to Sir John Colborne, dated the

6th April, 1833 (about five months subsequent to the former).

[After referring to his former instructions to Sir John as to the application of £6,000 drawn from the provincial revenues for the support of the Episcopal clergy, and expressing his satisfaction at finding an unappropriated £4,000 at his disposal, he remarks:—]

"A question, therefore, necessarily arises, as to the most advantageous mode of disposing of the £4,000 to be taken out of the casual and territorial revenue which had been destined to this particular service, (the payment of the salaries of two archdeacons,) and which will no longer be required for that purpose. I have considered with great attention the observations contained in *your private letter*, of February 17th, (written just three months after he had published the despatch repudiating all ecclesiastical ascendancy,) and the propositions which result from them." * * * "*I quite concur with you in thinking that the greatest benefit to the Church of England could be derived from applying a portion, at least, of the funds under the control of the Executive Government in the building of RECTORIES AND CHURCHES; and, I could add, in preparing, as far as may be, for profitable occupation, that moderate portion of land which you proposed to assign in each township or parish for increasing the future comfort, if not THE COMPLETE MAINTENANCE OF THE RECTORS!!!* With this view, it appears to me that it would be most desirable to make a beginning in this salutary work, by assigning a portion of the £4,000 for the payment of clerical salaries (generally). I say a portion of this sum, because I am led to think that it would be expedient, with a view to prevent jealousy, and attempts at interfering with the territorial fund." * * * "Some of it might, for instance, be applied to churches for the Presbyterians, some for Roman Catholic chapels, and some for the METHODISTS, PARTICULARLY THAT PORTION OF THEM WHO MAY BE IN CONNECTION WITH THE WESLEYAN METHODISTS OF THIS COUNTRY!" * * * "I am well aware that, in the execution of this duty, you will have to steer a difficult course, and that IT WILL REQUIRE NO SMALL TACT to determine by what practical means these important objects can be best attained"!!!

This secret Despatch would never, in all probability, have seen the light, but Egerton Ryerson, when in London, in 1835, after he had been converted to the

faith of the Tories, had free access to the Canadian Archives of the Colonial-office, in Downing-street, and accidentally stumbled upon this official curiosity, and copied it for future use! It forms but a faint index to the general Colonial policy of England, particularly with reference to the question of Church and State; and gives also one solitary reason for the commotions which have in past times so fearfully agitated the Colony.

From the mass of evidence here adduced, there can be but one opinion, we should suppose, among the intelligent, moral, and religious everywhere, that the conduct of the Local and Imperial Governments in league with the Ecclesiastics of the Episcopal Sect in their efforts to thrust a State Church upon the inhabitants of Canada has been no less unjust and dishonourable than it has been impolitic and unwise. It was this which formed one of the prime causes of the unhappy popular commotions which well nigh lost the Colony to the Mother Country in 1837. Yet none of those mighty wrongs against a peaceful, industrious, and loyal people have been redressed, but the same causes are perpetually in operation to carry out, contrary to the well known wishes of the people, the same ruinous policy to its final issue! We cannot withhold from our readers the weighty words of the above-mentioned journal:

"The age of imprisonment and banishment for Nonconformity has, it is true, passed away, but we have arrived at a period when the golden wand of a statesman can convert a Methodist Conference into the slaves of political power, the ministers of their own undoing, and the agents of their people's ruin. Nay, more—when the bribe of a statesman is capable even of purchasing the influence of one Methodist Conference, to coerce or destroy the influence of another for the basest political ends:—When Executive gold can subsidize the Leading Ministers of Religion in two Conferences, and make them the instruments to thrust upon the people of Canada Institutions to which they have ever been hostile—one Institution, in particular, at which public sentiment everywhere revolts—an Institution which they deem to be no less destructive to their civil liberties than ruinous to their moral and religious interests—a political and religious evil of surpassing magnitude—THE CURSE OF A DOMINANT STATE CHURCH.

"We therefore call most earnestly upon the friends of religious liberty everywhere,

but particularly upon the old and well tried friends of that cause among the Methodists generally throughout the Province, to ponder well the question concerning the proposed POLITICAL Re-union of the British and Canada Conferences (*a spiritual re-union under all circumstances is morally impossible*) before they submit to be enslaved by it. Let them calmly reflect upon the humiliating facts we have gathered from our past history, and ponder well the reasons we have given for our present alarm. Let them read with attention and care the unanswerable reasoning contained in the eloquent speech of Doctor John Rolph, delivered in the first Session of the thirteenth Parliament, when the motion to devote the Clergy Reserves to General Education was lost:—Let them reflect upon the fact, that few of the Ecclesiastical wrongs inflicted upon this Colony have been redressed—that the evil is progressing with insidious steps—that the endowment of the Episcopal Bishopric of this place, which could NEVER BE OBTAINED UNDER ANY FORMER ENGLISH ADMINISTRATION, HAS VERY LATELY BEEN GRANTED UNDER THE GOVERNMENT OF LORD JOHN RUSSELL (to the extent of 6,000 dollars per annum). Let them mark the humiliating admissions of the Leading Agents of the British Methodist Conference, that they are the allies of the English Hierarchy: let them reflect upon the manifest purpose designed to be subserved through their means—and the treachery of the Canadian Leaders to over-rule or prostrate the power of the Canadian Methodist People.—Let them remember that the present Parliament will soon be dissolved, that upon the character of the next will our Civil and Religious Liberties greatly depend; that the enemy has an eye in this Methodist movement, to the next Electoral Contest: and, above all things, let every man as he regards his own interests, and the interests of his country, be prepared fearlessly to do his duty:

Knock at the gate of Nations, rouse their fears;
 Say wrath is coming, and the storm appears;
 But raise the shrillest cry in Christians' ears."

In the Evidence given before the Select Committee of the Assembly, in 1828, it was proved that the Episcopal Denomination, then claiming exclusive privileges in Canada, stood in the following ratio to the population and to other Churches, while four Denominations were respectively more numerous:

The number of Episcopalian Communicants was only as 1 to 243 of the population of the Province!

The number of persons in their Congregations was only as 1 to 100 of the population of the Province!

But allowing them the latitude they ordinarily demand, to embrace in their statistics *all persons not connected with other Churches, whether attending in their Congregations or not*, their numbers were reckoned to be only from 1-20th to 1-10th of the population of the Province.

The number of Communicants in the Church of England was about 1-19th of the number in other Churches. The Methodists, Presbyterians, Baptists, and Roman Catholics were *respectively* more numerous than the Episcopals. Yet, notwithstanding this small minority, the Episcopal Sect have the face to contend for a monopoly of Royal favour, and for a legal Establishment!

WESLEYAN PATRIOTS OF ENGLAND!—you now see your condition. It is now placed beyond the possibility of doubt that the dearest rights of your fellow-subjects in the Colonies are every hour becoming more and more endangered by the principles and policy of your Conference. These lamentable, these discreditable facts, have heretofore been unknown to you and the rest of your British brethren, as well as to the mass of the British people. But darkness is now past; the mystery is unfolded; and your true character must henceforth be determined by your proceedings! For the past we blame you not; but you must be held responsible for the future! You are now solemnly called upon to the discharge of a high, a paramount duty. You are the pillars of the system out of which these evils sprang. Your position heretofore has been most humiliating, most degrading. Your Conference system of government befits the Middle Ages rather than the nineteenth century. The idea of some hundreds of preachers meeting together annually, and for weeks, discussing your affairs, legislating for the whole body of Methodists throughout these kingdoms, the British colonies, and every part of the globe, *with closed doors*, is monstrous in the extreme! It alike outrages Scripture and reason! In vain you look to either the Old or the New Testament for a word or a deed, an event or a circumstance, giving the slightest countenance to such a polity! How long will the Methodist community endure it? Religion and patriotism are alike concerned

in the question. *Conference Methodism has ceased to be merely a matter of religion*; IT HAS BECOME A SYSTEM OF POLITICS OF THE WORST DESCRIPTION, BOTH AS IT RESPECTS CHRISTIANITY AND FREEDOM, throughout England, her colonies, and the world. This is the chief ground on which we rest our complaints and remonstrances. We hold Conferences to be the ally of despotism, and the adversary of all that is liberal and popular; and hence, and hence *alone*, we denounce its constitution, and invoke you and your brethren to the work of reform. The interests of truth must no longer be sacrificed to a false, a culpable delicacy. The note of danger must be sounded in the ears of both the church and the world. There is a silence which is a crime! There is a charity which is treachery to the throne of God! The British people must be apprised of the impending danger.

Methodists of England! you are summoned to a momentous and honourable duty—to break your own fetters, and increase the guarantee of freedom to mankind! Prove yourselves worthy of the arduous position in which Providence has placed you. We believe you will do so: how can we admit a doubt, with the recently published declaration of one of yourselves before us, in the following words:—"The fact is, that Wesleyanism is a 'well organized system,' capable, in consequence, as was the Romish church, of effecting great good; but, like that church, also capable of producing much harm. It is a system *destined, apparently, to rivet more securely the fetters of ecclesiastical domination, and to retard the progress of civil liberty in these kingdoms, on the one hand*; or, on the other, to accelerate by forced marches the onward progress of universal freedom. The plain fact is, that the *preachers in Methodism are, in all matters, inclined to favour the State religion*; and the people, speaking generally, fraternize with their Nonconformist brethren. As education advances a struggle must ensue between the two parties, and the event of the conflict will decide the fate of the system. The Wesleyans are men, and, as men, they believe, *if they are to be enslaved, better it should be in those countries where the black flag of oppression is fearlessly unfurled, than in our island, when all about them is tending to liberty*. They believe that it were better that their religious freedom were given up to a church, even the Romish, amid the grandeur of ceremony, and all the *prestige* derived

from antiquity, than that they should be ENSLAVED BY A SYSTEM, HOWEVER 'WELL ORGANIZED,' HAVING POPES WITHOUT MITRES, AND CARDINALS WITHOUT CAPS!!"

Such is the voice of a patriotic Methodist layman, which, we doubt not, will be echoed by thousands upon thousands. Let us next listen to the deliberate declaration of a Methodist minister, who, we fear, is but a fair representative of the vast majority of his brethren. The Rev. J. Beckwith, now stationed in Leicester, has just issued a pamphlet, entitled "*The Position of the Wesleyans in reference to the Church and Dissenters*," in which he has expressed himself thus:

"Their principles, as a body, are truly Conservative,—their loyalty, is almost proverbial; and they are zealously affected in the maintenance of all the fundamental principles of the Protestant Constitution, both in *Church and State*. We do not, of course mean to insinuate, that they impose any restraint upon *individuals* of their community, in the exercise of their *own* judgment in political matters; but we speak of their *acknowledged principles as a body*. And although there are exceptions to be met with in almost every town and village, yet, generally speaking, THE WESLEYANS WILL BE FOUND TO RANGE THEMSELVES ON THE SIDE OF CONSERVATISM; AND WE HOPE THE TIME IS NOT FAR DISTANT, WHEN THE WHOLE OF THAT IMMENSE BODY WILL THROW THEIR POLITICAL INFLUENCE INTO THE SCALE OF CONSERVATISM, AND THEREBY GIVE TO IT A PREPONDERANCE, WHICH WILL CAST EVERY OPPOSING PRINCIPLE INTO THE SHADE."

Patriotic Methodists! Please to ponder these words, and say what must be their effect on the minds of the Nonconformist bodies of England. Must they not view the passage as a declaration of war upon liberal principles, and as the avowal of a purpose to rear a barrier in the paths of social progress? Were it not blindness, infatuation, madness, to allow any considerations of a spurious charity to silence the voice of warning to all the friends of Civil and Religious Freedom? Thus warned, were it not treason both to the throne of England, and the altar of Heaven to neglect the adoption of all proper methods to expose and defeat the tyrant machinations of this strong and wide-spread clerical conspiracy? The triumph of the principle of Conservatism will be death to the hope of man! Woe to the Nonconformity of England, woe to the interests

of Christ's kingdom, when "every opposing principle shall have been cast into the shade!" Yea, and woe, thrice woe to Methodism itself when it shall have, by throwing its "political influence" into the scale, decided the conflict, and secured the dreadful consummation! Men will not always slumber; in due time they will awake to vengeance!

Methodist Electors!—The hour is at hand which will test your principles, and determine your virtue. Be prepared in the sight of God and your country, for the duties of that hour!

Your Friend and Servant,

JOHN CAMPBELL.

Tabernacle-house, London,
June 11, 1847.

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD FOR GENERAL EDUCATION, IN CONNECTION WITH THE UNION.

PROCEEDINGS OF THE SEVENTEENTH ANNUAL ASSEMBLY OF THE UNION. (Continued from page 304.)

CROSBY HALL, FRIDAY, May 14, 1847.—Second Session of the Assembly.

Dr. Hamilton resumed the chair, and conducted the opening worship. The Rev. James Gawthorn, of Derby, offered prayer.

The Chairman read the paper of agenda, and called for the Report on Irish Missions as the first business. This was presented and read by Samuel Morley, Esq., Chairman of the Committee on that subject, amended agreeably to the instructions given by the Assembly in its former session. Whereupon it was moved by the Rev. Professor Stowell, of Rotherham College; seconded by the Rev. Henry Townley, of London; and after discussion, carried:

XI. That the Report of the Committee of Mediation between the Committees of the Irish Evangelical Society and of the Congregational Union of Ireland, now presented and read, be received by this Assembly with most cordial thanks to that Committee for its strenuous efforts to adjust the important and difficult questions submitted to its consideration. Also that copies of this report be forwarded to the two Committees interested, with the respectful advice of the present Assembly that they adopt it in the spirit of candour and conciliation, so that it may secure permanent harmony and co-operation in conducting vigorously Congregational Missions in Ireland, in which course the Assembly assures the two Committees that the cordial and liberal support of all the English churches may be confidently relied on.

Report of the Committee appointed to consider the differences between the Irish Societies.

YOUR Committee were appointed at the last autumnal meeting of the Congregational Union, held at Plymouth, with a view to the adjustment of the differences between the Committees of the Irish Evangelical Society, and the Congregational Union of Ireland.

After needful preliminary correspondence they convened in the Vestry of Carr's-lane Chapel, Birmingham, on the 23rd day of March last, and continued their sittings during the whole of that and the following day, and through a considerable portion of a third day. The following

members were in attendance, the Revs. Dr. Harris, Dr. Massie, T. Binney, and John Ely, and W. D. Wells, William Wilson, and S. Morley. There were in attendance also, as representatives of the Irish Evangelical Society, the Revs. T. James, A. Wells, and J. Burnet; and of the Congregational Union of Ireland, the Revs. Dr. Urwich, Dr. Bewglass, A. King, and N. Shepherd, and Messrs. H. Leachman, and W. Polluck.

S. Morley was appointed Chairman of the Committee.

The Money question came first under consideration. The Committee deemed it unnecessary and undesirable to enter into the details of this matter; and certain proposals having been made on the ground of which the respective parties agreed to accept their award, they came, after careful deliberation, to the following unanimous resolution:

"That, inasmuch as the Committees of the two Societies, while acknowledging each other as Christian men, have arrived at different conclusions as to the sum justly due from the one to the other; inasmuch as a renewed investigation of the data on which they reach these conclusions is on the whole undesirable; inasmuch as the promotion of peace now, and the useful working of the Societies in future, are of paramount importance, and may be best secured by avoiding all reference to past differences: inasmuch as the funds have been and will be applied to purposes which both Societies and the whole Denomination in both parts of the kingdom desire to promote, this Committee having considered the joint proposals made this day by the representatives of the two Societies, deems it right without any expression as to the conduct of either Society, to award that the sum of five hundred and seventy-six pounds and seventeen shillings be paid by the Irish Evangelical Society to the Congregational Union of Ireland."

Your Committee are happy to report that this award was at once accepted by the Deputation from the Congregational Union of Ireland; and that the representatives of the Irish Evangelical Society engaged strongly to recommend its acceptance by the Committee of their Society.

The Money question having been adjusted, your Committee proceeded to the second subject of deliberation,—the devising of a plan in pursuance of which the two Societies may be united in effective co-operation for time to come.

Papers, containing suggestions as to future operations, were read by the Rev. Thomas James, on behalf of the Irish Evangelical Society, and by the Rev. Dr. Bewglass on behalf of the Deputation from Ireland; as also a paper

by the Rev. M. A. Garvey, who being well acquainted with the state of things in the sister kingdom, had been requested to attend and to assist the Committee by such suggestions as his information might supply.

The Deputations of the two Societies having retired for the evening, a lengthened conversation was held with the Rev. M. A. Garvey, in which much important information was elicited. Thus terminated the sitting of the first day, having been continued, with short intermission, upwards of eleven hours.

The second day was occupied by your Committee in conference with the two Deputations, of whom information and suggestions were sought, apart and in company with each other, and in consultation among themselves as to the course to be recommended. Many valuable suggestions were elicited; and the representatives of the two Societies finally took their leave of the Committee, evincing a cordial disposition to co-operate on such terms as the Committee might deem it desirable to recommend.

Your Committee assembled again on the morning of the third day, when they proceeded to compare the views which its members had been led to form, and to embody the suggestions that had been previously thrown out in a connected scheme. These deliberations conducted them to the unanimous adoption of the following plan to be proposed for future operations connected with the two Societies:

"That the Irish Evangelical Society and the Congregational Union of Ireland, so far as the latter acts as a Missionary Institution, be amalgamated under the designation of the Irish Evangelical Society, in connection with the Congregational Unions of Ireland, and of England and Wales.

"That the object of such Society be the diffusion throughout Ireland of evangelical religion on Congregational principles, and that all churches contributing to its funds be entitled to representation, and all individual subscribers to membership.

"That the management be vested in two Committees, one sitting in Dublin, the other in London.

"That the Dublin Committee shall be nominated by the Congregational Union of Ireland, and the London Committee by the Congregational Union of England and Wales, such nominations to be submitted for final confirmation to an annual general meeting of the Society in London.

"That the two Committees shall possess co-ordinate powers, and transmit to each other copies of all minutes; all questions coming before the one being referred for confirmation to the other, and no arrangements of any kind being regarded as final till the sanction of both Committees shall have been obtained.

"That the Dublin Committee, having the immediate supervision of the agents and stations, all ordinary official correspondence, connected therewith, shall be conducted with that Committee, their arrangements and decisions being subject in every case to the discussion and approval of both Committees. Special communications may also be addressed to either Committee, which shall be imparted by the one to the other.

"That each Committee shall have its Treasurer and stipendiary Secretary; and, in order

to secure prompt dispatch of business, the one Committee shall meet at the commencement, and the other in the middle, of each month.

"That the accounts be so kept as to bring the whole of the receipts and payments into the London Treasurer's annual report; and that all payments to agents or stations be made by the Dublin Treasurer.

"That it be the office of the London Secretary to prepare the annual report of the Society, subject to revision by both Committees.

"That the following suggestions be offered in reference to the practical operations of the Society:

"1. That a rigid scrutiny of the stations occupied by the two Societies, and of the agencies employed in them, be instituted, under the supervision of a visiting Committee, unconnected with either of the existing Committees, but appointed and aided by both.

"2. That concentration be recommended in preference to diffusion.

"3. That it be seriously considered whether the perpetuation of a Collegiate Institution in Dublin be not on the whole undesirable, involving as it does a large cost, and rendering it a point of honour to find stations for the students; a thing which, in other cases, has been observed to work in many ways injuriously.

"4. That the occupation of the great cities and towns of Ireland by competent ministers, to whom liberal salaries shall be guaranteed, is one of the likeliest means of giving efficiency and permanency to evangelical Congregationalism in that country.

"5. That the erection of commodious places of worship, could it be effected without entailing much debt, is of great practical importance.

"6. That the operations in large cities might be greatly facilitated, by the appointment of Christian Instruction agents, to aid the ministers.

"7. That the establishment, where practicable, of daily as well as sabbath-schools, is to be strongly recommended."

Such is the plan which the Committee approved by this Union, with a view to the harmonious co-operation of the two Irish Societies, recommend; and, as they have endeavoured at once to consider all the requirements of the case, and to embody as far as possible, the suggestions of the two Deputations with whom they conferred, without sacrificing the real interests of Ireland's evangelization, or wounding the feelings of parties, on either side of the water, so deeply interested in this object; they confidently hope that their labours will not be in vain. If union is strength, separation, and above all, alienation, between the two Societies, which will, it is hoped, henceforward become one, would be worse than weakness. In a field so vast and difficult, and with resources and agencies so limited, co-operation is of pre-eminent importance; without it the energies of zeal will be wasted, and the work must languish, if it do not utterly fail; and the confidence of those to whom both Societies must look for support, must in the end be utterly forfeited. So unlovely a spectacle as that exhibited in the division and strife of parties professing the same principles, and the same object, will expose them to the scorn of the world. From agencies conducted in the spirit of rivalry, it may be expected moreover that the Head of the Church will withhold his blessing, and then all effort

will be ineffective. Your Committee renew the expression of their confident hope that the concentrated energies of the friends of Ireland's evangelization, on both sides of the channel, will be now put forth in the spirit of mutual love and lively faith; and that the blessing of the God of peace will give efficacy to their work of faith and labour of love. S. MORLEY, *Chairman*.

The Rev. Thomas James presented and read the brief Report on the affairs of the Three Societies for British Missions, which was adopted on the motion of the Rev. J. R. Campbell, of Edinburgh, delegate from the Scottish Union; seconded by the Rev. Mr. Boaz, pastor of Union Chapel, Calcutta, as follows:

XII. That the brief statement on the affairs of the Three Societies for British Missions now presented has been heard by the Assembly with much concern, as showing that their operations are not extended and invigorated from year to year as the wants of the British people, and the character of the present times, so urgently require. And while this Assembly hopes that proposed alterations in the executive and in the annual meetings will prove beneficial, and that some special efforts to remove the arrears of the Irish Evangelical and Colonial Missionary Societies will be speedily and effectually made, yet it is the judgment of this meeting that nothing but increased and general support from the English churches can render the British Missions equal to their great and arduous work.

Brief Statement of the Affairs of the three Societies for British Missions, presented by the Conductors thereof, to the Seventeenth Annual Assembly of the Congregational Union of England and Wales, Tuesday, May 11, 1847.

BRETHREN,—Your British Missions claim at this time your most serious attention. These three important Societies were affiliated with your Union, that they might receive benefit from the connection. One principal method by which their association with you can be made advantageous to them, is to secure for them thereby a favourable hearing amidst the brethren assembled in meetings like the present. The Conductors of these Societies bespeak the thoughtful attention of the Meeting to the statements now to be made.

The Home Missionary Society presents an aspect not greatly different from that of last year: it has no remarkable new features, yet is its cause full of solemnity and interest. Its work is becoming every year, at once, and in equal degrees, more difficult and more necessary. As Ecclesiastical influences become more decidedly anti-evangelical, and more actively hostile to religious freedom, your labours are more needed in proportion as they are more opposed. This determined hostility will henceforth be armed with double power, by resources both of money and of influence derived from the Government scheme of education. It will now be a struggle indeed to maintain your village congregations and village schools. You will have before you no alternative but to sustain them with augmented vigour and liberality, or to abandon them altogether.

The income of the Society for the year has not fallen below, it has somewhat exceeded, that of the preceding year; yet the expenditure has been greater than the receipts by about eleven hundred pounds,—thus hastening the final ex-

inction of the Society's share of Mr. Hill's munificent legacy. In two or three years this resource will be exhausted,—when either the income of the Society must receive a regular increase of more than a thousand pounds per annum, or twelve or fifteen missionaries must be withdrawn from their labours.

The Directors have been engaged in arrangements and negotiations for the appointment of one sole Secretary to conduct the affairs of the Society. As yet their correspondence with the gentleman whose name has been proposed, is incomplete and confidential; but they hope to bring the affair to a decision before the Annual Meeting on the 18th inst. Should Providence guide to the selection of a well qualified man, it is hoped that both economy and efficiency will be thus promoted.

Irish Evangelical Society.—The movements in this branch of your British Missions have been this year more stirring and influential.

First came dire famine and misery over that wretched land, making extraordinary demands on English pity and bounty. The Congregational churches made your Society their almsmen to the noble amount of between nine and ten thousand pounds. The Committee has laboured, by counsel, correspondence, and deputation, to administer and distribute this large sum to the best advantage. Its concern has been to make its distributions so gradually that they may last till next harvest; to apply the money so that it may yield the greatest amount possible of real relief; and to manage this affair throughout so as to increase, in every legitimate and unobjectionable manner, the religious influence and usefulness of the agents of the Society.

Then came the proposal at Plymouth for mediation between the Committees of this Society and of the Congregational Union of Ireland, which the Committee cordially hailed, and for the success of which it has already used, and will continue to employ, its best efforts. The recommendation on the Money question has been received, and complied with. The advice on plans for future operations, when received, will be considered with a determination to comply with, and carry into effect, as far as possible, every proposal for harmonious co-operation with the Irish Congregational Union. If concord and vigour in Missions jointly conducted by the two bodies can be realized, it will be indeed a blessed and joyful result.

The Connaught Mission is a very hopeful undertaking. By itinerant readers and colporteurs, a very extensive and effectual scattering of the seeds of religious light and knowledge may be accomplished. The Committee has been cheered by the receipt of four hundred pounds, specially devoted to this object, through the bountiful liberality of a lady, who offered half that amount on condition that other friends could be induced to contribute an equal sum, which was happily accomplished. No time will be lost in giving effect to the intentions of these donors, by adding to the number of agents employed in the Connaught Mission.

Finally. The anxiety of the Committee is very great to introduce into some of the chief towns of Ireland, and to sustain adequately in those stations, able ministers,—brethren qualified to do honour and service to the cause of evangelical Protestantism in the pulpit, through the press, and in the general movements of society,—such

brethren as could not be obtained or supported for the work in those places without liberal aid from the Irish Evangelical Society. This movement is essential to the success of your cause in Ireland. Cork and Limerick are now waiting the co-operation of the Committee for the accomplishment of this object for the respective churches in those two cities.

The Colonial Missionary Society is in a less satisfactory state than the other two branches of your British Missions. Its income has proved less by more than eight hundred pounds than that of the preceding year. The claims on it for new and most promising enterprises have been, during this most unpropitious financial year, unusually numerous and urgent; and to reject these proposals has been as painful as it has been unavoidable. Some vigorous and liberal measures must be promptly devised and executed for this Society,—the object of which stands not indeed above, but on an equality with, those of its two affiliated sisters. Together the object of your British Mission Societies is noble and important in the highest degree. What can exceed in interest our labours to spread our principles in England, Ireland, and the Colonies?

Two or three practical suggestions must be added:

First, The Four Hundred Pounds specially contributed for the Connaught Mission must be held sacred for that object alone. Deducting that sum, the receipts of the Irish Evangelical Society for the year have fallen below the expenditure something above Three Hundred Pounds. The Committee has borrowed and paid to the Congregational Union of Ireland, upon the adjustment recommended by the Plymouth Committee, a sum approaching Six Hundred Pounds. Thus that Society is in arrear more than Nine Hundred Pounds. The debt on the Colonial Missionary Society exceeds Six Hundred Pounds. Thus, in a round sum, Fifteen Hundred Pounds will be required to relieve those two Societies from the incumbrance of actual debt. New special efforts, made upon general appeals to the churches, are found very injurious. Moreover, this is no time to ask extra contributions from the churches in the villages and small towns of our land. Could not this required amount of Fifteen Hundred Pounds, put together as one application, be raised by our more wealthy churches and brethren, without the need of great publicity and urgency of appeal? A willing mind and united effort would make light work of this proposal.

Secondly, The cause of British Missions requires to be advocated in the presence of our pastors and chief brethren whenever assembled. Any dissatisfaction with the conduct of them should be stated in reply, that if there be faults, they may be corrected; if there be misapprehension only, it may be removed. Now, would not the vernal and autumnal meetings of the various Associations afford favourable opportunities for such advocacy and explanations? Would brethren at those meetings receive deputations from the British Mission Societies, not then and there to solicit contributions, but to make statements, and to effect arrangements for obtaining aid at other and appropriate opportunities? Might not a British Mission sermon or meeting, without collection, be often an addition to the services of an Association meeting, equally pleasant and advantageous?

Thirdly, Should not the more powerful churches in various parts of the country possess a distinct organization in aid of British Missions, gathering together, and making regular, the various subscriptions and other contributions at present obtained irregularly and with difficulty? In London various churches have adopted this plan with great advantage. Coupled with the general adoption of the October Collections, such auxiliaries would secure for your cause constant and sufficient supplies.

May God give this great and good work favour in your eyes!

The Rev. Algernon Wells then presented and read the proposed Revision of the Constitution of the Union, modified by the Committee appointed to that service in the former session of the Union, according to what appeared to be the general wish of that meeting. After discussion and further amendment, the revision was adopted on the motion of the Rev. J. Haydon, High Wycombe; seconded by the Rev. Henry Bromley, of London, as follows:

XIII. That the Revision of the Constitution of this Union, as presented with modifications by the Committee appointed in the session of Tuesday last, and as further amended in the present discussion, be adopted.

It was found impossible to give adequate attention to the scheme for Deferred Annuities to aid in the support of pastors in their declining years: the consideration of this important subject was therefore by consent postponed to the next Annual Assembly.

Moved by the Rev. Professor Smith, of Rotherham; seconded by the Rev. T. W. Davids, of Colchester; and adopted:

XIV. That the services of the Committee and Officers of the Union during the past year are acknowledged by this Assembly with approval and thanks; that the Treasurer and Secretaries be requested to continue in their respective offices; and also that the Committee be re-appointed with the following changes: instead of the Revs. Dr. Burder, Morison, and Reed, and the Rev. Messrs. Burnet, Freeman, Gilbert, and Woodwark, the Rev. Messrs. Alton, Dukes, Kennedy, Townley, Viney, and Wilkins: also instead of Messrs. Thomas Piper and Edward Swaine, Messrs. James Carter and Frederick Clarke.

Moved by the Rev. John Tippetts, of Gravesend; seconded by the Rev. John Sibree, of Coventry; and adopted:

XV. That at its rising this Assembly do stand adjourned for a meeting to be held at York on such days in October next as may be agreed on between the brethren in that city and the Committee of the Union.

The Rev. Professor Smith, of Rotherham, closed the session with prayer.

At table, after refreshment, it was moved by the Rev. A. Wells; seconded by the Rev. J. Blackburn; and adopted with the utmost cordiality, and with entire unanimity:

XVI. That this Assembly would express in the strongest terms its grateful sense of the ability and kindness with which Dr. Hamilton has presided over all its proceedings, and assures its beloved brother of the high regard and honour in which he is held by all present, and of the earnest desires they feel for the long continuance of his life, labours, and usefulness as a pastor and an author.

Theology and Biblical Illustration.

REST FOR THE HEAVY LADEN.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—
MATT. xi. 28.

THE gospel is a gospel of mercy ; its Author is a God of mercy. For though he be a just God, he is yet a Saviour ; and though he visits with awful retribution those who break his holy law, yet he has no pleasure in the death of the wicked, but rather that he should turn from his ways and live. In proof of this, the Scriptures abound with invitations, and they sometimes take the form of appeal to our bodily feelings, as applied to the wants of our souls. Thus we have, "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1. "Let him that is athirst come ; and whosoever will, let him take the water of life freely," Rev. xxii. 17. "Blessed are they that mourn, for they shall be comforted. Blessed are they which do hunger and thirst after righteousness, for they shall be filled," Matt. v. 4, 6.

In remarking upon the gracious invitation before us, we shall inquire :

1. *Who are invited ?*

We are all born in sin, and are the inheritors of the effects of Adam's transgression. But apart from this, we are living in the commission of sin ourselves, and are continually breaking some portion of God's holy law. "There is none righteous ; no, not one." (Heb. iii. 10—12.) Seeing, then, that no one is naturally righteous, but that all are in a state of sinfulness, *you*, my reader, are amongst those who are liable to the consequences of sin ; you are toiling along the journey of life, laden with guilt ; alas ! perhaps unconscious of it. And it is only those who are conscious of their awful state that are likely to take heed to the invitation. If a man be placed in a perilous position, of which he is not aware, and in spite of warning believes himself secure, he will not seek a place of safety. So the sinner, though he be upon the brink of the grave, if he do not realize the burden of his guilt, and see and feel himself to be undone, will take no measures to have that burden removed ; he will not seek pardon for his sins ; consequently the invitation will avail only those who are sensible of their guilt. But, mark—the invitation is not limited, but general ; it is to all, of every situation in life, of every character, of every age. If you do but feel yourself to be laden with guilt, you are welcome, for there is no respect of persons with God. His mercy is free, salvation is free to all those who call upon him. About such terms as "all," "every one," "whosoever," there can be no doubt ; and we find that thus are the invitations of God addressed to man ; thus he arrests the ear with, "Come unto me, all ye that labour and are heavy laden."

2. *Who is it that makes the invitation ?*

Yonder see him, "despised and rejected of men, a man of sorrows, and acquainted with grief ;" there he stands on Calvary's brow, at the foot of that cross whereon he died, while his side, and hands, and feet declare that there is still a fountain open for sin and for uncleanness. There he stands, his face beaming with love, his arm extended, and, beckoning with his hand, he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The right thus to speak cost him much. "He bore our griefs, and carried our sorrows ; he was wounded for our transgressions, and bruised for our iniquities ; the Lord hath laid on him the iniquity of us all." And why does he invite you ? Out of love—pure and sovereign love. He knows the consequences of going on with all your sin upon your head, and pities you ; and being unwilling that any should perish, he gives this gracious invitation.

3. *What is the consequence of availing yourself of this invitation?*

How welcome to the weary traveller is rest! How glad is the way-worn man to ease himself of his burden! And why do you not seek to have your burden removed when an opportunity is presented to you? Why not accept rest? The rest which Christ offers, which he invites you to accept, is a rest from the *guilt of sin*, in a well-grounded peace of conscience; for the load, once removed, will feel no more irksome to the mind; the sins, once pardoned, will no more cause anxiety to the mind; for they will all be taken away by Christ. It is also a rest from the *power of sin*. While you are in a state of condemnation, it exercises a baneful influence over your thoughts, words, and actions; but being made free by Christ, you are no more under the dominion of sin. It is also a *rest in God*. In our natural sinful condition we are alienated from God, and cannot rightly look to him as our Father and Friend; but when guilt is removed and sin is forgiven, we are justified by Christ, sanctified by the Spirit, and adopted into God's family as "heirs, joint-heirs with Christ." It is also a *rest at last*. Heaven is described to us as a haven of rest, after the storms of life are over. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." This happy state of repose will be the portion of all those who come to Christ.

4. *We will name some of the consequences of remaining under the burden of sin.*

One of the consequences is, *the frequent gnawings of conscience*. All men must sometimes feel remorse at flagrant guilt—a silent monitor within, warning and reproving. And this monitor, conscience, cannot be got rid of. Its voice may be silenced for a while; its convictions, by continual disregard, may be blunted; but ultimately it will re-assert its power, and with ten-fold keenness will pierce to the quick the once contemning sinner. Another consequence is, *an awful death*. We do not mean to say but that death, in all cases, is awful; but the awfulness of the sinner's death is heightened by his guilt. Then is brought to his remembrance his catalogue of crimes; then pass before him his unholy deeds; then memory raises up before his mind the events of his sinful life, till his soul is harrowed to distraction, and too frequently he dies the victim of his own sins, the author of his own wretchedness, and goes writhing to "that bourn whence no traveller returns." Oh! to pass into eternity with all that guilt, which Christ would have borne, firmly and for ever bound to the soul, and thus to appear before the bar of a righteous and just Judge! The thought is too appalling to be dwelt upon. But there is yet another consequence. *Hell*, with all its train of misery, awaits the unrepenting sinner! There conscience for ever assumes her throne; there Satan and his angels mock and deride, while they heap misery upon him whom they once tempted to sin! Hell is described to us in God's word as "a furnace of fire, which shall never be quenched," where there shall be "weeping, wailing, and gnashing of teeth;" as a "lake of fire and brimstone, where they shall be tormented, and have no rest day nor night, while the smoke of their torment ascendeth up for ever and ever."

In conclusion, allow us, dear reader, in the name of Christ, to urge this invitation to you. "Let the wicked forsake his way, and the unrighteous man his thoughts." Choose the "better part," and come to Christ. Will you not come? Will you turn a deaf ear, and refuse to be drawn with the cords of love? Come to Jesus; come now. "Behold, now is the accepted time; behold, now is the day of salvation." Come, and avail yourself of Christ's invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

March.

T. T.

DEATH-BED INSTRUCTION.

By a Minister long accustomed to visit the sick and the dying.

MANY years ago I was requested to visit a young man, who, though a total stranger to me, had occasionally heard me preach, and in his affliction had expressed a desire to see me. When I entered his chamber, I found him sitting up in bed completely emaciated. His sister, who introduced me, having withdrawn and left us alone, collecting his breath amid much weakness, and with a considerable effort, he thus expressed himself: "I have been ill for a considerable time. When I was first seized, I thought that, as I had youth on my side, I should be able to weather the disease; but of late I feel my strength gradually declining, and I find that I must now make up my mind to it, that I am fast approaching my last hour." The excitement produced was too much for his weak frame, and he burst into tears.

When he had so far recovered himself as to be able to speak—aware that I was a stranger to his principles—he made the following remark: "I am not, sir, altogether unacquainted with the subject of religion, but I fear that with me it has been more a matter of mere speculation than of practical effect." We cannot think of this observation without feeling its deep importance. In such a country as this, those who move in certain circles cannot easily remain altogether ignorant of the leading doctrines of Revelation. They hear different opinions stated regarding these, and the arguments used in support of them. But there is an essential difference between such topics being the mere subjects of intellectual speculation and discussion, and the truth of God coming home with Divine power to the conscience and the heart—that truth being so received in the love of it, as, by its omnipotent energy, to bring down every lofty imagination, to subdue every principle in the inner man, and to bring every habit of the outer man into subjection to itself.

The effect produced by true religion is thus happily described by the Rev. Hugh White, in his *Sermons on the Offices of the Holy Spirit*: "To think on every subject that can engage our contemplation as Jesus thought, that is holiness of mind! To feel towards every object that appeals to our affections as Jesus felt, that is holiness of heart! To act, in every condition and circumstance in which we may be placed, as Jesus acted

—or, if in our place, would act—that is holiness of life! Yes; to be cast into the very mould of Christ's character—in joy and sorrow, in love and hatred, in all we desire and all we dislike; to be one with Christ—to have the Spirit of Christ as a divine guest, dwelling within, and bringing all which meets the eye of God in the inner man into conformity to the mind of Christ; and to put on the Lord Jesus Christ, as a divine garment, worn without, and modelling all which meets the eye of the world, in the outer man, after the likeness of Christ—this—this is holiness! To attain to this is the first and dearest desire of him who loves the Saviour as his own people love him; and to accomplish this, and thus make him meet for the companionship of the saints of God on earth, and the presence of the God of saints in heaven, is the glorious office and prerogative of the Sanctifier, even God the Holy Ghost."

There may be some into whose hands this paper may fall who may be conscious that while, merely from education, they have some knowledge of these doctrines, they have nothing more. To such I would say, from the affecting case before us, consider what your feelings will be if you should be capable of thinking when in the near prospect of eternity. "The time is coming when, by the departure of health, or the receding of life, many are forced, with a mortal reluctance, on a scene of thought fearfully foreign, desolate, and uncongenial with all they had willingly given their attention to before."

The great difficulty here is, to prevail on men to think—to look forward to their final hour. This is particularly the case with the young. They conceive it is unnecessary for them to trouble themselves about religion so soon. It seems to them a gloomy and repulsive subject; and that as according to all human probability they will have time enough afterwards to consider it, they may, in the meantime, with safety banish it from their minds. Should the reader think thus, and secretly make this apology to himself for this felt and acknowledged indifference, I would say to him, My young friend, this very sentiment has ruined thousands, and I cannot too carefully guard you against its deceitful influence. We read in Scripture, not only that the "heart of man is deceitful above all things, and desperately wicked," but also that the devil, the god

of this world, blinds the minds of them that believe not, and thus prevents them from listening to the voice of Divine mercy; and while the existence of such a power is clearly revealed in Scripture, it seems to be strongly confirmed by daily observation and experience. It is not easy otherwise to account for men's insensibility to their prospects for eternity. In other cases they are alive to their own interests. Tell them of anything in which their present happiness is involved, and you are sure to have their ear. But speak to them about the eternal world and the foundation of their future hopes, and you cannot prevail on them seriously to inquire if there is reason to believe that such a world exists, or if it do, what ground they have to hope that it will be to them a world of happiness. Now, this unaccountable delusion lies in this, that though we know not how soon, or how suddenly and unexpectedly, we shall be called on to give an account of the deeds done in the body, when the possibility of a change is gone for ever, men will not be persuaded to lay to heart that subject which, if they think at all, they must be convinced transcends in point of importance every other.

The next observation made by this young man was, "Oh, sir, I feel just like a drowning man, ready to catch at a straw." What did this convey? If I interpreted it aright, it indicated great agitation of mind, a certain dread of the consequences of death, and a deep anxiety to find something to rest on in the prospect of it. And can a rational being who believes there is an hereafter, or, I should rather say, who is not fully persuaded there is none (which no man can be), look forward to his great change with any other feelings?

Two reflections here occur. If such be the feelings of nature in the near approach of the moment of dissolution, what an overwhelming cause of thankfulness is it that we have the revelation of mercy! It discovers two things. First, the existence of a future world. "Life and immortality are brought to light by the gospel." But it does more. It brings peace to the troubled conscience in the prospect of appearing before God. It lays a solid foundation on which the hope of salvation rests, while it points us to the great atoning sacrifice offered by Jesus Christ, and assures us that "who-soever believeth in him shall not perish, but have everlasting life," John iii. 16.

But another reflection here naturally

and irresistibly presses itself on the mind, when we hear a dying man thus expressing himself in the near prospect of eternity. Oh! is it not deeply to be regretted that the revelation of Divine mercy did not seriously occupy his thoughts while the day of health continued? that he should never have cherished the inquiry, that he should never have allowed it fairly to come home to his bosom, "Is there a refuge for the guilty? If there be, what is it? Have I resorted to it? Am I living in safety within the walls of the appointed city of refuge, and thus secured against every danger?" How melancholy is it if this has either been neglected altogether, or only been a subject of speculation floating in a man's head, and if he has never been concerned to have his mind made up upon this most important of all inquiries; if it has not been the object of his deliberate aim as much as possible to have his principles fixed, and his views matured, on a point of such ineffable moment. That man is deeply criminal, and, in the language of Scripture, "wrongeth his own soul;" he is the dupe of the god of this world and the deceitfulness of his own heart; he is acting as a fool for eternity, who, in the day of health, does not bend the full force of his mind to this question, which should throw into the shade every other, "What is the foundation of my future hope?" And while he feels all its vast importance, and the danger of every source of deception on such a subject, he will rejoice in the thought that the throne of grace is ever open, and that those who, under a sense of guilt and their tendency to err, feel their need both of pardoning mercy and of Divine direction, are assured if they come to it in the name of Jesus they shall not come in vain. The most earnest prayer of the man who thus feels that the salvation of the soul is indeed the one thing needful, will be that of the Psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Let me ask, my dear reader, have you ever prized the privilege of the throne of grace? Have you ever from your inmost soul offered this prayer? These are simple but momentous questions. The man who has not, has never been properly aware of his danger. If he has not thankfully accepted the invitation of Divine mercy through Jesus Christ, unless he be at the time under the opiate of

infidelity, or some other refuge of lies, he will feel, in the hour of extremity, "like a drowning man, ready to catch at a straw."

Here I cannot omit noticing one most comforting and encouraging consideration—that when called to visit the sick and the dying, we are authorized to proclaim the gospel to men, whatever their previous character may have been. At every period of human life we are to announce to all that God was in Christ, reconciling the world to himself, not imputing to men their trespasses. Without this we could have no comfort in visiting the afflicted, especially those with whose previous character we were unacquainted, or whose character we may know to have been very much the reverse of what it ought to have been. Some are afraid of presenting too freely the invitations of the gospel, lest they should be abused. But if anything can be expected to melt the hard and impenitent heart, it is that rich manifestation of Divine condescension and grace which the gospel, in all its native fulness and simplicity, contains. We guard against the abuse of it in another way. We point out the effect of faith on the heart and the character as the necessary evidence of its reality; and further that, though there is no limit in the offer of Divine mercy, if men through life abuse their high privileges, they may, in just judgment, be given up to hardness of heart, and seariness of conscience. This may be the commencement of their merited punishment, and that which seals all that is to follow.

I know no consideration more fitted to alarm every reflective mind, and to make a man tremble at the thought of being involved in such a condemnation; for who can deny that if a man is given up of God, as the effect of his deliberate and allowed neglect of the revelation of Divine mercy, he justly brings all the consequences of this neglect on his own devoted head. "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they may believe a lie." Let any one seriously contemplate this truth, and it cannot fail to prove the most effectual antidote against the perversion of the doctrine of salvation by grace.

Among other lessons taught by a visit to the house of affliction, is the high importance of Christians being very faithful in improving every suitable opportunity of calling the attention of their friends

and relatives, while in health, to the danger to which all are exposed, as transgressors of that law which reaches every secret thought, and the necessity of a personal interest in the Saviour as the only sure foundation of comfort and hope. This is seen from two considerations. First, under affliction the faculties are often impaired by disease, so that there is no farther access to the mind. Secondly, that even where this is not the case, medical attendants often warn those who wait upon their patients to avoid introducing any subject that might depress or agitate them, as they consider keeping the mind easy is essentially connected with the hope of their recovery. Often have Christian friends in this case suffered the most agonizing perplexity regarding the path of duty; fearful on the one hand of injuring the sufferer, and on the other, of losing the only remaining opportunity they may ever enjoy of directing his thoughts to the only refuge of the guilty. To the Christian reader I would say, If you would guard against the possibility of such a feeling, frequently, in the day of health, survey the whole circle of your duties. Endeavour to anticipate, in imagination, the period when you must be separated from all who are dear to you on earth, either by their death or your own, and treat them now with all that fidelity you would wish you had manifested, when that hour actually arrives.

The importance of attending to this suggestion may be best illustrated by a case from real life. I lately had occasion to visit a Christian friend, whose eldest son (a young man of twenty) had died suddenly at a distance from home. With a heart overwhelmed with anguish he thus expressed himself: "The great object of my solicitude is the state of my dear boy's soul before God. I have just been endeavouring to collect all the little items of evidence that I could find that he had received the Saviour. Though he had not joined in the communion of the church before he left us, I was happy to find that he had done so in the town whither he had gone to reside. I have also learned from his brother, who slept in the same room, that he was regular in private prayer. I have learned also, that the last words he uttered were, 'Lord Jesus, I look to thee; receive me.' I felt much comfort from the thought that, as none ever applied to our Lord in vain while he was on earth, surely none can do so now. He was a gentle and

obedient boy; and I find that he was much liked by his employers. But, oh that I had more decided evidence of his union with Christ by a true and living faith! I feel that I was too reserved, and did not speak with sufficient plainness, from what I now feel to have been a false delicacy."

The reader may be naturally supposed desirous of knowing the issue of the first interview I had with the interesting subject of this paper. I had one or two opportunities of repeating my visit, when I endeavoured, as fully and simply as I could, to direct his attention to the Lamb of God, who taketh away the sins of the world; pointing out the unlimited invitations of Divine mercy, that whosoever will is invited to come and take of the water of life freely. Such statements he felt to be peculiarly fitted to his case. They proved a soothing balm to his troubled spirit.

From that deep sense of guilt which he felt in having neglected, in the day of health, his best and highest interests, and the avidity and gratitude with which he listened to the gospel, I cannot but entertain the hope that he died in well-grounded peace.

I conclude in the impressive language of Robert Hall. The man who, in the day of health, neglects to attend to the interests of the soul, will find at last *"that he has committed a mistake at once infinite and irreparable; that he has been guilty of an infatuation which it will require eternity to deplore, and eternity to comprehend."*

WHOSE SERVANT ARE YOU ?

"His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. vi. 16.

THE text speaks of a service in which all are engaged, either to one master or the other, and many to one whose service they would do well at once to quit. We have in the text two masters, their work and wages, with a rule to find out which we serve.

I. Notice the two Masters.—Satan and Jehovah are the masters: a few words on the character of each.

Satan has a great many servants; nor is this a matter of wonder, when we think how full and fast he is with his promises: how fair he appears, and what freedom he allows his servants. Most servants like at times to be free from restraint, and do their own, not their master's plea-

sure. Most servants would rather be their own masters than serve others. Satan contrives to make his servants believe that they are doing their own will, pursuing their own pleasure and interest, when they are most vigorously doing his work. He never hires them to do *his* work, but rather solicits permission to assist them in doing theirs. Satan helps some men all their lives, more or less, in getting a living, or increasing their riches, or in the pursuit of pleasure. But it is all one; whether he helps us, or we help him, we are his servants. Oh! be jealous over yourselves, lest any of you, being deceived by the deceitfulness of sin, should be hardened thereby. This master is a deceiver; and thousands are still deceived by him, though the world was warned of his character by the great teacher near two thousand years ago. And the advertisement has been repeated thousands of times: "If he speaketh of a lie, he speaketh of his own; for he is a liar, and the father of it." Yes, and a murderer too. A murderer of souls.

The other master is all excellence, goodness, and truth. Faithful to his every promise; fulfilling every promise in which he causes his servants to hope. His knowledge is too extensive to be deceived by any servant; his goodness too great to deceive the humblest or meanest of his servants. In the choice of masters, it would appear as though they need but to be known to lead men at once to choose the good master, and to reject with disdain the appearance of the other's servitude.

II. *The work comes now for notice.*—

Satan the deceiver hides from his servants the character of his work, as well as the fact of their serving him. Though with the blacking-brush he polishes his work. Swearing is gentlemanly, or at least a mark of courage. Drunkenness is good fellowship. To be licentious is to be gay. Sabbath profanation is necessary exercise, or healthful recreation. But let no one suppose that to be his servant requires the practice of sin in its more scandalous forms, or even the neglect of religion in its outward forms and duties. The path of strict morality, yes, and the way to the house of God, may be trod while he is faithfully served. He has employment for the moral and respectable man, as well as the immoral and profane.

The work of the other master is obedience—obedience to the commands and precepts of the gospel, in its inward

experience and outward duties. The gospel of Jesus Christ is the law and rule of his service. It must be obeyed in all its requirements. His work must be begun in repentance towards God, and faith towards our Lord Jesus Christ; and carried on in the practice of all, to which the love of God with all the heart, and the love of our neighbour as we love ourselves, will lead. On the sabbath and during the six days of the week. In the sanctuary and in the workshop, the field and in the sale room, and market. It does not deceive us in pretending to give us liberty to please ourselves; no, it requires us in all things to please God. It releases none of its commands to any. The servant of Satan may appear among the servants of God, and appear to act as they do; but the servant of God may not appear among the servants of Satan, and act as they do.

III. *We now come to the wages.*—Whatever Satan may promise, he has nothing to give. The wages of his servants are paid by another. Their wages is death, "*sin unto death.*" That death which is the wages of sinning, and the death which is inflicted on all as the consequence of the first man's sin, are two different things. The one is the death of the body, the other the end of the happiness of the never-dying soul. Death is the most gloomy and dreadful thing that comes across a man's thoughts or fears. Whatever befalls a man, yet leaves life in him, we say of it, it might have been worse. This most dreadful of all things is the image of Scripture for the unseen miseries of hell, the wages of the impenitent sinner. How dreadful must it be! Did we not say he was a deceiver. He has nothing to give—not even a home, or a master's name to protect his servants. Fly, then, his service. The longer and the more faithfully you serve him, the worse will your end be.

The wages of the other master are as excellent as his character, and as delightful as his work to his servants. "*Obedience unto righteousness,*" "*Righteousness unto holiness,* in the end everlasting life:" thus are they described. The most desirable of all things is life. It is the last thing with which a man will willingly part. But ah! it is not such life as we love on earth;—a life mixed with cares and anxieties, made up at best of hope, and fear, and peace, and strife—mingled shades of grief and joy;—but a life like the river proceeding from the throne clear as crystal.

IV. *Lastly, the rule to discover whose servants we are.*—Whose servant, reader, are you? Whose—it is a most important inquiry—whose work are you doing? Where did you last go for pleasure; to the ale-house, the theatre, the card-table, the fair, the village wake, or to the sanctuary? What the last use you made of your tongue; was it to utter an oath? was it to deceive another? or was it to offer prayer to God? What was the object of your last visit to a neighbour's house? Was it to hear or tell some current scandal, or to speak of the things which make for the peace of time and eternity? Where were you last sabbath; visiting a friend, or in fellowship with God?

Whose servant are you? Whose servant? Whose? Think of the character of the masters, of their work; and their wages, and say, now, whose will you be. The servants of sin are the dupes of Satan, their wages will be just what the justice and power of God sees fit to inflict upon them. The servants of God will be hereafter owned as his children. If you are still a servant of sin, quit its work, cast off its badges. Stay not to finish one unfinished job, at once strike, and offer yourself to the better master. While he calls, "Come out from among them, and I will be a father unto you, and ye shall be my sons and daughters," Come! Come at once! Come all!

Herefordshire. W. D. INGHAM.

THE BURNING BRAND.

"Is not this a brand plucked out of the fire?"
Zech. iii. 2.

THE words suggest, first, great misery and extreme danger. Secondly, a seasonable, sudden, and unexpected relief. Third, the subject of this is exhibited to repel accusations and encourage others.

I. *The words suggest great misery and extreme danger.*

1st. A brand is wood, and, therefore, fit fuel for the fire. This indicates what is the desert of the sinner. He has rendered himself obnoxious to the justice of heaven, and, as guilty, might be punished with everlasting destruction. He has become the degenerate plant of a strange vine, Jeremiah ii. 21; v. 14; Ezek. xv. 1—8. Not only by our guilt are we liable to punishment, but by our depravity. The heart is evil, alienated from God, in love with the world and sin. The mind and conscience

are defiled; and we are opposed to what is holy, spiritual, and good. This state of the heart unfits us for communion with God in ordinance, or for happiness with him in heaven. Hence the necessity of a divine change. John iii. 3. Without this a sinner is growing worse, "treasuring up wrath against the day of wrath," &c.

2nd. A brand is wood that has been in the fire, and is already scorched. There are three fires in which a sinner may be tried and scorched in this state. 1st. The fire of oppression. The misery of Israel in Egypt is represented as being in an iron furnace. Deut. iv. 20; Jer. xi. 4; Their misery in Babylon was the same. They were oppressed and insulted. Psa. cxxxvii. 1—4. Satan, the prince of this world, oppresses all his servants; but God makes use of this to turn them to himself. 2nd. The fire of God's word, by which he both enlightens the mind and influences the conscience. Jer. xxiii. 29. In this manner God comes to the sinner, shows him what he has done,—sets all his sins in order before him,—makes him to know his vileness; and so arouses and influences his conscience with a sense of his deserts, that he knows not what to do. Psa. xxxi. 10; xxxviii. 2. 3rd. Hence, he is scorched in the fire of his own convictions and fears. He sees himself surrounded with the tokens of God's displeasure and wrath. He sees the law to be a fiery law. Though holy, just, and good in itself, yet to him as a transgressor it is a consuming fire. Its thunders ring in his ears, and its demands terrify him. It cries, "Pay me that thou owest;" or else I will seize and cast thee into prison. The voice of mercy itself adds to his fears. He has so long sat under the gospel, and been regardless of it—so long rejected the Saviour, that he considers it a matter of doubt whether or no he can be saved. He regards Tophet as ordained for him. He views himself as fuel for everlasting burnings, and his present feelings and miseries are preludes of what he has to expect. Oh, what anguish wrings his heart! what forebodings disturb his slumbers! what horrors rush upon him like an armed man! Ah! whither shall he flee—how delivered from a state so dangerous, so miserable? He who has brought him thus to feel and fear, will deliver. Is not this a brand—a fire-brand—as yet smoking?

II. *Hence we notice the deliverance.*

1st. As *seasonable*. A sinner in the

state described will not, cannot be at ease. His fears excite him to flee, if possible, from the wrath to come. He is thoughtful, and inquires what he must do to be saved. He reads God's holy word—he hears it explained and improved in the ministry, with solicitude and anxiety, that he may obtain relief and be comforted. At length deliverance comes; the time—the set time for God to have mercy—arrives; and he leads him to hope and patiently to wait for his salvation. He hushes the storm within his soul to peace, and gives him tokens for good.

2nd. It is sometimes *sudden*. God works in various ways and manners both in nature and grace. But when a deliverance is sudden and unexpected, it is the more wonderful, and occasions greater joy. Psa. cxxvi. 1—3. Thus it is with the soul that has been a captive to its guilt, when through grace it is enabled to believe on Christ, and to rest on his all-sufficient sacrifice for pardon. Thus it is when we see, that however we have deserved hell, yet through the riches of grace, we are warranted to hope for heaven. Then there arises in the heart a "joy unspeakable and full of glory."

III. *The subject of this deliverance is exhibited to repel accusations and encourage others.*

"Is not this a brand?" &c. See what a change, first, as to his *state*. He was a little while ago a guilty, condemned criminal, under the curse, and exposed to eternal destruction; now he is pardoned and justified. 2nd. As to his *character*. He now hates sin as much as he once loved it; and now loves righteousness as much as he once hated it. His heart and mind are changed. 1 Cor. vi. 11. He is a "new creature," &c. 3rd. See what a change as to his *enjoyments and pursuits*. Now he seeks God—seeks fellowship and communion with him; he takes pleasure in God's people—the saints are the "excellent of the earth, in whom his soul delighteth." Religious duties are not burdens, but pleasures. In producing such a change, how is the power and grace of God displayed!

Look at such a character, O Satan, thou accuser of the brethren. Thou didst hope by thy subtlety to beguile and then destroy. See how the "prey is taken from the mighty," &c. Look at such a character, ye convinced trembling sinners; you say there is no hope—you fear the damnation of hell, and you have cause to fear. But in the deliverance of

this fire-brand is there no cause for courage, hope, and confidence?

Look at such a character, you that are in your sins. The change wrought in him must be wrought in you, or you are undone. If left in the fire, soon, soon you will be consumed. Look, ye angels of God, on this character, strike your heavenly lyres, and make heaven "resound the deeds celestial grace hath done." Here we see the fruit of our Lord's death. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

"Jesus, how matchless is thy grace,
When in thy name we trust;
Our faith receives a righteousness
Which makes the sinner just."

February, 1847.

Z.

POWER OF PATIENCE.

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. She governs the flesh, strengthens the spirits, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridle the tongue, refrains the hands, tramples on temptation, endures persecution, and consummates martyrdom. Patience produces unity in the church, loyalty in the state, and harmony in families and societies; she comforts the poor, moderates the rich, makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights in the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, and admired in an old one; she is beautiful in either sex, and in every age.

Behold her appearance and attire! Her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen on her forehead; her eyes are, as it were, the eyes of a dove for meekness, and on her eyelids sit cheerfulness and joy; her mouth is lovely in silence; her complexion is that of innocence and security; while, like the pilgrim, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn; she is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross; she rules not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is—the kingdom of heaven!

BIBLICAL ILLUSTRATION.

The Chief Shepherd.—1 PET. v. 4.

IN those countries where immense flocks went forth to feed in the open pastures of the wilderness, a large body of shepherds were required; and then, to ensure unity and regularity, it became necessary that one of the shepherds should be invested with the chief command or direction of the whole. This officer supplies the apostle with his metaphorical allusion to Christ as the "chief Shepherd." Burder illustrates this passage with a very apt citation from some curious details in the *Gentleman's Magazine* for 1764, concerning the sheep-walks of Spain, in which country the pastoral usages are unquestionably derived from the Arabians:—"Ten thousand sheep compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep; strong, active, vigilant; intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute command over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or 'chief shepherd' of the whole flock.

Lessons by the Way; or, Things to Think On.

"HE GAVE ME A BOOK."—A Christian gentleman visiting Shiraz, in Persia, many years back, became acquainted with an Asiatic who had studied the English language, and was a man of learning. Upon further intimacy the gentleman asked him this question, "Are you a Christian?"

He replied, "I am; though it has been hitherto concealed, except from a few who participate in my sentiments."

"And whence came this happy change?" the gentleman asked.

"I will tell you," said he. "In the year 1223 (of the Hejira) there came to this city an Englishman who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moolahs, as well as the rabble. He was a heedless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a

year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed (for he spoke Persian excellently), gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief moolahs. Need I detain you longer? The result of my examination was

a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book; it has ever been my constant companion; the study of it has formed my most delightful occupation; its contents have often consoled me.”

Upon this he put into his hands a copy of the New Testament in Persian; on one of the blank leaves was written, “‘There is joy in heaven over one sinner that repenteth.’—Henry Martyn.”

ROSES AND TULIPS.—It is so uncommon a thing to see tulips last till roses come to be blown, that the seeing them in this garden grow together, as it deserves my notice, so methinks it should suggest to me some reflection or other on it. And perhaps it may not be an improper one to compare the difference betwixt these two kinds of flowers to the disparity which I have often observed betwixt the fates of those young ladies that are only very handsome, and those that have a less degree of beauty, recompensed by the accession of wit, discretion, and virtue; for tulips, whilst they are fresh, do indeed, by the lustre and vividness of their colours, more delight the eye than roses; but then they do not alone quickly fade, but, as soon as they have lost that freshness and gaudiness that solely endeared them, they degenerate into things not only undesirable, but distasteful;—whereas roses, besides the moderate beauty they disclose to the eye (which is sufficient to please, though not to charm it), do not only keep their colour longer than tulips, but, when that decays, retain a perfumed odour, and divers useful qualities and virtues that survive the spring, and recommend them all the year. Thus those unadvised young ladies that, because nature has given them beauty enough, despise all other qualities, and even that regular diet which is ordinarily requisite to make beauty itself lasting, not only are wont to decay betimes, but, as soon as they have lost that youthful freshness that alone endeared them, quickly pass from being objects of wonder and love to be so of pity, if not of scorn; whereas those that were as solicitous to enrich their minds as to adorn their faces, may not only with a mediocrity of beauty be very desirable whilst that lasts, but, notwithstanding the recess of that and youth, may, by the fragrant of their reputation, and those virtues and ornaments of the mind that time does but improve, be always sufficiently endeared to those that have merit enough to discern and value such excellences, and whose esteem and friendship is alone worth their being concerned for. In a word, they prove the happiest, as well as they are the wisest ladies, that, whilst they possess the desirable qualities that youth is wont to give, neglect not the acquisition of those that age cannot take away.—*The Hon. Robert Boyle.*

THE TAVERN SERMON.—It was at a convivial resort that Mr. Thorpe (afterwards pastor of the Independent church at Masborough) and three of his associates, to enliven the company, undertook to mimic Mr. Whitfield. The proposition was highly gratifying to all parties present, and a wager was agreed upon, to inspire each individual with a desire of excelling in this impious

attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible and hold forth from the first text that should present itself to the eye. Accordingly, three in their turn mounted the table, and entertained their wicked companions at the expense of everything sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. T. to close this very irreverent scene. Much elevated, and confident of success, he exclaimed, as he ascended the table, “I shall beat you all.” But, oh! the stupendous depths of Divine mercy! When the Bible was handed to him it opened at that remarkable passage, Luke xiii. 3: “Except ye repent, ye shall all likewise perish.” No sooner had he uttered these words than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he was favoured with a clear view of his subject, and divided his discourse more like a divine who had been accustomed to speak on portions of Scripture than like one who never so much as thought on religious topics, except for the purpose of ridicule. He found no deficiency of matter, no want of utterance; and he has frequently declared, “If ever I preached in my life by the assistance of the Spirit of God, it was at that time.” The impression made upon his mind by the subject had such an effect on his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity. The unexpected solemnity and pertinacity of his address, instead of entertaining the company, first spread a visible depression, and afterwards a sullen gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointlessness of his remarks; yea, many of his sentences, as he has often related, made, to his apprehension, his own hair stand erect! When he left the table not a syllable was uttered concerning the wager, but a profound silence pervaded the company. Mr. T. immediately withdrew, without taking the least notice of any person present, and returned home with very painful reflections, and in the deepest distress imaginable. Happily for him, this was his last bacchanalian revel. His impressions were manifestly genuine; and from that period the connection between him and his former companions was entirely dissolved. Thus, by a sovereign and almost unexampled act of Divine grace, in a place where, and at a time when, it was least expected, “the prey was taken from the mighty, and the lawful captive delivered.”—*Life of Lady Huntingdon, Vol. I., p. 149.*

CONJUGIAL BLISS.—“That love that can cease was never true;”—that is, it contains in it all sweetness, and all society, and felicity, and all prudence, and all wisdom. For there is nothing can please a man without love; and if a man be weary of the wise discourses of the apostles, and of the innocence of an even and a private fortune, or hates peace or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of paradise; “for nothing can sweeten felicity itself but love.” But when a

man dwells in love, then the breasts of his wife are pleasant as the droppings on the hill of Hermon, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrow down on her lap, and can retire home to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. No man can tell but he that loves his children how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society: but he that loves not his wife and children, feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy.—*Jeremy Taylor.*

PROSPERITY AND ADVERSITY.—The virtue of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needle-works and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground; judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon.*

A WORD TO THE WISE.—Infallible truth informs us that "pure religion and undefiled before God and the Father is this—to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." In the present times are there not departures from this section of the Christian faith? I am afraid the truth of this statement is not much to be doubted. Is there not, alas! too much selfishness indulged in? Are we not too much satisfied with our own comfort, without duly weighing the less comfortable, yea, the afflictive and depressed circumstances of our sick brethren and sisters? And how trifling the excuses which will deter us from occupying say half an hour or less to repair to the dwelling of, it may be, a poor but afflicted brother or sister? A word to the wise should be enough. Besides the blame attached to such as neglect this important duty, do they not deprive themselves of advantages which they would otherwise possess were they duly to follow out this practical part of the life of Him

"Who knows what sore temptation is,
For he hath felt the same;"

and who, "at that day," shall say to them on his right hand, "I was sick, and ye visited me;" advantages too, if properly improved, calculated in a high degree to promote humility in the soul, and keep up a constant recognition of our own frailty and the certainty of having personally to come in contact with the king of terrors, whose

arrows are not thrown "at a venture?" And even had we not the persuasive principle of that charity which "seeketh not her own," and which

"Glows with social tenderness,
And feels for all mankind,"

to draw us to this duty, ought not the golden rule, "Whatsoever ye would that men should do unto you, do ye even so unto them," to operate in such a manner as to cause the affections of our hearts to flow toward our bed-bound fellow-combatants on the battle-field, that they may continue to fight and not to faint; and our fellow-pilgrims on their way to the heights of Zion, to stimulate them to press forward, knowing that in due season they shall reap if they faint not?

Beloved, let us imitate the example of the well-beloved Gaius, of whom an inspired witness testified, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers."—*Tertius.*

USEFUL LIFE.—We find her writing thus on the 6th of August:—"I had my school to-night for the first time in Kilwinning. I had eleven, and took them into the parlour. I never commenced anything with as much fear and feeling. I may expect slander. If I were to consult the feeling of the flesh, I would desist from the effort; but when I think of the obligation imposed on me by a crucified Saviour and a perishing world, with the shortness and uncertainty of time, how can I? Oh! E—, each of us has our sphere; but let the end of our life be the glory of God. Everything around us says, 'Improve the present.'—We find her again writing, "I have not long sent the last of the scholars away. Four new inquirers waited to-night. Oh! A—, I am afraid to say much. God only knows the heart, and I am not beside them to know the actions. The big tear of anxiety drops from the eye of the anxious, and (would you believe it?) nine have professed to have rested on the all-atoning blood of Jesus, and to have found peace. As far as I can question them, they appear to know the truth theoretically. I have endeavoured to keep before them the reason why Jesus needed to die, and what he did in dying. There are five or six inquirers. O may God guide the work! I almost feel terrified lest anything I say may cause their blood to be required at my hand. Kilwinning is a small village. We have now a church formed of thirty-eight members—persons, I trust, who rejoice in Jesus. God shall guide and prosper. He works through weak instrumentality. They are best suited to his purpose, having least confidence in themselves." (At the period of Miss S's death the church had increased in number to about sixty.)—*Miss Simpson's Life.*

JOYFUL DEATH.—"I have nothing whatever but the glorious truth about Jesus to give me peace and support; the glad tidings that God is satisfied with the work of Jesus for the whole world, and therefore for me, and that when Jesus bore the sin of the world, he bore away my sin; so that now I (though a guilty hell-deserving sinner) can look up to God as my Father, for 'he is well pleased for Christ's righteousness sake.'" "I have only one great trial before me now," she said. "This morning I had two; but he has brought me safely through one of them, and I am sure that he who is now with me shall never leave me nor forsake me." Some days before she had been tempted to look at her

sufferings and fear. "Now," she said, "that would be like a doubting of God; for he has said, 'As thy day is, so shall thy strength be.' How could I doubt such a God?" said the confiding believer. "If Abraham shrunk not when commanded to offer up his son, in whom his very hopes of salvation were centred, why should I?" She was enabled to calculate calmly, in the following manner, anticipating the worst:—"Well, the operation will probably take twenty minutes to be performed, but these will pass away; the twentieth minute will come. Then I will probably be very weak for some time, but the pain will not be very great. Then, say that inflammation ensues; *that* will be very painful, but it too will pass away. Then mortification will come, when there will be no pain at all; and **THEN** there will be **GLORY!** Oh! to be in his presence, and see him as he is!"—*Ibid.*

"I WILL FEAR NO EVIL."—"I want to talk to you about heaven," said a dying parent to a member of his family; "we may not be spared to each other long; may we meet around the throne of glory, one family in heaven!" Overpowered at the thought, his beloved daughter exclaimed, "Surely you do not think there is any danger." Calmly and beautifully he replied, "Danger! my darling. Oh! do not use that word. There can be no danger to the Christian, whatever may happen. All is right. All is well. God is love. All is well—everlastingly well—everlastingly well!"

Such was the experience of a departed servant of the living God. Not a doubt nor a fear was permitted to cross his mind. He saw no danger in the dark valley. He felt no fear of evil when called to enter into it. Death appeared to him but as a dark shadow, through which it was necessary for him to pass, in order to reach the clear atmosphere and bright sunshine of the land beyond. His language therefore was, "There can be no danger to the Christian, whatever may happen;" and continually was he heard saying, "Joy and happiness! joy and happiness! I am just at home! just at home now!"—*Stevenson.*

EXPERIENCE.—I believe true practical wisdom is seldom acquired by rules and resolves. Experience is necessary: we must pay something for what we learn, and then it becomes more properly our own. The main thing is, to have a single eye, an upright aim, and a humble spirit before the Lord. A humble dependant spirit we cannot possess but in proportion as we know ourselves; nor can we know ourselves merely by theory, by what we read or hear; we must feel ourselves to be weak, and frail, and

fallible, and prone to evil, or we cannot be duly sensible how truly and how much we are so. These lessons are mortifying and painful, but they are necessary to wean, or to preserve us from self-will, self-dependence, and self-complacency. Many of the promises in Scripture are suited to the hours of affliction and darkness; and we must at times be in the situation to which they are adapted, or we cannot have full proof of their certainty and sweetness. However, if the heart be upright, all will be over-ruled for good. Do as well as you can to-day, and perhaps to-morrow you will be able to do better.—*Newton.*

CHRIST ALL IN ALL.—We want to find something in ourselves to recommend us to the Lord, although the remedy is fully equal to the worst case. It only says, ask and receive—look and live—touch and be healed—believe and be saved. If the Lord required some hard thing, we would try and do it. But it speaks of no *ifs* or *buts*; only, "Behold the Lamb of God!" These terms are so simple we know not how to trust them. We want to be *something*; and it takes some time to be willing to be nothing, that Christ may be all in all.—*Ibid.*

THE SHEPHERD'S CARE.—One of the poor members of the flock of Christ was reduced to circumstances of the greatest poverty in his old age, and yet he never murmured. "You must be badly off," said a kind-hearted neighbour to him one day, as they met upon the road; "you must be badly off, and I don't know how an old man like you can maintain yourself and your wife; yet you always seem cheerful." "Oh! no," he replied; "we are not badly off. I have a rich Father, and he does not suffer me to want." "What! your father not dead yet! he must be very old indeed." "Oh!" said he, "my Father never dies, and he always takes care of me." This aged Christian was a daily pensioner on the providence of his God. His struggles and his poverty were known to all; but his own declaration was, that he never wanted what was absolutely necessary. The days of his greatest straits were the times of his most signal and timely deliverances. When old age benumbed the hand of his industry, the Lord extended to him the hand of charity; and often has he gone forth from his scanty breakfast not knowing from what source his next meal was to be obtained. But with David he could rely on his Shepherd's care, and say, "I shall not want;" and as surely as he trusted in God, so surely, in some unexpected manner, was his necessity supplied.—*Stevenson.*

Biography.

DR. CHALMERS.

Sketch of his Life and Character, from a Sermon delivered in the Congregational Chapel, St. Andrew's, on Lord's-day, June 6th, 1847.

THERE was a striking similarity, we humbly conceive, between the character

of the apostle Paul and that of the late Dr. Chalmers. This eminent man was born of respectable parentage, in Anstruther, Fifeshire, 17th March, 1780. Like the apostle of the Gentiles, he was endowed with natural talents of a very high order; and these were cultivated and improved by close study, extensive

reading, and a liberal course of education. Indeed, he might be said to "intermeddle with all wisdom;" for there were few branches of literature or science to which he had not devoted more or less of his attention: he was no less remarkable for the diversity of his knowledge than for the extent of his attainments. Some men excel in one branch of study, and some in another; but the peculiarity of his mind was, that he seemed equally conversant with all. Chemistry, mathematics, and astronomy, were his favourite studies; to which we may add, a thorough acquaintance with the principles of mental and moral science, political economy, and natural philosophy. He possessed, at the same time, a keen taste for the beauties of nature; and could, with equal ease, expatiate in the regions of poetry and fancy, or engage in the profound calculations and patient researches of the more abstruse and exact sciences.

He was also distinguished, in his youth, by much vivacity of disposition and playfulness of manner, as well as by great activity and energy of character; and whatever his hand found to do, he might be said to "do it with all his might." Like many young men destined for the Established Church, he seems to have entered on the study of theology more with a view to qualify himself for a genteel profession, than from any deep sense of its vast importance to his own individual happiness. After the usual curriculum at the University of St. Andrew's, he acted as assistant for a short time to the late Dr. Charteris, in the parish of Wilton, near Hawick; and afterwards obtained a presentation to the parish of Kilmany, in the presbytery of Cupar, Fife, where he was ordained in 1803. He continued in that sphere till the year 1815, when he was removed to Glasgow, where he exercised his ministry with great efficiency and applause, till the year 1823, when he was chosen Professor of Moral Philosophy in the United College of St. Andrew's, in room of the late Dr. Crawford. Here he remained till the year 1828, when he was chosen Professor of Divinity in the University of Edinburgh, which situation he held till the disruption of the Establishment, in 1843; he was then unanimously elected Professor of Divinity, and Principal, or President, of the Free Church College, Edinburgh, in which office he continued till his death.

During the first years of his ministry he devoted his chief attention to chemical

and mathematical science, and even offered himself as a candidate for the mathematical chair in the College of Edinburgh; but, happily for himself and the church, the application was unsuccessful, Providence having reserved him for a higher sphere. While at Kilmany, he seems to have satisfied himself with the idea that, being placed in a small secluded country parish, a very limited portion of his time might suffice for the performance of his official duties. At this period, though he could not be said literally to "destroy the faith" which he afterwards "preached," it is certain, from his own testimony, that he was ignorant of the principles of evangelical religion, and had never experienced the power of divine truth upon his heart. His mode of preaching was very different from what it afterwards became, both in regard to matter and manner, and might well be called "another gospel." This he acknowledges with great candour and humility, in his "Farewell Address to the Inhabitants of Kilmany." "For the greater part of that time" (he says, speaking of the twelve years of his ministry there) "I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I would have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer remained in full alienation from God. . . . But the interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the mind to God; while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands far off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices; even at this time I certainly did press the reformations of honour, and truth, and integrity among my people;

but I never once heard of any such re-formations having been effected among them." In fact, he was in a similar state of mind with Paul before his conversion, "alive without the law;" or like the Jews, ignorant of God's righteousness, and going about to establish, in himself and others, man's own righteousness, instead of submitting to the righteousness of God.

Though always original and animated as a speaker, there was so little of devotional feeling, at this period, in his public ministrations, that pious people who knew him then have assured me they always felt uneasy and disappointed when they saw him enter the pulpit; and so little was his heart in his proper work, that when taunted, many years afterwards, (by an advocate for pluralities,) with having had plenty of time *then* for his mathematical studies, as well as ministerial labours, he acknowledged with humility the truth of the observation; but added, that, amidst all his calculations, he never thought of estimating the proportion between *two* quantities—the littleness of time and the grandeur of eternity. Towards the close of his ministry in Kilmany, about the year 1812, his mind underwent an important revolution on the subject of personal religion—an event which he never afterwards attempted to conceal, and which he sincerely regarded as the period of his conversion to God. The circumstances that led to that change are but imperfectly known, though it is to be hoped he has left ample records of it among his manuscripts. Some have ascribed it to his having been employed by Dr. (now Sir David) Brewster to write his celebrated article on the evidences of Christianity for the Edinburgh Encyclopædia—a commission which seems to have led him to reflect whether he himself knew anything of its internal or experimental evidence: others have referred it to the conversations he had with a pious Dissenting minister in the neighbourhood;* others to a threatening illness with which he was then seized. All these causes may have concurred; but in whatever way it was brought about, the change itself was most conspicuous and decided. As in the case of our apostle, it was evident to the most careless and prejudiced observer; and the fruits of it were soon apparent in the altered style of his preaching, as well as in the whole tenor of his conduct. The purity and consistency of

his subsequent life afforded the best evidence of its sincerity, as well as of the hallowing influence of those doctrines which he now taught, and which are sometimes ignorantly stigmatized as leading to licentiousness.

His previous habits of thought peculiarly qualified him to convince gainsayers, and to meet the infidel and the sceptic on their own ground. They might be ready to turn away in disgust from the teaching of men of inferior minds, and to regard them as ignorant fanatics or dreaming enthusiasts; and their prejudices against evangelical truth might be excited by the homeliness of the dress in which it was presented; but here was a man of lofty intellect, who had not only embraced the doctrines of grace from personal conviction of their truth, but who could clothe them in all the splendour of imagery, and eloquence of style, for which, as a writer and speaker, he was so remarkable, and so universally admired. In his work on the *Evidences*, he has pointed out the proper province of *reason* in matters of revelation—not to sit in judgment on the supposed fitness or rationality of its doctrines, but to ascertain the weight of evidence on which they rest their claims to inspiration, and, when satisfied of this, to bow with submission and child-like docility to the testimony of God. In his "Astronomical Discourses," he proves the harmony that subsists between the discoveries of science and the doctrines of revelation, and illustrates the bearing of our Saviour's mission and atonement on the destinies of the whole intelligent creation. In his "Discourses on ordinary Occasions," he excelled in exposing the various pleas of self-righteousness under which men seek to justify themselves in the sight of God, and in "shutting them up to the faith," according to his favourite phrase: he delighted to dwell on the freeness and universality of the gospel call, and showed, in the most forcible manner, that the righteousness of Christ is offered for the acceptance of all, and the gift of the Spirit is promised to all. On such words as "all," "whosoever," "every one," "sinners," "the world," where they occurred in his text, he enlarged with peculiar energy, demonstrating their unlimited application to men *as such*. As a preacher, he was no less distinguished by the earnestness of his manner than by the vigour and originality of his style. He threw his whole soul into his work, and literally *laboured* in the pulpit. It was impossible to hear him without

* The late Mr. Johnston, of the Secession Congregation, Rathillet.

being convinced that this was no venal orator, no professional actor, but a man who felt as he spoke, and who was giving utterance to the warm feelings of his own heart. His preaching was at the same time eminently *practical*. He never lost sight of the close connection between justification and sanctification; enforced the latter as the fruit and evidence of the former, and showed that we must not only have a title to heaven, but acquire a meetness for it. Though possessed of all the acuteness of the late Dr. Andrew Thomson, and of all the fervour of the late Edward Irving, he had nothing of the sarcasm of the one, or of the eccentricity and affectation of the other, and seemed anxious never, by speech or writing, unnecessarily to wound the feelings of an opponent.

The natural energy of his mind found ample scope amidst the vast population of a Glasgow parish. Strangers visiting the city, on business or pleasure, made a point of going to hear the celebrated preacher, and many of the merchant princes of that great commercial town were among his stated hearers. His faithfulness, and the peculiar adaptation of his instructions to this class of persons, are seen in his "Commercial Discourses." Besides the ordinary duties of the pastoral office, which he discharged with much fidelity, he devoted much of his attention to the relief of the poor of the parish; and by liberal collections, and a well-arranged system of domiciliary visiting, under the management of a numerous and able body of lay elders, entirely superseded the necessity of a legal assessment for their support. On removing to St. Andrew's, the fame of his genius drew many young men of piety and talents from various parts of Scotland and England to attend his prelections, in whose personal comfort and success he took a lively interest, and some of whom were destined to hold important stations in the church. Among *these* may be mentioned the late lamented John Adam, John Urquhart, Dr. Duff, Dr. Alexander, and others whose names are well known in the religious world. In *his* hands the science of moral philosophy assumed a truly Christian aspect, and appeared as the handmaid of revelation, whose authority was ever represented as paramount and conclusive. His course, indeed, formed an excellent introduction to the study of theology.

In singling out particular *traits* in the character of Dr. Chalmers, we were par-

ticularly struck with his *humility*, which was no less conspicuous than his popularity: in fact, the former seemed to keep pace with the latter; he became more humble as he grew more popular; and public applause was rather *endured*, as a necessary tax on his usefulness, than courted as a subject of self-gratulation. No man in our day was ever followed by such crowds of admirers, or was exposed to a more severe ordeal of adulation: all ranks and denominations vied with each other in doing homage to his genius, and the highest nobles of the land paid court, both in public and in private, to the humble presbyter of the Scottish Church. Even those who differed from him in opinion were constrained to acknowledge the superiority of his talents; and whatever judgment might be formed by some of the wisdom of his plans, no one ever doubted his sincerity, or questioned the integrity of his character, or the simplicity of his aims. While, by the eloquence and force of his appeals, he seemed to sway the minds of men at his will, no one seemed to enter more fully into the caution which our Lord addressed to his disciples, "In this rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven." Nothing seemed to affect him so much with mingled feelings of humility and gratitude, as when informed of any instance of conversion produced by his ministry: one such case, however humble or obscure the individual might be, evidently afforded him more real satisfaction than the applause of listening thousands. Never was any modern preacher less corrupted by flattery, though exposed to temptations and allurements that would have overcome men of ordinary minds.

His disinterestedness was seen in his refusing to receive certain emoluments connected with his office as a Professor in St. Andrew's, to which he considered he had not a sufficiently legal title. It was also displayed in his afterwards abandoning the honourable and responsible situation he held in the ecclesiastical establishment of his native country. To that establishment he was devotedly attached, from early association as well as from principle, and had been one of its most able and eloquent defenders; he had a great veneration for its universities, churches, and schools. Nothing excited more powerful or more tender emotions in his heart than the sight of a village spire, rising among trees in the distance,

and nothing but a strong sense of duty could have induced him to forego the advantages of the Establishment, or to break off all connection with an institution of which he had long been the brightest ornament, and to the interests of which he had devoted his best exertions. Large sums were realized from the extensive sale of his numerous and popular writings, but he never studied the art of accumulating, and it is believed he has not left his family in affluent circumstances.

Benevolence was another prominent feature in his character. Even before the period of his conversion, when connected with the volunteer corps, which had been raised throughout the country, to repel the threatened invasion from France, he delivered a course of lectures on chemistry to his brother officers, and paid over the whole of the proceeds to the family of a poor but deserving Dissenting minister, who had previously been deprived of his situation in consequence of some misunderstanding with his congregation. The same feeling led him afterwards to take a part in those great movements of modern times for the advancement of true religion, both at home and abroad, and his heart and hand were ever open to aid religious and charitable institutions. Soon after his conversion, he preached his celebrated discourse on behalf of the Bible Society; in which he advocated the plan of penny a week subscriptions, as one of the best means of elevating the moral character of the working classes, by inducing habits of forethought and economy. Indeed, this mode of collecting, which has since so extensively prevailed, might be said to owe its efficiency mainly to the new and attractive light in which he placed the subject. The cause of Missions also found in him an able and eloquent defender. One of his most powerful sermons was delivered in Surrey Chapel, at the anniversary of the London Missionary Society in 1817, and produced an extraordinary sensation among the inhabitants of the metropolis; and during his residence in St. Andrew's, he regularly presided over the monthly meetings of the Society for Missions, and conducted the greater part of the service himself, which afforded an opportunity (almost the only one) to his numerous friends of enjoying his instructions. Deputations from England and from foreign countries were always welcomed to his house. To the late Dr.

Marshman he paid particular attention, as one of the founders of the Serampore Mission College. Dr. Morrison from China, and Dr. Yates, late of Calcutta, were also introduced to him at St. Andrew's. And while thus warmly alive to the propagation of the gospel *abroad*, he was no less assiduous in his efforts for its more general diffusion at home. Sabbath evening schools were patronised and encouraged by him; for *their* use he published his "Scripture references," and while resident in St. Andrew's did not think it beneath his dignity as a Professor to conduct one in his own house. He was also the means of providing additional church-accommodation in many destitute parts of the country, especially in our larger towns, to meet the spiritual wants of the growing population; and one of the last public acts in which he was engaged, was the opening of a new place of worship, erected through his instrumentality, in one of the poorest and most neglected districts of Edinburgh. To the Christian philanthropist, the West Port Chapel and School will always be interesting, as associated with his zeal for the moral and spiritual welfare of the poor.

Though attached, naturally enough, to his own denomination, few men were more free from party spirit, or rejoiced more in the efforts of other evangelical communions. As a necessary consequence, he was justly esteemed the common friend of all—the property of the universal church. Even when in the Establishment, he regarded dissent not as an object of jealousy or alarm, but as an important auxiliary to the national church; and evinced his superiority to sectarianism by allowing his family to attend the Independent Chapel, St. Andrew's, during their residence there, besides being frequently present at the week-day services of the chapel himself. He also pleaded with much earnestness for liberty to the students of the Established Church to attend whatever place of worship they preferred. From the same motive, he was among the first of the Established clergy to advocate the cause of Catholic Emancipation—not so much from political considerations, as on the ground that the Protestant faith stood in no need of pains and penalties for its defence, and that such a course was not likely to conciliate the minds of the Catholic population, and pave the way for the reception of the gospel. He delighted in intercourse with Christians of different

communions, and frequently invited the members of various churches to meet together at his own house; and it was pleasing to see how, on such occasions, he sought to smooth their minds by friendly conference from the asperities of party feeling, and with what tact he would contrive to turn the current of conversation into another channel, whenever he perceived anything like the bitterness of controversy likely to break out. He rejoiced in the formation of the "Evangelical Alliance," as a prelude to that Catholic communion for which he contended through life, and which he earnestly longed to see realized among all "who held the Head." Among his last publications, was a pamphlet which he addressed to the members of that association, recommending them to combine their energies for some common object; as the defence and advancement of Protestantism against the inroads of Popery, or the formation of a great home mission for the United Kingdom; and in the last conversation I had with him, about six weeks before his death, he lamented that the different parties were so prone to give undue prominence to their individual interests, and were too sensitive on the supposed danger of co-operation, to allow of the harmonious working of the whole. He was no fanciful theorist, and judged of the value of things by their utility. On this account, he felt a peculiar interest in the Moravian Missions, as conceiving they were most successful in the work of civilizing the heathen. His plans were therefore strictly practical; and when any means of usefulness was suggested to him by others, he never hesitated to avail himself of their experience, though in other respects much inferior to him. He had none of that paltry jealousy which is the characteristic of narrow minds; but while conscious of his own intellectual power, was respectful and affable to all, and "condescended to men of low estate."

In the true spirit of the primitive pastors, he was "given to hospitality;" and as his time was necessarily much occupied with official duties, he generally invited strangers to sup or breakfast with him, when, without interruption, they could enjoy the pleasure of his conversation.

In the domestic circle, he appeared to great advantage. He never omitted family worship at the stated hour, whoever might be present, and generally conducted the service himself. In his own

house, he assumed no airs of superiority, but made every one feel himself at home, and conversed with his guests on those subjects which he thought would be most familiar to them. He took special care to invite no company on the Lord's day, nor would he accept of any invitations on that hallowed season. When there were no strangers with him, he delighted to unbend his mind by familiar conversation with his children, or in seeing them engaged in their youthful sports; or, in company with his amiable partner, would contrive some little excursion for their amusement.

But it was his deep and unaffected piety that threw a lustre over all his other qualities, and imparted a moral grandeur to his character, which no merely intellectual endowments could confer. Yet there was nothing morose or unsocial in his religion. He was eminently a happy man; and, being blessed with a vigorous constitution, he was able to go through a vast amount of business. In his latter years, he generally availed himself of the help of an *amanuensis* or secretary, who was commonly some licentiate of the church. His exertions in aid of the funds of the Free Church were unremitting, and the amount of labour he bestowed on arranging and maturing its schemes was truly astonishing, at his advanced period of life, and no doubt tended to accelerate his death. The closing scene was peculiarly solemn and affecting; his end was more like a translation than a dissolution. His mind had long been familiarized to the subject of death by devout meditation and fervent prayer, and by the repeated attacks of illness to which, for some years past, he had been subjected. He frequently alluded to the uncertainty of life in conversing with his more intimate friends, and in the growing spirituality of his mind, and increasing meekness of disposition, seemed to be as ripening for a better world. In the beginning of last month, (May), he was summoned to London, to give evidence before the Committee of the House of Commons on the site question, and while there preached with his usual fervour in presence of the Prime Minister, and other persons of distinction. He afterwards visited Brighton and Gloucester, (where a near relative resides,) and returned on Friday, the 28th, to Edinburgh, apparently in improved health and spirits. Next Lord's day, he attended public worship at Morningside Free Church, in the immediate vicinity

of his own residence, and spent the evening in the bosom of his family. He then retired to rest,—but it was to rise no more in this world; for, to the surprise and grief of his relations, he was found dead in bed in the morning of next day, being Monday, the 31st of May. He had but lately completed his sixty-seventh year. So unexpected was the event, both to himself and to his friends, that he had made arrangements for addressing the Free Church Assembly that forenoon, and had the necessary documents collected at his bedside. The Master came “at an hour that he looked not for him;” but though the message was sudden, it did not find him unprepared; and we have no reason to doubt that he has realized the blessedness of that servant “whom his Lord when he cometh shall find watching.” To *himself* the mode of his departure was rather a blessing than an affliction—he scarcely felt the pangs of the last conflict; the bitterness of death was past, ere its approach was apprehended. And though it must necessarily be a cause of regret to his attached relatives that they had no opportunity of receiving his last commands, or enjoying his parting blessing, they have no cause to mourn as those who have no hope. The good man leaves an inheritance to his children’s children; and the generation of the upright shall be blessed. Their revered parent served his generation by the will of God, and suddenly fell asleep. But his memory is still cherished by thousands who were privileged to enjoy his ministrations, and “though dead he yet speaks” in his imperishable writings, which constitute “a monument more durable than brass,” which attest the rare combination of piety and genius that marked his character, which have spread his fame through the whole civilized world, and which will continue to instruct and benefit mankind, so long as the English language is spoken, or pure Bible Christianity is prized.

The report of his death spread rapidly over the city, and excited but one feeling of affectionate regret among all ranks and denominations. It happened during the sittings of the General Assembly of the Established Church, as well as of the Free Church; and while the event was alluded to in terms of profound veneration in the former, it was bewailed as a calamity of no ordinary magnitude in the latter. All business was immediately suspended, and the remaining part of the *sedesunt* was devoted to humiliation

and prayer, under the severe and unexpected bereavement. The members of Assembly at once resolved in a body to accompany his remains to the grave, and to invite ministers and friends of other denominations to assist in paying the last honours to his memory. The funeral took place on Friday following, the 4th of June; and never, within the recollection of the inhabitants of Edinburgh, was such a spontaneous and heartfelt tribute paid to departed worth as the spectacle which presented itself on that occasion. The remains were interred in the New Cemetery at Newington; a beautiful and romantic spot, lying to the south-west of Edinburgh, where he had once expressed a wish that his body might be deposited. Upwards of 1500 ministers and friends joined in the procession, besides about forty mourning coaches and private carriages; and throughout the whole line of procession, about three miles in length, the streets and roads were thronged with spectators. The Royal Commissioner to the Assembly of the Established Church, the Moderator or President of that Assembly, several judges of the Court of Session, and the city magistrates, in their robes of office, joined the *cortege*; and tears were seen flowing down the cheeks of men who were “all unused to the melting mood.”

The writer of this notice, when standing, a few days afterwards, by the grave of his revered friend, was powerfully impressed with the instability of all earthly things, and felt that “a prince and a great man had fallen in Israel.” To the Free Church of Scotland his death is an irreparable loss; for though there be no lack of talent or enterprise among her ministers, it is not invidious to say that there is none left in whom the Christian community is disposed to place such entire confidence, or who can compare with him in liberal and comprehensive views, urbanity of manners, practical wisdom, and weight of character.

To us all the event addresses such solemn warnings as these: “Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.” “Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.” “How many fall as sudden, few as safe!”

W. L.

June 18, 1847.

Having ourselves, in a sermon on two occasions, improved the death of Dr. Chalmers, we were prepared to lay our

views before our readers; but on receiving the above sketch from Mr. Lothian, we at once gave it the preference, forasmuch as he has prior and special claims to be heard on such a matter. During Dr. Chalmers' residence in St. Andrew's, he, with portions of his family, was a frequent worshipper with Mr. Lothian and his flock; and on publishing his admirable volume of "Expository Lectures on Paul's Epistles to the Corinthians," (we much regret that this work is so little known in England,) we find him dedicating it to Dr. Chalmers, in testimony of "respect and esteem."

It may be doubted whether half so many funeral tributes, throughout the pulpits of all communities, save and except the Church of England, were ever paid to any other individual. Several of these have been published, and are now before us: that of Dr. Sieveright, preached before the General Assembly of the Free Church, is a brief, calm, truthful, and dignified oration. The discourse of Mr. Tweedie is the generous effusion of a manly heart, which plainly cherished for the deceased an intense affection. The discourse of Mr. Bruce is a burst of filial love and filial sorrow. The following passages will be prized by our readers:

How richly he profited by the manifold grace of God which was then given unto him! How it penetrated and pervaded, and so transformed him, that not the highest efforts of his genius, and his patriotism, and his public virtue alone, but even the very humblest and commonest of all his doings among his family and his friends, bore the impress of a soul born again from above! Of these matters I shall not speak; for however much that is characteristic I should have to tell, as having fallen under my own immediate notice, in the course of that familiar intimacy with which he honoured me, the time is not yet arrived when I could venture to write or even to speak of these things. And it may be more satisfactory to you, as well as attended with less of suffering to myself, if I just read to you a few very brief excerpts from a manuscript of his own, in which, as himself has told me, he was in the habit of noting down every day just some of his first and readiest thoughts on the Scriptures; and that simply for the purpose of making himself more acquainted with them. I shall read them with no comment, and with no further preface than merely to say that they are not selected as the best, but as being among the very first that opened:

On the 112th Psalm he thus writes: "This is a pre-eminent psalm. Give me, O Lord, to delight greatly in thy commandments, and so that my spiritual or inner heaven may commence and be carried forward here. Let me not be anxiously fearful for my children, but cast this care too, with all confidence, upon God. He will provide. And, oh! grant that I may leave them an inheritance in a light shining before

men." On the 119th Psalm, and the 18th verse, where we read, "Open thou mine eyes, that I may behold wondrous things out of thy law," he has written this characteristic note: "This is among the most precious of our scriptural *notabilia*." On the next verse, "I am a stranger in the earth, hide not thy commandments from me," he adds, "I indeed feel myself a stranger, and have marvellously little sympathy with my fellows. But hide not from me the knowledge of thy will, nor suffer me to hide myself from those of my own flesh." And then, passing on to the 20th verse, "My soul breaketh for the longing that it hath unto thy judgments at all times," he proceeds to say, "I have long fixed upon this verse as the most descriptive of my own state and experiences of any in the Bible. What straining I have had after a right understanding of God and his ways; more especially the way of salvation! Give me greatness, clearness, and fulness of understanding, O God." The very last of his writings was a letter full of overflowing kindness to the sister he had just visited in England; and it was found in the morning lying by his side. I extract just this one most remarkable sentence from it: "I never expected, at one time, to see you again in the flesh; but now I will form no definite prospect of any futurity on this side of the grave."

I have only further to add the following short but most descriptive narrative of his last hours, supplied to me by his family: "On the evening of last sabbath he went out into the garden behind the house, and sauntered round it, and then he was overheard by one of the family, near to whom he passed, in low, but very earnest accents, saying, 'Oh! Father, my heavenly Father!' It was a season of close and endeared communion with his God. He then supped with his family; and, as if he had kept the brightest and most beaming of that day's smiles for the close, and the fondest of his utterances for his own, that supper, to himself and all around, was the happiest season of a very bright and happy day. After family prayer, he retired to rest; and it could not have been very long afterwards (not more, perhaps, than an hour) when the summons came. In a season of perfect quiet and composure he had laid himself gently back upon the pillows, which were so placed as to elevate him nearly into a sitting posture; just then his heavenly Master came, and called, and he departed. It must have been wholly without a struggle. The expression of the face, as seen in the morning—that of a calm and dignified placidity—the position of the body, so easy that the slightest ruffle of a conflict would have disturbed it—the very lie of the fingers and the hands, known to each familiar eye of those around him as being that into which they naturally fell in the moments of entire repose—all showed that, undisturbed by even the slightest strife with the last enemy, his spirit had moved away, and ascended to its own place of blessedness and glory in the heavens."

While these discourses are, perhaps, all that, under the circumstances, could be reasonably expected, it strikes us that they are not by any means worthy of the occasion. Let us not be misunderstood; we blame not the authors of the sermons; the wonder really is that they are

severally marked by so much excellence, for Dr. Chalmers died on the morning of Monday, and they were all preached on the next Lord's day! They must, therefore, have been prepared amid the distraction and tumult of grief, and the pressure of business connected with the Assembly. So circumstanced, it had been well to have deferred such discourses as were to be published till the following sabbath.

In the Scottish prints we have read something about a statue to Chalmers. *This* is good in its own place; but there is a higher and a previous consideration. For such a man statues are not essential. His Works—*Twenty-five Volumes*, a library in themselves—form a monument to his genius, learning, and energy, more lasting than marble. Through this his fame is secure beyond the reach of danger. Not so his widow with four dependent daughters! For these the first object ought to be to create a suitable provision. The Queen, it appears, at the instance of the Prime Minister, Lord John Russell, has settled upon Mrs. Chalmers a yearly pension of £200 out of the Civil List,—an act the bulk of the British public will probably praise, but to the reflecting portion of it the matter will not be satisfactory. Viewed merely as a royal tribute to matchless worth, it might be accepted; but if considered as a sole or chief means of *subsistence* to the family of one of the greatest, purest, and most self-sacrificing patriots and philanthropists of the 19th century, we demur to it. It is plain that the Premier views it in both these lights; and hence we think it greatly to be wished that the Assembly of the Free Church had urged the much-honoured widow and family at once, although with the most profound and grateful respect, to decline the royal bounty. It is with feelings allied to shame and indignation that we read the Premier's well-meant words to her:—*"I trust that this act of the Queen may render the remainder of your life as tolerable as the loss of so eminent and excellent a partner will permit."* We wonder that language so humiliating has not awakened the pride of Scotland, and, above all, of the noble-hearted host of Free Churchmen. The pen of the Premier has most unintentionally, but deeply, stained their honour. The immortal Chalmers is all their own,—in a sense, he belonged to the universal church, but he was peculiarly theirs: once their strength, their ornament, he is still their

glory! To them, and to them alone, belong his family equally with his fame. Both are rightfully the sacred objects of their especial and reverend care, and with their holy prerogative even the British crown should not be allowed to interfere. The Free Church people are well able, they are more than willing, had the sum required been a thousandfold. Nay, to their numbers and generosity the most ample provision were a perfect trifle—a thing of nought. Other communities, moreover, if permitted, would delight to share the deed of honour. But they should claim—and they should be suffered—in this sacred privilege, to stand alone in their glory. Still, if they see good to share the honour, let it be with the other sections of the household of faith, and not with the throne. That the Head of the Government should prompt the "act" by which the remaining days of the widow of Dr. Chalmers are to be rendered "*tolerable*," is surely to every reflecting Free Churchman most *intolerable*! Is it to be endured by a people, who, guided by his wisdom and impelled by his energy, have performed both moral and monetary wonders to which modern history supplies no parallel, that the dearest objects of his earthly affection should be sustained by the bounty of Cæsar, whose bread he himself had for years refused and scorned to eat?

It ill comports with our ideas of propriety, that a Chalmers should be classed with the speckled fellowship represented by a Hood and a Haydon—doubtless men of genius, but men whose genius contributed very slightly, if at all, to their country's welfare, or the good of mankind. Had the whole brotherhood of such men never been born, the fact would have subtracted but little from the knowledge, virtue, and happiness of the human race. The world they had sought to amuse and please was for a season pleased and amused: it laughed with the poet, praised the painter, and then it left them both to perish!

Genius without God, when plunged in poverty, has few friends; nor can it be otherwise. Such genius has seldom established a claim in justice, and in the hour of its distress it vainly looks to the world for charity. The world's charity is a well without water, a cloud without rain. Having no conscience of obligation, it leaves them to the workhouse, or to the care of statesmen, who exercise a cheap compassion by recommending the

Sovereign to quarter them on the public purse, so that all must pay, even where none have profited and few approve.

Now, what we most intensely deprecate is, classing the divine Chalmers—Chalmers, the object of Scotland's love—Chalmers, the benefactor of all nations through all time—with forlorn philosophers, pauper poets, houseless artists, and bankrupt projectors! The soul recoils from the sight of the descendants of such a man covered with the badge of State-Pauperism! In the days of his earthly sojourn he achieved incomparably more, both by tongue and pen, for the welfare of Britain, for the good of mankind, and for the glory of God, in return for merely daily bread, than the whole contemporary Bench of Bishops for their imperial revenue! This is known and confessed by the wise and good; and when these pampered, lordly prelates are all forgotten in the ages to come, lasting gratitude, deathless celebrity, will be the lot of the great Scottish Presbyterian. Now, what is asked is, that his treatment in those he has left behind, shall be in harmony with those portions of his history which have

gone before, and those which are still to come after; and that statesmen shall not be allowed to class his household with the friendless relicts and helpless posterity of men between whose genius, tastes, principles, habits, pursuits, aims, and objects, and his there was no affinity.

The Premier's act does more credit to his heart than to his understanding. His lordship is grossly ignorant on such matters, and requires instruction. His "act" results from his creed; he has no faith in the Voluntary Principle among the people of God; and his infidelity remains even after it has, before his eyes, in the hands of Free Churchmen, covered Scotland with its miracles! His lordship has virtually proclaimed to the world that he cannot trust even *that* people with the care of the household of him who, combining in his person the separate functions of Moses and of Joshua, led them from Egypt to Canaan, although he gauges its wants by the paltry sum of *Two Hundred Pounds*! Could our voice be heard in the Free Church Council, we would shout in thunder—**DECLINE THE ROYAL BOUNTY!**

Essays, Extracts, and Correspondence.

ALARMING POSITION OF METHODISM.

TO THE WESLEYAN METHODIST SOCIETIES, WITH THEIR LEADERS AND LOCAL PREACHERS.

"If Grace is the Sun of the Reform, and if Catholicism is one of its poles, Liberty is the other pole. Catholicism for the Church as a body, and Liberty for its individual members. Individuality and Catholicism are both equally essential to it, and to rise against either of them is to cease to be reformed.—*D'Aubigné*."

BRETHREN AND FATHERS,—As a People, you are the objects of our high esteem. For your piety, activity, and liberality we hold you in great honour, and glorify God in your behalf. The chief object of these our addresses is, to extend your privileges and promote your best interests. Nor is this all. We bear no ill-will whatever to the individual ministers who compose the Conference; very far from it; as a whole, we believe them to be, in their individual characters, upright and amiable men. Our dread is confined to them in their *corporate* character, taken in connection with the despotic powers with which their constitution clothes them. In connection with this, we beg your special attention to the following

passage from the pen of a distinguished writer:*

"It is remarked of corporate bodies, that the individuals who compose them give their assent to measures or acts, which they would shrink from performing on their own single responsibility. The men individually may be very upright persons, and have a full average quantity of the milk of human kindness in them; but yet experience every day proves to us, that the result or tendency of the acts of deliberative bodies of men, is often very different from that course of action which probably three-fourths, or nine-tenths of the members would follow, were they to act independently. This is a curious property in human nature; and appears to be designed by Providence to warn us against the danger of intrusting irresponsible power to a number of men who shall meet together, year after year, talk over and discuss matters,—warp statements from the true bias,—

* The Influence of Aristocracies on the Revolutions of Nations considered in relation to the present circumstances of the British Empire. By J. J. Macintyre. pp. 89, 90.

heat each other's minds,—bandy fallacies from one to another,—keep all the time in view some particular interests to be promoted or depressed,—and end by passing a law, which, in its effects, shall be spoliatory, and, of course, unjust to many millions of their fellow-citizens."

This description, which the philosopher intended only for secular Aristocracies, is strikingly applicable in all its parts to your Conference. The worst of all earthly Governments has ever been the Aristocratical; and hence in all nations and countries its course has been marked by trouble and convulsion, and its end brought about by violence. The rule of Mr. Wesley, as an individual distinguished by wisdom and goodness, was paternal, mild, and safe, both for you and our common country; but even Mr. Wesley, multiplied by *five hundred*, with life prolonged to a century, would have formed a governing power, whose action might, in the end, have most seriously affected both the religious and political destinies of England. The present Prime Minister, Lord John Russell, wielding the pen of History, seems to have penetrated the true character of the Oligarchical portion of this body, when he said, "*Could the Methodists be invested, by some revolution, with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a more humane age, the CONFERENCE WOULD EQUAL ROME ITSELF IN THE SPIRIT OF PERSECUTION.*"

Now, when mention is made of the "spirit of the Conference," we are to think of it as somewhat which lives and acts throughout the year in every bosom of the Conservative portion of the Assembly, in every part of the world. Persia, Turkey, and Ava are true mirrors of the Methodist empire. There, in those countries, the despotic principle exerts a ubiquitous influence. The subordinate tyrants, having no responsibility to any except the common master, partake of his absolute power, and tyrannize over their several provinces; because it is a necessary principle of absolute monarchies, that the supreme power is carried downward by indefinitely multiplied delegations, each public functionary being clothed with the absolute authority of the uncontrollable head of the whole. Thus it is with Conference Methodism; its ministers are amenable to Conference alone, and each, whether in the heart of England or of Africa, on the Continent of Europe or the Island of Vavau, is the

independent sovereign of his sphere. Such is the fact, deny it who may; and it is a fact which demands the serious consideration of all reflecting men throughout the British empire. It is time for all such to know that Conference Methodism is not merely a religious, but a *political system*, and that its politics are essentially those of Toryism. There are at present, and there will probably always be, in the Conference, men of generous hearts and noble natures, men of enlightened views and liberal politics; but these men are to be considered as the opposition; individuals of another type form the Government and its supporters. Should men of the former class ever constitute the majority, it will be a sure sign that a revolution is drawing nigh. There is, however, at present, no reason to believe that such a result is near at hand. The occasional appointment of a liberal President, such as the excellent Jacob Stanley, must not be taken for more than it is worth. Such events are cheering as a slight concession to better principles; but they are quite compatible with the action in undiminished, nay the increased and increasing force, of the despotic principle, from the centre to the extremities of the Connexion. The universal type of the system is that of Toryism. Liberalism is the exception—Conservatism the rule. This holds of the bulk of the preachers throughout the British Colonies, and at the very ends of the world. It seems next to impossible for men of a common mould, such as that in which the mass of mankind are cast, long to resist the force of circumstances acting with uniformity and constancy, when the tendency of such action is to elevate them in the scale of society. It is only men of the first class, and thoroughly grounded in the principles of freedom, that can make a lasting stand against such an influence; and to do this is of itself a sufficient title to the claim of high mental and moral superiority. This principle operates with all the force of a settled law in the ranks of the Methodist ministry. Few, very few, are able to withstand its power. Whatever the amount of the liberality of view they may commence with, it becomes gradually less, till the party, at length, in the descending path, plunge into the very depths of Toryism.

Mr. Wesley, like another apostle, saw the spirit of antichrist arising among his followers. Addressing himself to Francis Asbury, who had gone to America, where

he was endeavouring to raise Methodism to a sort of Episcopal dignity, he says, "I study to be little; you study to be great; I creep; you strut along. I found a school; you a college—nay, and call it after your own names! Oh, beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this, your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? I shudder,—I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop! For my sake, for God's sake, for Christ's sake, put a full end to this! Thus, my dear Frankey, I have told you all that is in my heart; and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother."

The Patriarch wrote this characteristic and inimitable note September 20, 1788, and on March 2, 1791, he left earth for heaven. With this event ended the first dispensation, which was one of absolute, although paternal authority; and then began the contest between the principles of liberty and of despotism. To the more ambitious spirits among the Preachers the death of the Founder seems to have been a deliverance. Their new-found power appears to have quite intoxicated them. One of the best and greatest men of the body at that time, Rev. J. Crowther, in Feb., 1796, describes this Conference as "the annual sight of six or seven men getting round the table and fighting with each other, talking by turns, (except when several of them talk together,) engrossing all the speechifying, while the rest sit round in sullen, stupid, or indignant silence, the Devil perching on the front of the gallery; while love, meekness, and wisdom, together with our guardian angels, and even the Holy Ghost, quit the assembly; and the confused group appears to the weeping heavens something like the assembly in a cockpit." The right of rule which had been conceded to Wesley, was by intelligent men denied to the Preachers, who had, against his wish, clothed themselves with his absolutism. For four years the conflict went on; the popular party, as usual, strengthening at every stage, till the fears of the Conference Preachers brought down their courage to the point of prudence, when they yielded to threats what they had denied to reason. The height of that courage may be conceived

from the following fact:—"The people "protested against the assumption, and claimed redress from the intolerance and oppression it brought upon them. Accordingly upwards of a hundred addresses demanding a Constitution, were conveyed to the Conference. That Reverend Body being apprized that the documents were before them, it was moved, seconded, and resolved, that the said addresses *be not read, but forthwith burnt!* And they were committed to the flames!" The insulted people were exasperated; the Conference quailed, and to escape speedy destruction proposed what was called the *Plan of Pacification*. This transaction forms a curious illustration of the deceit which is inherent in despotism. To give effect to the Plan it was necessary that it should be inserted in the Journals of the Conference, inasmuch as Wesley's Poll-deed enacts, "that no law, rule, or regulation, should be binding on any preacher, officer, or other member of the Connexion, unless inserted in the Journals, and signed by the President and Secretary for the time being." Now when Dr. Warren, during his suit in Chancery, demanded an inspection of the Journals, which was refused, and only granted under a threat "of application to the Lord Chancellor for an order," on referring to the year 1795, he found, to his utter astonishment, not a syllable of the Articles of Pacification recorded! but, on the contrary, a protest entered against them! Thus a cruel deception was practised upon the people, who rejoiced in a guarantee of privileges which was only imaginary!

In the following year, 1796, Conference, that it might for ever extinguish the spirit of agitation, enacted the following most Papal Law:

"LET NO MAN, OR NUMBER OF MEN, IN OUR CONNEXION, ON ANY ACCOUNT OR OCCASION, CIRCULATE LETTERS, CALL MEETINGS, DO, OR ATTEMPT TO DO ANYTHING NEW, TILL IT HAS BEEN FIRST APPOINTED BY CONFERENCE!"

In point of arrogance, modern history, apart from Rome, furnishes no parallel to this most monstrous injunction. It is fit to rouse the spirit of free-born Englishmen to frenzy. But people, born in bondage, fall in love with chains, while their tyrants teach them to view their liberators as their enemies. The Plan of Pacification did not fully meet the views of the People whom it still left bondsmen, and, therefore, in 1797, they forced on further concessions in the "Regulations

made at Leeds," in which the Conference professes to have made vast "sacrifices in respect to authority." The chief points gained here, respected the admission and exclusion of members of the body—points of the very first moment; but here again the people were doubly deceived. To give these regulations validity, it was necessary to insert them on the Journals of the Conference; but to the lasting disgrace of the authorities of that day, they were not so inserted! On the occasion already referred to, Dr. Warren turned to the Journal of 1797, "for the Concessions made at Leeds, and found nothing but the preamble,—*not a word of the Regulations relative to the rights of the People!*" Despotism holds itself to be absolved from all obligation of either truth or honour. Thus the arrangement whereby a too confiding people were soothed, encouraged, and inspired with hope, turns out to be a mere delusion, as cruel as it was base! One of the Rules, most precious and most prized, runs thus: "No person shall be expelled from the Society for immorality, till such immorality be proved at a Leader's meeting." Now, from the craft which kept this rule out of the Journal of Conference, it is rendered null and void; but had it been otherwise, it has from that day to this been violated throughout the whole empire. Multitudes of your best members have been expelled, in spite of majorities of leaders, amounting often to nearly a totality; *not for "immorality,"* but for liberal opinions. We have cases before us to this effect that would fill a volume. Many of those cases are of a nature so aggravated, that were they fully known they would lead to results which would involve the extinction of the power from which they proceed. A noble-minded man of your own body, whose virtue and public spirit made him a victim, in the bitterness of his spirit truly said, "These are solemn facts. I am of opinion that if the People throughout the Connexion were but informed of them, they would rise up as one man. I would not give a six months' purchase for the tenure of the existence of Conference, if the People were informed of the oppressions and illegalities perpetrated in the different circuits by superintendents and preachers, all of which have been solemnly sanctioned by Conference." A worthy man of your community said, "Ignorance on the part of the People is the great and fertile means whereby priestly domina-

tion is perpetrated." In order to liberty there must be light; and those who bear the chains must break them! In a document before us, the question is raised, "Whether there remains, within the great mass of the People who compose the Wesleyan Connexion, sufficient information correctly to appreciate their religious rights and privileges, and sufficient energy to assert them, against a rampant and ruthless domination, which sets at defiance all attempts to curb its exorbitant power."

Leaders! Local Preachers! the determination of this question, under God, will very mainly depend upon you. Are you prepared to work out the liberties of your People? We stand aside, that one of yourselves may reason with you:

"And why, we ask, do the Local Preachers sit tamely during the usurpation of men scarcely in any desirable matter their superiors? Are not most of these men who are set above you, ruling to your entire exclusion, from your own ranks? Were they not, yesterday, your associates, your fellow-tradesmen, your equals? What wondrous transformation, then, have they undergone to justify their elevation and your depression? Is there such magic in the colour of the coat? *That* you put on as often, nearly, as they do. Does the virtue lie in the cognomen of Reverend? It is an empty and unmeaning word, too common to be coveted, and too prostituted to confer a distinction. Are they better Christians than yourselves? If so, they would cease to be lords over God's heritage. Are they in labours more abundant than you? On the contrary, you are the strength, the *tutamen*, if not the *decus* of the Methodist cause. Could the Connexion maintain itself without your labours? Would they have a people numerous as now to govern without your assistance? Yet you labour, and they enjoy; you proselyte, and they rule; you gather in, and they consume. In all the work you have no share but much toil, spare thanks, and an approving conscience. You sow, they reap. Surely, if they will have all the fruits, they ought to have all the labour of the harvest. And for what object can they take to themselves all power, but to engross all emolument? Would the polity of Methodism be less effective if *your* voice was heard in the hall of its legislation? Would your own Christian rights be diminished (to diminish them is not easy) if placed under your own guardianship? Would your

character be impaired, if servitude was exchanged for freedom? Does a man fall or rise as he casts the yoke from his shoulders? Who breathes so freely, who thinks so nobly, who aspires so highly, who so great, and so good, and who so like the Deity, as the freeman of the Lord? Men and brethren, ye know not what you lose when you suffer the trammelling of yourselves. 'Englishmen,' said Alfred, 'should be as free as their own thoughts;' they should, if they are to have 'the Spirit of the Lord,' if they are to feel the full power of Christ's Gospel,—if the purposes of time are to be wholly fulfilled, and the discipline for eternity thoroughly and successfully undergone."

Men and brethren, what say you to these things? The time, we assure you, is come, when you must either act with your brethren, or be undone! Slumber on a little longer, and you will be swallowed up by the Established Church! This is the goal to which all the movements of your Oligarchy are tending. Their lust of POWER naturally, necessarily impels them towards the throne. Have you forgotten the last words of that great and good man, Joseph Benson, that danger to Methodism rose chiefly from three sources, "*the love of riches, THE LOVE OF HONOUR, THE LOVE OF POWER?*"

This at once accounts for the Church and State propensities of your Oligarchy, and also explains Dr. Bunting's celebrated axiom:—"Methodism abhors Democracy exactly as it deprecates sin."

To say nothing of Christ the Lord, has Dr. Bunting succeeded to persuade you that this is Wesleyan? If so, you are sadly deceived. Hear your Founder:—"One of the circumstances which contributed chiefly to preserve sanctity in the Christian church was the right of excluding from thence such as had been guilty of enormous transgressions. *This right was vested in the Church, from the earliest period of its existence, by the Apostles themselves, and exercised by each Christian assembly upon its respective members.* The rulers denounced the persons whom they thought unworthy of Church communion, and,—*the People approving,*—pronounced the decisive sentence." *Wesley's Ecclesiastical History*, pp. 66. Dr. Bunting's Methodism and Christ's Church, then, are, in respect of constitution and government, clearly as distinct from one another as the governments, respectively, of Russia and of England—

so that a most rebel Methodist may yet be a most royal Christian! Englishmen! by which will you stand—Methodism, or Christianity?

It is time your delusion on this subject should be dissipated; you have been long enough imposed upon. The judgment of Wesley is a much safer guide for you than his prejudices; the latter leaned to the Establishment, the former to the New Testament church. In the year 1747, he discussed the following question, giving the result of reason and Scripture in the answer:

Q. What instance or ground is there in the New Testament for a National Church?

A. We know of none at all; WE APPREHEND IT TO BE MERELY A POLITICAL INSTITUTION.

Brethren, what say you to this? Is it a very heretical and anti-Methodistical thing for one of your number to disapprove, or to denounce, or seek by legal means to terminate the union of Church and State? But need we tell you, that for these very things your Conference has excluded some of your most distinguished men? Let us, therefore, again hear Wesley:

"I have been long convinced, from the whole tenor of ancient history, that this very event, Constantine's calling himself a Christian, and pouring forth that flood of wealth and honour on the Christian church, the clergy in particular, was productive of more evil to the church than all the ten persecutions put together. From the time that power, riches, and honour of all kinds, were heaped upon the Christians, vice of all kinds came in like a flood, both on the clergy and laity. From the time that the *Church and the State, the kingdoms of Christ and the World, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided till Christ comes to reign on earth!*"

Once more, brethren, we ask, what say you to this? Would Wesley have been altogether out of his element as Chairman of the Anti-State-Church Association? You will now judge of the justice, not to say the decency, with which Conference passed the following resolution:—"That the speeches of ———, the avowed object of which is a separation of Church and State, are directly at variance with the general sentiments of Mr. Wesley and the Conference, and * * * inconsistent with those sentiments of respect

and affection towards the Church of England, which our Connexion has from the beginning openly professed and honourably maintained." For these speeches the speaker was expelled the community! Nor is this all. At the same time, the Conference, converting itself into a Political Union, published an Address to Christian Electors, exhorting them, "*to pledge their candidates to the support of the present connexion between Church and State!*"

Men and Brethren! Whatever reason for regret, there is none for wonder, at these doings; they are the natural offspring of the system. Well may the Divan fear, hate, and denounce democracy! Every step in that direction is to them a step in the path of destruction! Its Goshen is in Egypt; its Canaan surrounds the throne! Thus only can it gratify its "love of riches, its love of honour, and its love of power!"

You, the People, in the simplicity of your hearts, have, by your Centenary Contributions, done something, not to satisfy, but excite the thirst for "riches,"—the full golden draught is to be had in the fountain beneath the throne. The love of honour leads the subjects of it to cast their longing eyes in the same direction. Wealth prompts the desire of honour; time will tell how far your Centenary fund is to work for evil or for good in your midst. From that hour, in many ways, pride has budded. The eminent American, Dr. Tyng, whom we have quoted in a former letter, as saying, "*From all I heard and saw in England, I became convinced that there is a real, and, perhaps, a very rapid approach among the Wesleyans to entire re-union with the Church,*"—Dr. Tyng, speaking of your Mission-house, says,—"*They have far the largest and finest building of its kind in London for their accommodation, purchased, I believe, with a portion of their Centenary Collections. It is quite a splendid and very extensive edifice. I was a little surprised at the style of it for a Society so plain and simple in their professions. As I knocked at the large entrance, a Porter, in livery, with red cuffs and collar, came and introduced me, with much form, into first one Secretary's room, and then another's, before I was in my right place. After having visited the Bible Society-house, and the Church Mission-house, and finding everything so very unpretending, I was the more struck—I cannot say pleased—with the appearance of pomp with which I was met here.*"

—This system of admission through double rooms is in harmony with the arrangements at the highest offices of State! British Methodists, we speak as unto wise men; judge ye what we say! Spirit of Wesley! Liveried porters! Red cuffs! Red collars! Was it for these things your poor subscribed their hard-earned pence?

Now comes the end: dangers thicken on every side of you. A Two Shilling Pamphlet is just issued, every page of which may be viewed as a shadow of coming events. This gigantic plan of reform not only leaves the despotism untouched, but gathers around it atlantean munitions: it establishes thirty-two Bishopricks, one in each district; it abolishes the Local Preachers, and localizes the Travelling Preachers,—adding 400 to their numbers, and establishes a new order of itinerants to do the heavier country and other labours; it modifies Classes, and introduces gowns, &c., in all the chapels! In this way you are being prepared for union with the Established Church, and becoming the pensioned slaves of the Government! In this way your ministry will become independent of their flocks, and Methodism will be raised or sunk into a fettered appendage to the State Church! This pamphlet,—this feeler,—is the production of one of your first-class Laymen; it is written with good temper and consummate ability; and closes with some very significant language, from which we offer you the following:—"We are encouraged to think that our views meet with the sympathy of many ministers and laymen; and if not immediately, that the time is not far distant, when the Wesleyan Church will advance still further in the direction in which she has already begun to move; and when her members will demand that she shall assume all the religious privileges and ecclesiastical influence to which she is entitled and for which, in her behalf, we now unworthily contend."

In conclusion, we conjure you to ponder the following words of the late Dr. Alexander Vinet, of immortal memory:—"At some period, then, the slave having arrived at the extent of his chain, will perceive that he is in bondage. What will he demand? That his chain be lengthened, in order that he may delude himself yet a little longer with the notion that he is free? No; this delusion cannot be twice experienced. To demand a little more space, is to demand

free space : to demand more liberty, is to demand uncontrolled freedom. * *
 EVERY MAN WHO LOVES HIS CHAINS WILL CONTRIVE TO WEAR THEM. EVERY MAN WHO PREFERS SLAVERY TO FREEDOM WILL REMAIN A SLAVE. LIBERTY WILL NOT THRUST ITSELF UPON HIM."

Your friend and servant,

JOHN CAMPBELL.

London, June 23, 1847.

THE "NEW VIEW" CHURCHES.

IN an early Number of the WITNESS, we had occasion to refer to the case of the *Nine Students* expelled from the Academy of the Congregational Union of Scotland, and to use some severity of tone towards them on account of what we then and still deemed their errors. They have, nevertheless, held on their way, and we believe, have effected much good. These churches are partly Presbyterian, and partly Independent. Their basis seems reduced to their one peculiar theological principle; they make comparatively light of ecclesiastical polity; and hence we find them made up of seceders from the *Free*, the *Secession*, and the *Relief* churches. Sabbath or week-day, morning, noon, or night, with tongue or with pen, they all keep toiling away on their one subject. The Independent portion of them had a grand gathering in Glasgow, about the middle of April, when some of the chief men delivered controversial discourses to large audiences. What is called the *Evangelical Union*, (Presbyterian,) now numbers nineteen churches; while the Independent section formed by the expelled Students, has already multiplied to no fewer than *thirty-five*—fifty-four in all! Nothing like persecution, real or imaginary, for stirring up the hearts of men, and calling forth their mental and moral capabilities.

Mr. F. Ferguson, of Glasgow, in the course of a very temperate statement, spake as follows :

I have hitherto spoken of the pulpit and the churches; I must now speak shortly of the press and the publications. It is admitted on all hands that the press is a powerful auxiliary to the cause of truth. We have found it to be so in our history. By its means the truth of God has been brought before thousands who would not otherwise have heard it. Men in remote corners of the land have read the doctrines that were proclaimed in more densely populated places; and the earnest inquirer, when perusing patiently the refreshing treatise, has had time to digest its contents, and wipe away his tear. I have already referred to the first of Mr. Morison's treatises, and have shown

how it was happily rescued from suppression. His treatises on the Nature of the Atonement, the Extent of the Atonement, Saving Faith, &c., quickly followed, and have been all eminently blessed in doing good. I need not name nor enumerate all the treatises which have been issued from among us, because they are all familiar to you, and are duly advertised to the public. Let me simply say, that, as a whole, however much scorned and unnoticed by the great and the learned, they have been honoured by God to do good perhaps more in proportion to the extent of their circulation, and the length of time during which they have been read, than any other similar series. Let me, however, notice particularly our little magazine, the *Day Star*. It has been published monthly for two years and a half. It has been used as the humble means of causing the day-spring from on high to arise upon many a heart. The circulation has gradually risen to 12,000. I believe that this month 23,000 have been printed, a considerable proportion of these being intended for gratuitous circulation. We have, moreover, nearly for nine months back, had a printing-office of our own. Our friends will be happy to learn that its affairs are prosperous, and that the service it has already rendered the cause has exceeded expectation. We must, for this powerful auxiliary and mighty engine in the effecting of good, thank a kind God who suggested the idea of such an establishment to the mind of one friend, who ripened the resolution to make a trial in the mind of another, and inclined those who have received the talent of wealth to enable the enterprising projectors to proceed with their incalculably useful undertaking. The office was opened for business in the end of July last. The number of pages that have been issued since that time in the shape of tracts, pamphlets, books, &c., is five millions. Besides this the *Day-Star* has been issued to the extent of three millions of pages. The *Christian News*, also issued from the same office, is read on an average by upwards of 7,000 readers, and is circulated more or less in England, Ireland, France, United States, Canada, West Indies, East Indies, Africa, and China. The above statement is exclusive of several widely-circulated publications, which are sold at the office but have been printed elsewhere.

These people compel the respect of the candid. We yield them ours with much cordiality. While we reject the principles, we admire the men. Their zeal would do honour to any denomination. That Nine Young Men, without property, patronage, or friends, should, in the brief space of little more than thirty months, have built up an ecclesiastical fabric of such comparative strength and numbers, is not a little extraordinary. It is both an example and a reproof to older communities, who, but for apathy here, stupidity there, and covetousness yonder, might this day have been very differently circumstanced. If the Scottish Congregational Union do not bestir itself, before another seven years it will form a minority! The exclusion of these

Nine Young Men is to that Union a heavy loss, but a substantial gain to the Christianity of Scotland. The theological extravagances of the "New Lights," will, at length, pass away; while the happy effects of their zeal, energy, and self-sacrificing toil will continue. There has not, in the annals of Magazine literature, been anything to compare with the organ of the Scottish Congregationalists. Under divers names and aspects, and with a succession of very able Editors, and respectable Publishers, from the culpable apathy of the churches, it has always been on the brink of destruction; and at the close of its fiftieth year it was in a state of insolvency, while the earnest men of the New Light, for their *Day Star*, have actually obtained a monthly issue of 12,000! But it is very small and very cheap. Well, so much the more praise is due to its originators. Its sale demonstrates its adaptation. Why was not this movement anticipated by the Old Body? Then comes the *Christian News*, a weekly paper as large as the *London Patriot*, the thirty-ninth Number of which is now before us—substantial, respectable,—well got up and well-conducted, and rejoicing in a circle of readers computed at 7,000, which, allowing six readers to each paper, implies an issue of some 1,000, or 1,200. Then comes a Printing Office, issuing in the course of nine months some five *million pages*! And all this not by a community with a history of a century, with hundreds of thousands of adherents, and with millions of property; no! but an infant sect of yesterday—few, feeble, and everywhere spoken against! We blush for British Nonconformity! It is an extended region of inexhaustible fertility, hardly yet begun to be broken up. How vast its power, were it but developed! Come Minutes of Council—come Popery—come Prelacy—come poverty, pressure, persecution, evils in all shapes, and of every name—come each or all, and now—if thereby we shall only be awakened to a sense of our duty to truth, to England, and to human kind!

CONGREGATIONAL UNION OF SCOTLAND.

THE proceedings of the thirty-fifth annual meeting of the Scottish Congregational Union were held this year in Dundee. On Tuesday evening a public meeting of the friends of the Glasgow Theological Academy was held, when the Rev. HENRY WIGHT, Edinburgh, occupied the chair.

Mr. DAVID RUSSELL, Glasgow, read the thirty-third Report of the Committee of Management; from which it appeared, that "at the close of last session there were seven students on the roll, three of whom had since been ordained to the pastoral office. Four students were received into the academy at the beginning of the session. In terms of a resolution come to at last annual meeting, a circular had been issued to the different churches on the subject of a *simultaneous collection* in aid of the academy. The Report regretted that this appeal had not been responded to in many cases. Had there not been a balance in the Treasurer's hands at last year's account, there would have been a deficiency up to the present time of £90, and before the close of the current year the deficiency would not be less than £150. It was manifest from this that the churches were not fully alive to the value of this institution. Many of the churches were without pastors, and many important fields of labour were unoccupied, and must continue so unless supplied by the academy. The Committee also desired to call the attention of talented young men in the church to the smallness of the number of labourers." Had the young men reported, it is probable they would have "called attention to the smallness of the number" of engagements. To starve is not the way to multiply.

Mr. A. W. KNOWLES, Linlithgow, moved the adoption of the Report; and in the course of an excellent speech, said, "This academy, as every such institution should be, is entirely under the control of the churches." [*Does this control extend to those churches which have been culpably deficient in yielding their proportion of support? We hope not. Control follows, does not precede, money.*]

Mr. JOHN BAXTER seconded the resolution, which was unanimously agreed to.

Mr. THOMSON, resident tutor—a man of very high accomplishments for his honourable office—explained the reasons which had induced him to accept it. In his view it was more essential that a young preacher should have good sound stuff in him, and understand how to bring his subject home to the hearts of his hearers, than that he should be a learned man. He did not wish to see them either declaimers or drivellers, but men earnest in their purpose, with something to say, and knowledge how to say it—men with treasure in their hearts—fire in their souls—Christ for their message, and the glory of God for their end.

Dr. REDFORD, delegate from the Congregational Union of England and Wales, rose to propose a resolution impressing upon young men the duty of devoting themselves to the work of the ministry. He referred to the origin of the Theological Institution, thirty-three years ago—he having been then a student in Glasgow—as what was considered then the only hope that remained in the churches of retaining their position. It had more than answered all their expectations. Mr. Knowles had alluded to the South drawing away the Scottish pastors. This he attributed to the little attention which was paid by the laity in Scotland to the comforts of the ministers; and when this was the case, they could not blame the half-starved pastor for going to England. Let them pay a proper attention to the comforts of their pastors, the same as they did in England, and he would engage that they would not

be able to draw them away. A return had also been given by the South, inasmuch as their excellent junior tutor came from there. He referred to the manner in which the earth was to be brought under the knowledge of the Lord—a prophecy which had not yet been accomplished. This was not to be done by some extraordinary or miraculous way, as some seemed to think; but by the reading of the word, and by the preaching of the cross. The reading of the word alone would not do it; preaching alone would not do it; but these combined would prove the effectual means. To do this was the church's duty and privilege; no help could be from the world. It could not if it would, and it would not if it could. He then pointed out the great necessity for prayer, for the pouring out of the Spirit. Without this, all their efforts would be vain. They would be as a ship without wind; as a piece of machinery without a motive power; as a beautiful statue, which, though perfect in every limb, was a piece of lifeless clay. They should pray earnestly and frequently for this outpouring of the Divine spirit. The Doctor concluded, by impressing on young men to take up the work of the Lord—to devote themselves to the ministry. It was a work requiring and finding employment for the highest talents. It was a work which, when the fruit of all others had perished, would still be coming to fruition.

Dr. ALEXANDER seconded the resolution. He congratulated his friends on the circumstances and prospects of the academy. He was rejoiced to hear the clear views expressed by Mr. Thomson as to the requirements for a Christian preacher. He should not let his words drop at his feet like lead, or fly away like a feather, but he should endeavour to strike home to the hearts and the consciences of his hearers. They should come forth from the academy year after year, thoroughly furnished for every good work. Like Gideon's men they should come forth, shouting, "The sword of the Lord and of Gideon." Dr. Alexander concluded by predicting, that if such a spirit was manifested, it would prove, through Divine influence, the means of chasing away the darkness before them.

Mr. J. D. SMITH, delegate from the Irish Congregational Union, seconded the adoption of the list proposed. The names on the list suggested to him the sunny days of his youth, when certain of their fathers, then in the heat of their blood and in the zenith of their youth, stood up for certain great principles. Among these was Dr. Wardlaw—a name well known to the world, and an illustrious descendant of the time-honoured Ralph Erskine. There was also the name of Dr. Russell; whose early history, if told, would show that there were giants in those days. The principles which the fathers and founders had sustained they would still maintain, even the Voluntary principle—about which the scorpion power of the press was aroused against Dr. Wardlaw, Mr. Ewing, and Dr. Russell. That principle had now been taken up by those very men who trampled it in the dust in their younger days.

WEDNESDAY.—A meeting for prayer was held this morning in Ward Chapel, at seven o'clock. At eight o'clock a public breakfast was served up in the Thistle Hall, Union-street. About one hundred and fifty were present. Rev. W. H. HANNY, Dundee, in the chair. After breakfast,

The Rev. Mr. CULLEN, Leith, gave a very interesting Report of the Fund for Widows and Orphans and Decayed Brethren. There have been relieved by the fund, during the past year, *ten widows, four decayed brethren, one family of orphan children, and two cases of children whose fathers are deceased.* This was a larger number of cases than had ever before come upon the funds, and it is very probable that most of those now receiving the benefit will continue for many years depending on the provision thus made for them. Mr. Cullen also mentioned that it might reasonably be expected that the number of applicants will now rapidly increase, and the demands on the funds be suddenly multiplied. This was likely to arise from the age and circumstances of a great proportion of the members. There are two funds connected with the same object—an equitable and a charitable. By the regulations of the former no discretionary power is left with the Committee. The charitable fund is expressly contributed with the view of supplementing those cases which cannot be fully met by the equitable. Mr. Cullen impressed on the meeting the duty of having regular collections for this fund, and mentioned instances of the great benefit that had resulted from its operation. The grants altogether for the last year amount to £188; being £125 charged to the equitable account, and £58 to the charitable.

Dr. ALEXANDER then introduced the subject of the continental churches. During the past year £31 10s. 8d. had been given, as aid to weak Congregational churches on the continent; and the bestowal of this money had been already productive of much good. He referred to the contests in which these churches were engaged with Romanism, and the conversions which they had, through the Divine blessing, been the means of making. He stated that the brethren in Switzerland had very little faith in what was called the Free Church of the Canton de Vaud; neither have they any faith in the results likely to follow from the position they have assumed in an evangelical point of view; and that the announcement that they had made, that their communion was not to be called "a pure communion," was quite enough to shake their confidence.

Mr. Low, Forfar, proposed that a petition should emanate from them against the government education scheme.

Mr. EDWARD BAXTER seconded the motion, and read an extract of a letter from Mr. Duncan, M.P. for Dundee, stating that the government were determined to proceed with the educational measure. After detailing the plan of operation of the education scheme now proposed by the government, and the probable results as to the way in which it would influence the mind of the youth of the country, he concluded by stating, that if national schools had been opened to the children of all sects without religious tests, the plan might have been beneficial as well as comprehensive; but, being hedged in by religious tests, it is unjust and unfair as a system of national education. Added to all this, it pledges the country to the religious endowment of the children of all sects, whether true or false, and cannot stop till all religious denominations be endowed by the state.

Mr. D. RUSSELL then introduced the subject

of American slavery. For a series of years they had sent out remonstrance after remonstrance. These had produced comparatively little effect; and it was now resolved to take a decided step—to send a final remonstrance, and to declare that, all others having failed, they could hold no fellowship with slavery. He concluded by moving the following resolution:—"That this meeting, composed of ministers and members of the Scottish Congregational churches, assembled on the occasion of the thirty-fifth anniversary of the Congregational Union of Scotland, being much impressed with the unscripturalness and abomination of slavery, feel themselves called on to remonstrate again with the pro-slavery churches in America, and to embody in their remonstrance an unequivocal declaration, that *they never can hold fellowship with churches whose members are knowingly permitted to buy, sell, rear, or retain slaves, &c.*"

Dr. ALEXANDER also explained, that although there had been no express resolution on the subject till now, still *no slave-holding minister would have been admitted to their pulpits, or slave-holding member to their communion-table.*

The resolution was then unanimously agreed to.

The Rev. Messrs. Cullen and Wright and Mr. Edward Baxter were appointed as a *deputation from the Union to the Anti-State-Church Conference.*

SOIREE.—In the evening a soirée was held in Ward Chapel, which was well and respectably filled on the occasion.

Mr. RUSSELL, Glasgow, delivered an address on the religious education of the young in sabbath-schools and Bible-classes.

Mr. THOMSON, Glasgow, took for his theme, "Spirituality essential to Congregationalism," not to the well-being only, but to the very being of the Congregational churches. He then showed what spirituality is—to raise the soul from sin to God—from the low region of earth to heaven. He went over some of the principles of Congregationalism—its pure community, its simplicity, and showed how beneficial these were in a congregation; how the fact that all the members constituted the church, and who alone could decide on any matter, was the means of encouraging each other to good works, and of strengthening and supporting the church. In a church, however, where spirituality did not exist, this would lead to her decline, as discussions and divisions would ensue. He stated that he had been at one time a constitution-monger, he had thought to make improvements in the constitution; but now experience had made him wiser, and he recanted his error. The institution of the Union, its wonderful simplicity and its strength, was a most beneficial thing. He concluded with a few remarks against those who could profess to be members of the church, and yet pursue worldly pleasures.

Dr. REDFORD complimented the Scotch on being a glorious people, with a propensity to argument. He believed the Union in England owed its existence to the establishment of the Scottish Union. There was a great disinclination in England to form a Union. All our senior ministers were opposed to it; but there were a good many rising into some influence among the brethren who had been in Scotland, and had a good deal of intercourse there, who said such a Union would be highly useful; and there it is.

The Union in England had been the means of doing a great deal of good, and will be more so. The churches may now amount to 1800 or 2000 in all; not all in the Congregational Union, but nearly all, working with some effect, in a spirit of union. Combination is now found to be a good thing, and isolation ascertained to be weakness. Their combination does not detract from their independence of mind—their independence as churches. Usefulness should be the grand object of all in the church. A working church was always a prosperous church.

Mr. SMITH saw in the present meeting cause for rejoicing. Let them look back for a few years. What a mighty change for the better has come over the church of God! We have to thank God that we have now men who can preach Christ and him crucified; and this is not only the case among the Congregationalists, but in the Established Church, the Free Church, and those noble bodies, the United Secession and the Relief. There was but one thing they wanted in their body. They had the beautiful statue, but it needed to be breathed upon. Unless that was the case, it were a useless clod. He recommended earnest prayer for the Spirit.

After a vote of thanks to the Chairman, the meeting separated.

THURSDAY.—Atelevan a sermon was preached by the Rev. Dr. Redford, of Worcester, in Princes-street Chapel, to the brethren of the Union.

PUBLIC MEETING.—The public meeting of the Congregational Union was held in Ward Chapel in the evening—Edward Baxter, Esq., in the chair. The house was crowded in every part.

The Chairman explained the object of the formation of the Congregational Union. It was to extend the gospel of the kingdom of Christ throughout the Highlands and Islands and destitute places of our own land, and to assist poor churches that have not the means of supporting the preaching of the gospel, and maintaining the ordinances of religion among them. He was sorry to say that the ordinary revenue had never been sufficient to accomplish the purposes of the Society. They were generally one or two hundred pounds short each year, and this had been supplied by legacies left by benevolent individuals. He did not think such a state of matters was very creditable to a denomination brought up in the very cradle of Voluntaryism; and when they saw other denominations that had not been so brought up far outstripping them, they had some reason to be ashamed. He alluded to the Secession Church, and more especially to that body of Christians which, in the sustentation of her ministers, and in spreading the gospel both at home and abroad, he could not sufficiently admire—he referred to the Free Church, whom they had great reason not only to applaud, but to endeavour to follow their example in this respect. Since 1837 the income had by no means increased in proportion to the increased means of the churches. He trusted that next year the income would be increased from £1700 to £3000.

Mr. SWAN, Secretary, read the Report for the past year, showing that £329 7s. 6d. had been distributed among twenty-five churches in the Lowlands, and £701 1s. 10d. among eighteen churches in the Highlands and Islands, and upon itineraries £68 6s. 2d. The sums given

had exceeded in each case those of former years by ten to fifteen per cent. This was a step in the right course, as the assistance hitherto given had been very inadequate. Mr. Swan gave some interesting details as to the labours of the preachers in the Highlands and Islands—the extensive emigration that might be expected this year from some of the districts, and the great desire that had been evinced by some who had gone from the islands to Canada to have a preacher among them.

The Treasurer also explained the state of the funds, and mentioned that he had been much struck with what Dr. Redford had said on the previous evening as to the great good that had been accomplished in one church by two young ladies. He might be permitted to suggest to the female friends the propriety of using their influence in this way. It would be far from his purpose to encourage either man or woman in obtrusiveness; but much might be accomplished by going about it in the right way.

Mr. FRAZER, Glasgow, proposed that the Report should be printed and circulated. He pointed out the scriptural basis of Congregationalism, showing that in the New Testament there was no mention either of Episcopalian tyranny or Presbyterian rule. It was still, however, their duty to fraternize for every good work, and to stand fast in one spirit and mind. They were bound to maintain that piety is the paramount and exclusive test of admission to membership.

Mr. CAMPBELL, Edinburgh, moved, that the meeting should express their sympathy with the churches in those districts where, owing to the scarcity and the high prices of food, many often had been in great distress. He then referred to the state of the pastors in many of those poor districts, to whom this had been a year of peculiar suffering, in consequence of the more than ordinary inability of their people to support them. This had soon become so apparent—although no complaint had been made; they were suffering in silence—that a committee had taken up the matter, and subscriptions had been poured in upon them so liberally, and from very unexpected quarters—from England to a large extent—that they were now able to meet these pressing claims. He expressed his gratitude to his brethren in the south for their liberality on this occasion.

Dr. RUSSELL expressed the pleasure which they all felt in seeing Dr. Redford and Mr. J. D. Smith among them, as the representatives of their respective Unions. He proposed that the thanks of the meeting should be conveyed to these gentlemen, which was agreed to by acclamation, and performed by the Chairman.

Dr. REDFORD said he had received very much pleasure and gratification since he came among them, and he hoped they had not only shaken hands and hearts, but that all their hearts had been cemented by Christian love. He came to the land of John Knox from the land of John Wycliffe, and he hoped they were all united to maintain the principles of these great Reformers so far as they maintained the principles of the word of God, and no farther. (Applause.) They were great lights in their day, and great blessings in their age. He could assure them of the fact, that the brethren in England loved the churches in Scotland. Some of them had stolen your pastors. They will steal more if you do

not take care. *If you starve your pastors, we will take them; but while you have churches destitute of pastors, and pastors, too, willing to take the charge of these churches, never let it be said that they were driven from the churches for want of sympathy, and for want of those comforts you can give them.* It is said, "If any man love father and mother, or children, more than me, he is not worthy of me." Jesus Christ says that to you. Jesus Christ is not here personally, but he is present in your poor members or your poor churches; and he says, "Inasmuch as ye do it unto the least of my brethren, ye do it unto me." There was not a Scottish man or woman but would open the door and give the best cheer to the Saviour, and would they not do it to his poor representatives?

Mr. SMITH gave some interesting details of the condition of Ireland—of her great lack of spiritual food—of there being 160,000 who knew nothing but the Celtic tongue—of there being three millions who preferred the gospel preached to them in that tongue, not properly understanding English—of the little that had been done to meet these wants, there not being twelve preachers of all denominations who understood or could speak in that tongue. He acknowledged with gratitude the assistance which the Congregational Union in Ireland had received from the churches in Scotland, amid the difficulties with which they had to struggle.

Dr. ALEXANDER proposed a resolution to the effect that the claims of the Union had never been stronger than they were this year; that the experience of the past year more than ever impressed upon them the necessity of an influence from above upon their labours. He alluded to the contributions which had been made by the Congregationalists to various objects, and held that if these were taken in the aggregate, they would bear comparison with what had been done by the Free Church—at least they would not be far short. He had no desire to undervalue the exertions of that body; but he wished that the Congregationalists should have justice too. He did not say they had done enough; far from it. It was their duty to do much more. He impressed on them also the absolute necessity of an influence from above upon their operations. Without that they would labour in vain.

. This report of what seems to have been a very pleasant and business-like Assembly is condensed from the *Glasgow Examiner*, a very able and enlightened *Weekly Journal*, originated and conducted by a gentleman of the Congregational body.

A THEORY OF CHEAP PUBLICATION.

SIR,—A short time since I observed an advertisement announcing that the *Life* of the late deeply to be lamented Mr. Knibb would be published.

As a young man I am desirous of forming a library of my own of good standard works—useful to the man, the citizen, the Christian, and the Sunday-school teacher. It immediately occurred to me that the above would be a suitable book; but being possessed of limited means, I must abandon the idea, as the probability is that it will be published at the same price (12s.) as

the "Missionary Enterprises," "Moffatt's Africa," "Williams's Life, &c., too dear only to lie upon the tables of the aristocracy, or wedge their way into a few book societies, when they ought to be found side by side with the WITNESS and the CHRISTIAN'S PENNY MAGAZINE, — circulating only by hundreds where they ought to be by tens of thousands.

Sir, you have done much towards giving us a cheap periodical literature, for which I tender you my hearty thanks; but are periodicals to be the *only* cheap literature of this day? The novelists issue their cheap Standard Libraries, and men of the world their Information for the People; and will not Christians awake and send forth their works good, without charging too exorbitant a price? True, they are doing something: the Tract Society are publishing some cheap editions, and Nelson the works of the Puritan Divines, &c. I hail with joy the publication of "D'Aubigné's Reformation" at a moderate price, and trust the 14s. edition will soon find a place upon my bookshelves; but has any one thought or expressed a doubt whether these will not repay the publishers? Is it not most probable, though Messrs. Oliver and Boyd have paid a good price for the copyright, (and good authors deserve to be well paid,) that their 14s. edition will bring in the most profit? When the sale for the "Missionary Enterprises," at 12s., was somewhat over, and it was reduced to 8s., and eventually to 2s. 6d., have not numbers made up for the price? And now the sale for "Moffatt's Africa" at 12s. has come somewhat to a stand-still, will any one entertain the idea that the 3s. edition will not repay the speculation?

Under the supposition that all words are of equal literary merit, and that the number of words in a book is a better criterion of cheapness or dearness of the same than the number of pages, — to show the relative value in seven books, I have made the following calculation, setting down the average number of words in a page, the number of pages, and price of each volume:

	Words.	Pages.	Price.
			<i>s. d.</i>
Christian's Penny Magazine	718	336	1 0
Christian Witness	941	608	3 2
Chambers' Information for the People	1430	800	8 0
Puritan Divines' Works (Nelson)	370	810	1 6
Roscoe's Life of Leo the Tenth (Bogue's European Library)	420	535	3 6
Williams's Missionary Enterprises	255	590	12 0

To show the same in a clearer light, I subjoin the number of words each of these publications give for a penny:

	Words for a Penny.
Christian's Penny Magazine	20,104
Witness	14,966
Chambers' Information	11,916
Puritan Divines	6,370
Roscoe's Life of Leo the Tenth	5,850
Missionary Enterprises	1,045

I have here made no calculation as to the difference in the cost of the paper, the illustrations which some possess, or the cloth binding; as I suppose the principal expense in publishing

a book is the time required to set up the type. These figures will plainly show that the CHRISTIAN'S PENNY MAGAZINE gives 18,275 more words for a penny than "Williams's Missionary Enterprises."

It may be urged, that most of the above works are NOT copyright; "Chambers' Information" is, and, I believe, they paid a liberal sum for each of those articles, which are not considered mean as to literary merit: they give 10,870 more words for a penny than the "Missionary Enterprises."

Literary merit does not, I think, become less valuable by being sold at a low price. Has the author of "Jethro" lowered himself in public esteem since he became the editor of the WITNESS? Are his writings less valuable, or less useful, in a penny monthly publication than they were in twelve shilling octavos?

Mr. Knibb was in every respect a popular man, and literally the "People's Friend," whether as going forth in the character of the missionary; on his return pleading and giving evidence before a Committee of the House of Commons, with a view to the abolition of slavery, or its apprenticeship system; lifting up his voice against the tyrannical encroachments of a state-made church; or advocating the claims of missionary enterprise before thousands assembled in Exeter Hall. Of all our missionaries, his life should not only be written in a popular style, but published at a popular price — a "People's Edition" should be the first edition. It may be replied, that the higher classes would not purchase the work if it was too common: to suit that class, it might be elegantly bound, to become a handsome volume on their bookshelves or the drawing-room table. "Milton's Poetical Works," with Stebbing's Notes, may be purchased for 3s.; but do not the guinea edition of the same words find their way to the palace and the mansion? The negro would hail with joy a Life of their (I may say) Liberator, and the opportunity of placing the same on their shelves and its contents in the hearts of every freedman in the island of Jamaica; which can only be effected by publishing the work at a low price.

The Patriot is about to give to its subscribers a Missionary Portrait Gallery, and it suggests the idea of a Missionary Standard Library: there are an ample number of works to form one, — "Williams's Life," "Medhurst's China," "The Martyr of Erromanga," "Maritime Discovery," "Phillips's Jamaica," "Campbell's Africa," "Morrison's Life," "Carey's Life," &c. &c.

Three considerations present themselves as reasons for publishing these missionary works:

1. *Remuneration to the author or the family.* If I have not been misinformed, £100 was offered by the — Missionary Society to the gentleman who would undertake to compile the Life of the late ****; that this is somewhere about the value of the copyright of such a work; and that it is necessary to publish the volume at 12s., to reimburse that sum. Now, supposing the "Missionary Enterprises" at 2s. 6d. will only just repay the publisher, without leaving any profit for the author, then charge 3s. 6d. for it; allow 6d. on each for the extra percentage, &c.; then 6d. a volume might be reasonably expected as clear profit for the author upon every copy. If, because of the difference of the price, 30,000 only had been sold instead of

36,000, it would have yielded to the author 80,000 sixpences, or £750. A still further profit might be realized by the handsome bindings for the aristocracy, &c. Will not this bear out my previous remark, "that good authors deserve to be well paid?"

2. *A desire to do good.* One remark upon that will suffice. If these works are calculated to do good, as I think they are, to the comparatively few who read them at 12s., how much more good will they do by being read by the "million?"

3. *To give to the church and the world a lasting memorial of missionary operations.* A missionary comes home from a heathen country, tells his tale to crowded meetings, who rejoice to hear of what great things the Lord is doing through their instrumentality; it stirs up in us for a time a lively interest in themselves and their undertakings, which would soon evaporate were it not for the publication of their "Enterprises," "Scenes and Labours," and "Lives," thereby giving us a more detailed account of their operations, giving us facts and data upon which we can recommend the missionary cause to those who had not the opportunity of hearing them speak, and refer them to their works as a crowning proof that the Lord is with them, and making our missionaries the instruments of bringing in that day "when all shall know him, from the least to the greatest," and "when men shall beat their swords into ploughshares, and their spears into pruning-hooks." If this is one of their objects, the more they are circulated the better. Is it not most probable that the circulation of the works of Williams and Moffatt have been the means of increasing the missionary funds?

These remarks will apply equally to the Publications of the Congregational Union. Is it too much to affirm, that previous to the issue of the WITNESS more was known of William and Robert Chambers, of Edinburgh, than of the Congregational Union of England and Wales, though the latter has its ministerial members situated in all parts of the kingdom?

I must apologise for having trespassed so much upon your valuable time, but my remarks have been in a measure prompted by yours, in pages 186 and 232 of the WITNESS for the present year. The CHRISTIAN'S PENNY MAGAZINE enjoys a circulation of 120 to 150 monthly in the Sunday-school to which I belong, and I hope it will soon reach a minimum of a quarter of a million.

I remain, sir, yours most respectfully,

June 9, 1846.

W. P. R.

* From the date it will be seen that this ingenious letter has been twelve months in our possession. By delay, however, its facts have lost nothing of their value, nor its arguments of their force. It contains matter highly deserving of consideration.

BOOKS FOR MINISTERS.

SIR,—How much has been said about furnishing books to ministers, who have but moderate salaries, and yet what has been done? Nothing appears to me to be more easily accomplished, if we had but one or two spirited men in our

several congregations. Surely in the poorest congregation, there might be found twenty persons who would give one shilling each, and forty who would give sixpence each, thus making two pounds, and they would cheerfully renew this offering every New Year's Day, if it were asked of them; and these two pounds annually would purchase many useful books; but I have taken the lowest scale. I believe twice that sum, or even five pounds, might be raised every year—which would soon replenish the libraries of ministers; and while their hearts would be cheered by the kindness of their flocks, their flocks would have the advantage in the expanded knowledge of their ministers, which would be sure to be seen in their sermons. Let but men of spirit take up the hint, and act upon it, and the present year would be one of much improvement in our churches, at least in this respect.—I am, &c.,

A FRIEND TO MINISTERS.

CONGREGATIONAL READING SOCIETIES.

SIR,—I believe that many congregations have such societies upon a large scale; but small and poor congregations, in many instances, are not so blessed. Permit me to mention a plan pursued by my flock for some years past, with much pleasure, and, I think, I may add with profit too. The society consists of twelve families, each family subscribes 2s. 6d. per annum; with the sum so raised twelve books are purchased, consisting of pious, useful, and instructive volumes; each family choose their own book, and with that book commence the year, and pass it onward on the 1st of the month, according to a list pasted in the book, so that each family keep the book one month, and have twelve useful books to peruse during the year; these are all gathered up at the close of the year, and at a friendly tea-meeting are sold amongst those present, and the proceeds are carried to account, by which means, after the first two years books of greater value may be procured. I beg to recommend this plan, having watched the working of the thing some years, and been secretary to the society.—I am, &c.,

A COUNTRY MINISTER.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

WE are gratified at perceiving that this most important Institution steadily advances, and that the opinions expressed by our ministerial brethren upon the advantages of this Society in connection with congregations are so sound, enlightened, practical, and philanthropic. The alliance of such places as Liverpool, Bristol, Leeds, and Southampton, with the general Society, are important steps in its march towards nationality, and present an example which we earnestly commend to other districts. To us, indeed, it seems that Congregational Provident Societies are the nucleus of influences even more important than mitigating the calamities incident to sickness, old age, or death. They will aid in forming character and habits. They will destroy the servility inseparable from dependence upon others, and enable the mind to act upon

as well as from its own judgment. By connecting the pastor with the society, members will learn to value Christian associations, and by degrees to embrace the higher privileges of Christian ordinances. Hitherto Benefit Societies have proved too much a barrier to religious inducements. May we not hope that this Society will induce an opposite result? The opportunity afforded by the Society for the removal of members from one branch to another, without loss of benefit or increase of payment, is a highly-important feature. We think, indeed, that such an arrangement is indispensable to a properly-constituted society; for nothing can be more unjust than to involve members in the sacrifice of their pecuniary rights by their unavoidable removal to other localities. An instance bear-

ing upon this advantage has already occurred, and speaks volumes. The London Society relieved, and, as it is believed, saved, the life of a poor member of the Liverpool branch, who was compelled to walk all the way to London in quest of work, and had contracted upon the road a very dangerous illness. Had not the branch system prevailed, the poor man must have gone to the workhouse. We cannot give the Society too strong a recommendation; and we earnestly hope that every pastor will take up the subject, assured that he will derive great satisfaction in so doing. We would also remind our readers that they may join the Society as individual members, though they may reside in the country, and not near any place having a branch.

Temperance.

AN UNGODLY MINISTER.

AN! how awful is the thought!—a man sent to show to others the way to heaven, while he himself all the while is walking in the way to hell!—An ambassador of Christ, in whose heart Satan is enthroned!—A watchman, in unholy alliance with the enemy!—A man, in point of privilege and office, exalted to heaven, yet brought down to hell! Fathers and brethren, who bear the sacred office of the ministry, suffer the word of exhortation. A worldly, wicked, ungodly minister, is a moral monster,—the church's curse;—the living image of Satan when he transforms himself into an angel of light; and if joy could be felt in hell, it would be felt when such a man intrudes upon the high vocation. And the divinely-attested fact, that such a man once held it, should lead all who hold it to the closest self-scrutiny. Think of a minister, with all his opportunities of knowledge and of usefulness,—with all his seasons of devotion;—a man whose very business is connected with religion, and whose hourly pursuits are, or ought to be, such as others can only occasionally enjoy;—think of such a man testifying what he knows not, and speaking of what he has never realised or enjoyed,—an Achan in the camp,—a Judas among the twelve! Trace him to his death-bed; he looks back, all is comfortless! forward—all is despair! He cannot say, "This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom,

but by the grace of God, we have had our conversation in the world." The words, joyful to others, ring as the sentence of damnation in his ears,—“Give an account of thy stewardship;” and this will form one of the bitterest ingredients in his exhaustless cup of misery, that he held the torch to illuminate the pathway of others, and never felt its genial warmth, or was illumined by its cheering ray. Let us, my dear fathers and brethren, imitate another apostle, who said, “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

*** Our readers may better conceive than we can express our feelings, on receiving the above extract from a Sermon, it seems, on the Death of Judas, preached twenty-four years ago, in Dublin, by a Presbyterian minister then respectable and popular, but now—utterly undone by *strong drink*! Little does our correspondent seem to have dreamed that the author of the awful picture he has sent us, has himself supplied, in his own person, an awful illustration! We were as ignorant of the passage as our correspondent seems to have been of the author; but the providence of God has, by him and us, brought them thus together. May he in mercy render the dread fact a useful beacon to all his servants!—EDITOR.

Church Affairs.

THE SPIRIT OF THE ESTABLISHED CHURCH ILLUSTRATED.

BEFORE us lies an octavo volume, comprising thirteen chapters, all devoted to prove and illustrate the moderation of the Church of England. Chapter XIII. discourses "of the general moderation of our church towards all who differ from her and are in error," in which it is contended that "our domestic Dissenters, of all men, have the least ground for complaint." Dissenters are reminded that their case is *now* "exceedingly different from the condition of the church when she was forced to assemble together in low and poor conventicles, and caves under ground, for fear of persecution. But," it is added, "because these things are so, and too often for no other reason, a wild humour influences numbers to run into dangerous and fanatical conventicles, where it is scandalously insinuated that our church and kingdom rather persecute than encourage Christianity." Such is the theory: we will now record a few small facts out of many which have recently come to our hand. A respectable minister of the gospel thus writes:

As soon as I became settled in W—, three years ago, I immediately commenced operations in the village of T—, a short distance from the town, for the purpose of preaching the gospel to the poor people residing there, regularly on sabbath afternoons. I was sufficiently fortunate to obtain a convenient house for my object; and having succeeded so far, set to work immediately with encouraging prospects. News of this soon reached the ears of the *Vicar*, who is uncle to a Baronet, and of his *Puseyite Curate*; the latter of whom, therefore, quickly showed his high displeasure at the innovation, and riding up one day to T—, went from house to house to defeat, if possible, my plans, and put a direct stop to my preaching;—by fair words he tempted some, and threatened others with the consequences, if they should dare to attend my teaching, speaking, of course, the most contemptuous things possible of my claim to the sacred office. "The church, and the church alone," he said, "was the way to heaven; and if they would not go to hell, they must positively come to church, it was the only gate of salvation." "Beware," said he, "of this newly-come Dissenting teacher. I warn you against all listening to his preachments, and hope you will all regularly attend at the Parish Church."

In one house he discovered on a table a *tract* I had left, and taking it up, he angrily demanded how it came there. The poor woman told him Mr. B. had given it her; on which he flung it with violence to the other end of the room, and bid her never more to receive anything of the like from my hands. Some of the poor creatures were terrified by his threat; but others nobly

resisted, and treated his orders with the contempt of which they were worthy.

The insolence, however, of this arrogant successor of the Apostles, and some further unwise and intolerant carriage towards respectable individuals in the parish, caused disgust; and some who, up to this time, had attended church, informed the vicar of the offence, and declared their purpose of never more entering within the doors. Accordingly some of them immediately left, who attached themselves to my place, and still follow my ministry at W—. Seeing that no reconciliation could be effected, and that his curate, by a want of judgment, was likely to incur further loss in the attendance at church, he was necessitated at last to dismiss him, and endeavour to obtain one, though of high church principles, yet of milder ~~sentiments~~.

But I have to notice one or two traits in the character of this clergyman himself, which discover what are the sentiments he entertains generally toward Dissenters.

Last winter the vicar gave an order for the poor to come to the parsonage for *soup and meat*, which he intended for a few weeks to distribute among them. It was found, however, that his charity was circumscribed within certain bounds, as only the *church-going* poor would be the recipients of this bounty.

There was one poor woman, whom I shall call Betsy G—, residing in one of the Pauper houses, and who regularly attended my ministry. She had been, in former days, in good circumstances, and was then, as it goes with the world, respected even by this clergyman. But unfortunate occurrences took place, which led her to the most abject poverty, compelled her to seek relief from the parish; and at last she was necessitated to become an inmate of the poor-houses. Betsy being very ill, and being informed of the vicar's gifts, entertained a hope, on the promises of former services, which in her prosperity she had rendered the vicar, he would now also afford her the help of a little of the provision he was granting to the poor. She therefore went, or sent up, respectfully requesting a little of the food, at the same time giving him to understand how ill she had been. Her request was met with a prompt and decisive refusal, she had discontinued to come to church! The provision was only for those who dutifully attended, *and she should have nothing*. However, after a long and urgent pleading, a few bones were thrown out to her, which poor Betsy gathered up, with tears in her eyes, to see if she could herself stew down to make a little broth. I ought to have added that her child was also at this time in delicate health. During the present winter she has again been exceedingly ill; in fact, so much so that serious fears were entertained for her recovery. The season being very inclement, and she almost destitute except from what a few kind friends gave her, Betsy suffered very much. But the Bible was her companion. In reading and prayer she sought and found comfort, so that she could yet express herself, "I find God very near, and very good to me; in him is all my hope and comfort."

Another poor woman, young in years, a widow

with an afflicted infant, and she herself in the last stage of decline, was placed with Betsy, who was to yield her all the attendance she could, for which the overseers were to pay her a shilling a week. Betsy was still very weak, and the apartment in which she lived, on the ground floor, *damp, cold, and cheerless*; and saying what friends did for her, she could obtain little fire, and but little food. At this time the clergyman gave notice that the poor parishioners should have coals on application. As the young woman of whom I have spoken had been, while well, in the habit of sometimes going to church, a bushel was sent for her use. Betsy was also anxious to try if the clergyman would relent in her favour, and bestow on her too the like indulgence; and as she was unable herself to go, one of her neighbours went, as well on her own account. The tale of distress was feelingly narrated, and the answer quickly returned. "*I shall give neither you nor her any coals, neither of you ever come to church. You are both going to hell—begone!*" The above tells a sad truth relative to that church which professes to be sanctioned by heaven, and her ministers in the only true succession! What is succession but an empty worthless name, where the spirit of the true apostolic church cannot be traced? Where is "the mind that was in Christ Jesus?" Where the universal love and charity that flowed in the Apostles? The mark is, indeed, wanting. "By this shall all men know that ye are my disciples, if ye have love one toward another." "By their *fruits* ye shall know them." I have no sympathy toward a church which, whilst it exclaims, "The temple of the Lord, the temple of the Lord are we," the spirit of Christ, the purity, the holiness, and the charity of the Saviour are not there.

The following is the substance of a conversation which lately took place between a certain lady and a poor woman at Beaminster, Dorset:

Woman.—"Please Ma'am, I called to know if you would be so kind as to give me a ticket for the charity; we have so many children," &c.

Lady.—"At what place of worship do you and your husband attend, and where do you send your children?"

Woman.—"My husband sometimes goes to Church, and I go to the Independent Chapel, and I send the children to the Methodist Sunday-school."

Lady.—"Do you not know that we pray against these Dissenters every Sunday in our Litany? and it is very wicked indeed to send your children to such places, and then for your husband to go and pray against them. I will give in your name, but I do not think there will be anything for you."

AND THERE WAS NOTHING FOR HER.

The Rules for Allotment Gardens at Beckley, held under the Rev. G. L. Cooke, place the Dissenter in the same category with the "drunkard," and the meeting-house with the public-house:

Any tenant detected in any act of dishonesty, or being an habitual drunkard, or a frequenter of public-houses, or a profaner of the sabbath, or an attendant at Meeting, or OTHERWISE OF IMMORAL CHARACTER, who shall, after due warning, persist in the same, shall be deprived of his land.

Every tenant will be expected to attend Church regularly, and to send his children (if he has any) to both the Day and Sunday-schools.

N.B. All children of tenants, who are old enough, must regularly attend the Sunday-school till they have either been confirmed or go out to service. No boys must leave the day-school before the age of ten years at the soonest; nor girls before twelve. Boys above ten, if not at the day-school, will be expected to attend a night-school during the winter.

The following is the testimony of an excellent Home Missionary—a class of invaluable men, and most veritable witnesses as to the real spirit of the Church of England:

The success with which God has crowned our labours must be our encouragement for the past six months; we have had in our Day, Sunday, and Evening School, 476 individuals under instruction from week to week. Although bribes of every kind have been offered, up to the 3rd of April, we had only lost two children. Since then, *tea, cake, and shoes*, have been offered, and four of our shoeless children have got shod, and, of course, have bid farewell to the schools, which were denominated by the new order of Lights here, as "nurseries for hell;" "better all had been heathens than the peace of the church should have been thus broken." I am astonished at the firmness of our people. Although private judgment is run down, men, women, and children will think and judge for themselves. Our day and evening schools flourish greatly.

The meekness and moderation of the following case will be determined by our readers:

In the village of W—, in the parish of D—, in the county of W—, is a chapel belonging to the Independent Body of the town of B—, where devoted pious laymen from several places in the neighbourhood go to preach and labour every sabbath, imitating their Great Master, who went about doing good. Their object is to teach and instruct the ignorant in those things pertaining to their everlasting welfare, and to win souls to the Saviour. In opposition to this work of charity, however, the clergy of the Established Church have erected, by the assistance of their friends, what they call a Chapel of Ease, and are endeavouring, as their usual custom is, to prejudice the minds of the inhabitants against the Dissenters. On sabbath day, the 28th of February last, a lordly prelate, vicar of the parish of S—, preached in the said chapel of ease at the village of W—, and endeavoured to prove in his discourse that the Dissenting Preachers—Methodists, as he pleased to designate them—were not sent by God,—that they had no authority from Scripture to preach, and that it was a crime to listen to such fellows. I think, Sir, if this meek prelate would look into his Bible, search the Scriptures, which he professes to teach, and well investigate the lives and characters of the Apostles he pretends to be one of the successors of, and consider the matter over as in the sight of God, he would be led to see how fearfully he is mistaken, and that instead of promoting the Saviour's kingdom he is fighting against God, building the kingdom of darkness, and prejudicing the minds of the poor ignorant villagers against the gospel.

The next illustration is from a man well entitled to be heard on this matter, alike from his character and his experience:

We are not to return railing for railing; but, Sir, is it not our duty, a duty we owe to God, to our people, and to our own consciences, in the spirit of our Divine Master and Lord, to expose, in language clear and plain, the awful abominations of the State Church and of the State Clergy? I know, from painful experience, that it is the uniform conduct of several evangelical clergymen in these parts to do all in their power to draw away our hearers, and to poison their minds both against our persons and our preaching. Much of this bitter cup I have tasted for the last twenty years; and I write deliberately and solemnly, that I know not one evangelical clergyman throughout our entire county that would acknowledge the writer as anything short of an awful profaner of God's temple, by his preaching the gospel of Christ to his fellow-men. Many of the evangelical clergy are deeply tainted with Puseyism; in proof, I give you the following facts: The question was put to one of them, "Suppose a Christian Churchman had his lot cast where the gospel could not be heard in the Church, would he do wrong in going to a Wesleyan chapel to hear the gospel?" Mark the reply. "I would advise," said the clergyman, "that he go to hear the gospel at the chapel, but by no means partake of the sacrament of the Lord's supper with Dissenters." Your readers know what is meant by such a reply; and a lay brother of another evangelical clergyman called upon a regular hearer of one of our village chapels, and said, "You have not been to church." "No," said the woman; "I go to chapel." "You ought not to go to chapel; it is wrong to go there; stay at home, and read your Bible in your family." I am happy to say the woman is deeply attached to the chapel, and to the gospel preached there; for it has been made the power of God to her salvation. Another case I give you is that of an eminently-gifted and popular minister of the Establishment, who sighs over the death of Dissenters' children, and groans that, through their parents being Dissenters, their offspring are deprived of the rites of the church—baptism (of course baptismal regeneration), confirmation, and the Lord's supper! What will your numerous readers say to these facts? for facts they are. I for one say, Keep before us continually two things—our own principles, and that of the rottenness of the Establishment, both in its principles and practices.

The following is a case of special hardship, of aggravated cruelty, which lately occurred in Nottinghamshire:

I hope you will excuse the liberty I take in making known to you the following facts:—Last May a man and his wife, natives of Scotland, came to this village, with the best of recommendations, to take charge of a new National Schools for boys and girls. They succeeded in filling their schools with children and the children are deeply attached to them. As there is not service at our parish church in the evening of the sabbath, the schoolmaster and his wife were wishful to worship God and to hear the gospel preached in any place; hence, at such times as there was no service at the church, they went to different dissenting meet-

ing-houses. When this was noised abroad, they were called to an account by the committee of their school, who advised them not to go any more to any chapel; but they still persisted in going. The committee then convened another meeting, when they asked the offenders to promise to resign their school at the end of four months. But as they refused to do this without time for consideration, the managers forthwith sent them a notice by the hands of the common policeman to quit at the end of three months! The written notice, after being sent, was shown me. It expresses no reason for dismissing them. As it was reported that they were thus treated for having come to our chapel, that I might know the truth of the matter I asked one of the members of the committee, and who had signed the ejection, the real reason of it. He gave me to understand that he himself had signed the paper on no other ground than that they had gone to different dissenting meeting-houses. When asked, he admitted that they had violated no engagement—that they were truly Christian people—that they had never been away from the church, to his knowledge, when its doors were opened—and that he could highly recommend them to a dissenting-school. From my conversation with these injured parties, I cherish the highest opinion of their prudence and piety. They have resolved to cut connection with the Established Church, and to seek a school amongst Dissenters.

We hope these passages will meet the eyes of all to whom they severally refer, and that the perusal may excite in their breasts feelings akin to those which they cannot fail to produce among all honourable men. We cannot allow this chalice of bitterness to go forth without at least one contrary ingredient in a very interesting piece of intelligence which has just been transmitted to us:

A large majority of the inhabitants of Huddon, Suffolk, have, on Scriptural grounds, come out from the Established Church, and erected a chapel to contain 450 persons, on a piece of ground given by a Churchman for that purpose; room sufficient also remains for the erection of school-rooms and a burial-ground. The people themselves raised £292, out of £460—the cost of erection; and, aided by neighbouring churches, who have taken a deep interest in the movement, the debt remaining is about £130. Large numbers crowd the sanctuary sabbath after sabbath, where they can now hear the gospel. The Rev. James Smith has acceded to the unanimous request of the people, and become their stated pastor.

We congratulate these worthy people on their escape from a bondage worse than Egyptian! There is a measure of light, and of love of liberty, and of reverence for the Divine authority, which is wholly incompatible with a continuance in a State Church. As these increase, secessions will multiply, and hasten on the glorious day when the cry of the righteous shall resound throughout Christendom—THE BRITISH BABYLON IS FALLEN—IS FALLEN!

Education.

SELF-IMPROVEMENT.

TO THE YOUNG MEN OF ENGLAND.

DEAREST HOPE OF THE FUTURE!—In commencing our promised series of Letters on *Self-improvement*, we cannot better introduce ourselves than by laying before you the admirable, the inimitable Address of the Rev. Thomas Binney to the Young Men and Boys of the Grammar-school, Mill Hill. It is studded throughout with golden truths and great principles. It supplies the elements of a voluminous treatise. It deserves your perusal twenty times over. Read it, we beseech you; read it—read it—read it! And we will proceed another stage in our Elysian march next month.

MY DEAR BOYS,—You have heard what I have been saying about learning and religion; you see how we attach importance to both. Knowledge is good—large information is very desirable;—but *religious* knowledge is absolutely necessary. Science, literature, and elegant accomplishments—all that gives to the intellect greatness or refinement—if possessed apart from religious faith and holy character, are only as flowers that adorn the dead. There is a knowledge which purifies while it expands—which is life to the soul as well as light to the intellect—which will go with you to any world—and *prepare* you for any, by guiding you safely through the dangers of this. Seek that knowledge where you know it is to be found—in those “holy Scriptures,” which you are here taught, and “which are able to make you wise unto salvation, through faith that is in Christ Jesus.” Cultivate, dear youth, piety towards God, deep reverence for his presence, his service, and his name. Pray to him for that pardon of sin which boys need as well as men, and for that grace which children as well as adults can receive. The promise is to you as well as to us.

In relation to your general conduct, I should like you to associate real nobility and greatness of character with what is *moral*—with habitual obedience to the law of conscience and the dictates of duty. Vice is mean and degrading as well as wrong. In the Bible sinners are represented as objects of contempt as well as condemnation. A bad boy knows well enough that he deserves to be despised, for he can't help sometimes despising himself. Do bravely and manfully everything that you feel you *ought*. Cultivate a generous, open, unspurious temper. Despise selfishness; hate and loathe it in all its forms of vanity, sloth, self-will, oppression of the weak, harshness to the timid, refusal of help which it would be proper to render, or of little sacrifices to serve others. Detest everything like duplicity and deceit. Don't go within a mile of a lie. Value your honour, truthfulness, and integrity. When you have misunderstandings, do not be ashamed of acknowledging error, or apologising for wrong. As soon as possible get rid of grudges and resentments, and live together in cheerfulness and love. Be in manners

at once frank and courteous—in act and conversation delicate and pure. In one word, desire in all things so to behave yourselves, that, as you “grow in stature, you may grow in wisdom, and in favour with God and man.”

One word in relation to your studies—*WORK*. Work well, hard, cheerfully. Don't wish just to get through, or to get off easily, or to be indebted to any one for anything whatsoever that you ought to know and to do yourselves. Everything depends on your diligence and industry. Let none of you fancy that because you have genius you may dispense with labour. No boy ever translated Homer by inspiration. Nothing will come to you in this way. Nothing valuable is in this world either done or got without effort. “Nature gives us something at first”—something to start with—our original capacity, whatever it may be. “Everything else after this she sells.”—sells always, sells to all, and sells dear. You must pay the price. By intellectual labour you may purchase for yourselves attainments and distinction; happiness and respect come by virtue. If you like, you may be idle, thoughtless, wicked; the price is ignorance, contempt, hell. Recollect, also, that, in the long run, there can be no mistake. No boy or man can ever really get what he has not purchased, or carry away what belongs to another; or, if he does so, or appear to do so, he cannot keep it for any long time without being detected. Every day is a day of judgment—a day of reaping as you have sown—of revelation of what you are. “No man is concealed,” or can be. Not one of you can go through life, all the way, with the reputation and character of a good scholar, if you are not really such. Things will be constantly occurring to reveal you, and society will not be long in ascertaining your precise height and depth—your solid contents and superficial dimensions. In the same way, you cannot pass for what you are not in respect to your actual moral character; somehow or other, you will come to find yourself weighed and measured. You will pass among your fellows for what you are worth, and for nothing more: if you are worthless, the world will soon make the discovery, and it will *let you know* that it has made it. Depend upon it, the best way to be thought good is to be good; the surest mode of being had in reputation is to have a character.

If at this moment I could gather together here all the pupils that have ever been located within these walls; if I could summon them from whosoever they sojourn, and cause them to surround you in visible forms, and thus show you exactly what they really *are*, it would be a most affecting and instructive spectacle. Many, probably, would have to rise from their graves; of these, some would appear as spirits of light—some, it is to be feared, with the awful aspect of lost souls. Others would be brought from the ends of the earth and the isles of the sea—from under ancient dynasties and new republics—from continents and colonies of the other hemisphere. Of these, some would be found to be honourably engaged in commercial enterprise; some to have been driven from their fatherland by folly or misfortune; some to have gone voluntarily forth as ministers and missionaries, the highest form and office of humanity. Of those

that would come from the metropolis, and from the towns and cities of our country, how great would be the number, how varied the pursuits, how different in their tastes, habits, and character, how changed in appearance, perhaps in opinions, sympathy, belief, from what they were when, in this scene, as little boys, they plied their tasks, or bounded in the play-ground, or knelt in prayer! Some would come with university honours and literary reputation, some as presbyters of the Established Church, some as the guides and bishops of our own. Many would be here, there can be no doubt, who have passed through life, and are passing through it, with honourable characters and spotless reputation; many who are enjoying the fruits and rewards of steadiness and industry; and many besides, who, adding to their virtue *faith*, and following out their religious training, are known and esteemed as religious men, and adorn the community in which they move. Pleasant would it be to look upon the countenances of such men—men of intelligence, virtue, and religion; pleasant for you to hear their words of encouragement, and their united testimony to the advantages of learning, the worth of goodness, the possibility of securing, and the satisfactions flowing from, the friendship of God!

While such as these might allure and attract you towards holiness and heaven, there would be some others whose career and appearance would operate upon you in another manner; whose ruined characters and blighted prospects, debilitated health, reckless habits, wretchedness, and shame, would alarm and deter you from following their courses, and move your hearts by pity and terror. Some of these, perhaps, when at school, were gay and buoyant, loved by their associates, and worthy to be loved; they entered life with high hopes and bright prospects; they were the pride of their parents; everything was done for them to secure and facilitate their advancement and success: with all this, they have come to be what I have described—a *ruin* and a *wreck*. If such could speak, they would probably tell you that they fell from not having a fixed, settled, and serious aim in life; that they gave themselves up to the satisfactions of the moment, whatever they might be; passed thoughtlessly from pleasure to pleasure; cared for nothing but immediate enjoyment, having no idea of living for any great or honourable purpose: thus wasting their talents and squandering time, they easily proceeded from folly to vice, till they found themselves utterly and irretrievably ruined. But, instead of fancying what they might say, I will tell what *actually* was said by a man of good abilities and finished education, who thus wasted life, and saw his error when too late. I refer to Sir Francis Delaval, who, when he was on his death-bed, sent for Mr. Edgeworth, and thus addressed him:—"Let my example warn you of a fatal error into which I have fallen. I have pursued amusement, instead of turning my ingenuity and talents to useful purposes. I am sensible that my mind was fit for greater things than any of which I am now, or was ever supposed to be, capable. I am able to speak fluently in public, and I have perceived that my manner of speaking has always increased the force of what I said: upon various important subjects I am not deficient in useful information; and, if I had employed half the time and

half the pains in cultivating serious knowledge which I have wasted in exerting my powers upon trifles, instead of dissipating my fortune and tarnishing my character, I should have become a useful member of society and an honour to society. Remember my advice, young man. Pursue what is *useful* to *mankind*. You will satisfy them, and, what is better, you will satisfy yourself."

Such was the melancholy close of a sinful course. God forbid that any of the bright eyes that are now before me, glistening with the dew of their young life, and sparkling with the light of innocence and joy, should come to be dimmed with regrets like these! Nay, God forbid that any of you, my dear boys, should neglect to learn the important lesson, that what formed the highest object of this dying man's ambition and desire, even if attained, however it might really "satisfy" the world, ought *not* alone to "satisfy yourselves." The best that he wished he had lived for and aimed at, is short of the best that you should pursue. *God* is to be satisfied as well as "mankind." However the one may be content with virtue, the other requires piety and faith. He demands character founded on religion—"usefulness" flowing from love to himself. Your best doings will be imperfect; you will need mercy to pardon sin, the Holy Spirit to implant principles of heavenly strength, grace to renew and sanctify the heart, the atonement of Christ believed, trusted in, pleaded in prayer, as the source of hope and the ground of acceptance. "Seek first the kingdom of God." "Study to show yourselves approved unto *Him*." "Serve him with reverence and godly fear." "Be strong in the grace that is in Christ Jesus." "See that ye neglect not the great salvation." "Flee, also, youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Pursuing a course of holy action and religious usefulness, you will come to know the truth of the memorable words of one of our devout and illustrious ancestors:—"You have been accustomed," said Philip Henry to a friend standing by his bed-side as he was about to die, "you have been accustomed to note the last words of dying men; these are mine—A LIFE SPENT IN THE SERVICE OF GOD IS THE HAPPIEST LIFE UPON EARTH."

"Behold the happy man!

"I have watched him from his infancy, and seen him in the grasp of death.

"He knelt beside his cradle, and his mother's hymn lulled him to sleep.

"In childhood he loved holiness, and drank from the fountain-head of peace.

"Wisdom took him for her scholar, guiding his steps in purity.

"He lived unpolluted by the world; and his young heart hated sin.

"Thus did he walk in happiness, and sorrow was a stranger to his soul.

"He put his hand with constancy to good, and angels knew him as a brother.

"And the busy satellites of evil trembled as at God's ally.

"He bent his learning to religion, and religion was with him at the last:

"For I saw him after many days, when the time of his release was come,

"And I longed for a congregated world, to behold that dying saint.

"As the aloe is green and well-liking till the best summer of its age,

"And then hangeth out its golden bells to mingle glory with corruption ;

"As a meteor travelleth in splendour, and then bursteth in dazzling light ;

"Such was the death of the righteous ; his death was the sun at his setting."*

* Tupper's "Proverbial Philosophy." First Series.

Ecclesiastical Affairs.

ORDINATION.

TOTTENHAM.

THE recognition of the Rev. J. De Kewer Williams, late of Limerick, as pastor of the church at "Edmonton and Tottenham Chapel," took place on Tuesday, June the 29th, when the Rev. Drs. Burder, Henderson, Hewlett, and Jenkyn, and other ministers took part in the services.

LATIMER CHAPEL, MILE END.

THE Rev. John Hall, of Cheshunt, has accepted an invitation to the co-pastorate of the church assembling in the above Chapel, in connection with the Rev. Richard Saunders.

NEWPORT PAGNELL COLLEGE.

THE annual services in connection with this Institution, were held on Wednesday and Thursday, the 9th and 10th of June.

The examination was conducted on the 9th, in the presence of several ministers and friends of the College, and was highly satisfactory to them. Two classes were examined in Hebrew, in the book of Genesis, and in the prophecies of Isaiah. Passages in Greek and Latin selected by the examiners were read from Plato's apology of Socrates, the Medea of Euripides, and Xenophon's Anabasis, also from Cicero's Tusculan Questions, and Cæsar's Commentaries. Considerable attention and intelligence were exhibited in an exercise on the two first books of Whateley's Logic.

A prayer-meeting was held in the evening, and addresses delivered by the Rev. Messrs. Boaz and Wilkins.

The more public services of the following day were well attended and deeply interesting. A very excellent and appropriate sermon was preached in the morning, by the Rev. George Smith, of Poplar, from 2 Cor. iv. 5. At the public meeting in the afternoon the report was read, and various resolutions were spoken to on that occasion, and subsequently at the tea-meeting by the Rev. T. P. Bull, G. Smith, Cecil, Alliot, Jukes, Boaz, Prust, Wilkins, Brooks, Castleden, Watson, Whiting, J. Bull, and by Messrs. Bateman and Hudson. Amongst the former students present at this anniversary, its friends were happy in the presence and assistance of the Rev. T. Boaz, from Calcutta. The blessing of God has rested on the Institution during the past year ; and though the visitations of sickness, and in one case of death, in the removal of a very devoted young man, have fallen upon it, yet its circumstances are such as to call for gratitude and thankfulness. As is too often the case in our public institutions, there was a complaint of deficiency of funds ; but the Committee feel assured, from the deep sense entertained of the value and importance of this institution, that with a little effort on the part of its friends this cause of anxiety may be removed during the next year.

The London Treasurer and Secretaries of the Society, are Thomas Piper, Esq., the Rev. C. Gilbert, and H. Bateman, Esq.

Review and Criticism.

The Life and Correspondence of John Foster. Edited by J. E. RYLAND. With Notice of Mr. Foster as a Preacher and Companion ; by JOHN SHEPPARD, Author of "Thoughts on Devotion," &c. In Two Volumes. London : Jackson and Walford.

ADEQUATELY to discuss the varied merits of these volumes would require an article half as large as one of themselves. Our space must, therefore, determine our method of bringing them before our readers. But in yielding to this necessity, we may still perform all that is, in the present case, necessary to utility. We shall,

therefore, lay before them a critical estimate of the work, and of the advantages to be derived from its publication.

These volumes, then, are not to be classed with ordinary, or even superior, biography, any more than John Foster himself is to be classed with ordinary or even superior men. Like himself, they stand alone ; and the probability is, that the day is very distant which will produce aught of the sort worthy to be placed by their side. His first great work, the "Essays," the "Discourse on Popular Ignorance," the "Broadmead Lectures," the two Volumes of Reviews, form an immense storehouse of truth, wisdom,

and eloquence, of its sort, far surpassing anything that has proceeded from any other English pen—a mighty accession to the literary treasure of Europe; but the crowning gift is, undoubtedly, the work before us, which incalculably adds to the value of the volumes just mentioned. The whole together constitutes an intellectual treasury that will not soon be exhausted, a mine of thought that will not soon be worked out. For many years it was matter of constant and deep regret with religious men of letters that Foster had written so little, and that, to all appearance, he was indisposed to write any more; but it now turns out that he was, after all, far more industrious than was generally believed, and that, notwithstanding his aversion to literary labour, the sum total of his productions has been really much greater than was supposed, and quite as great as that of the most industrious of his mighty compeers—several times greater than that of Sir James Mackintosh, his illustrious contemporary—and at least equal to that of Edmund Burke, his immediate, and most distinguished predecessor in the walk of philosophical morality.

In these volumes there is a prodigious amount of invaluable matter, which could not, by possibility, have found a place in any regular composition. These volumes may correctly be viewed as supplemental to his works, and, as such, may be bound, numbered, and ranged along with them. It is matter for public congratulation that the honourable trust was confided to such a man as Mr. Ryland, who has proved himself worthy of his unrivalled subject. He has, from first to last, managed it with a tact and a judgment which leave nothing to be desired. In the hands of such a man how different had been the costume in which Burke and Mackintosh would have gone down to posterity! Burke has been very unfortunate in his biographers, none of whom possessed either the capacity or the industry necessary to do justice to that greatest of Moderns: and the fact that five or six volumes of Correspondence have been subsequently, and some of them but recently, brought to light, of itself establishes the charge of culpable negligence against his biographers. The "Life of Mackintosh," by his son, is a superior production, but falls far beneath its noble subject. The Life of the late Dr. Arnold, which, upon the whole, does justice to that excellent man, is the only production of the present century which,

on the ground of philosophical claims, is worthy to be classed with that of John Foster. Still, as men, Arnold and Foster had very little in common. Arnold was one of a class, and in that class he stood the foremost;—take him for all in all, he was a glorious man, the type of his age and country. Foster was not one of a class, but an individual—a man of colossal stature, whose vision extended immeasurably beyond that of Arnold, and whose lofty musings indicated a mind that belonged to a far higher order of being. The public reception of these works, respectively, may apparently furnish an index to the mental condition of the age, as also to their respective merits. Before Arnold's Memoir had been the same time (some fifteen months) before the public, it had gone through several large editions. This has not been the lot of Foster's. Are we, then, by this circumstance to determine the merits of the men, respectively, or of their memoirs? Certainly not: let it be remembered that Arnold was a Churchman, a clergyman, a public tutor, a moderate reformer both in church and state, and a mitigated Evangelical;—in a word, in all respects a man of his age and country—a head, and yet not too far a-head—and always breathing a spirit manly, generous, noble; so that in most respects his life is nearly as agreeable to Dissenters as to Churchmen. It is on these grounds difficult to conceive of a more thoroughly marketable literary commodity than the life of Arnold. It owes, indeed, a very large proportion of its popularity to its complete adaptation to the passing hour; ten or fifteen years hence it will be seldom mentioned. The absolute fame of Foster, notwithstanding its present comparative greatness, is still in the bud; his full glory is reserved for a coming age. When Arnold is forgotten, he will stand first among the classics of England. On the other hand, Foster was a Dissenter of the first water—"a dissenting teacher;" and yet worse, if possible, a Baptist; and, worse still in the eyes of Churchmen, he was, moreover, a universal and radical reformer—things which go far to shut him out from Episcopalian circles, from all libraries, both private and public, where clerical influence prevails. Then, as to the world at large, he was a moral philosopher whose depth of view and range of speculation, whose purity and severity, were such as to form a great gulf between him and the bulk of mankind. We do not speak of the

folly of the age, which will look to others than Arnold and Foster for its intellectual provender, but of multitudes who might get on tolerably well with the celebrated schoolmaster with his blended brilliancy and common sense, but who would feel themselves utterly bewildered and lost, amid the mystical profundities of the Philosophical Essayist. The capability, indeed, of being interested by Foster, and drawn irresistibly along by the mighty current of his massive thought, is of itself a proof to him who feels it that his intellectual nonage is past and gone, and suffices to establish his claim of admission to the fellowship of thinking men.

It was the remark of a sage, that the "Rambler" was "a book to make a man think;" and this may, with greatly augmented emphasis, be said of the "Life of Foster." It is a huge repository of thought, and fully to master it will prove no inconsiderable exercise of the thinking powers; and to have thoroughly performed that exercise will make a man no mean thinker. It will be a noble praxis! In this light we especially commend this memoir to the attention of our readers, and in particular to that class of them— which, we rejoice to know, is great—consisting of clever, intelligent, inquisitive young men, to whom it will prove an invaluable introduction to "the art of thinking." There is not one of the thousand or more pages comprised in these volumes which does not contain something worthy of attention—a thought, a sentiment, or something by which thought and sentiment will be excited.

Another peculiarity of the volumes before us is this,—the young man intent on the prosecution of his studies will find them a valuable introduction to the knowledge of a multitude of the most important books on most subjects of human knowledge, not directly scientific. The character of such books, whether in the way of excellence or defect, is frequently given in a manner calculated not simply to guide choice, but to promote reflection and cultivate the spirit of sound critical judgment. Nor is this all; the work will also serve as an introduction to eminent men as well as to standard literature. Not a few of the most distinguished individuals in the walks of literature and religion for the last fifty years figure here, amid glances at their several characters, and records of their most distinguished actions. In this respect the volumes present a splendid gallery of intellectual and moral portraits.

Another striking feature of the work is, that it abounds with exhibitions of great principles on the subjects of religion, morals, politics, and social economics—sometimes stated, sometimes reasoned, and sometimes illustrated—and these in a manner frequently so striking, so original, and occasionally with such beauty and tenderness, as to make impressions never to be effaced.

To a very large extent Mr. Ryland has made Foster his own biographer, a circumstance which has exceedingly enhanced the interest of the narrative. Foster could do nothing meanly, nothing feebly. Scarce a passing note seems to have issued from his pen without enunciating some great truth, some noble sentiment; and to his particular friends he poured himself out with an energy, a heart, and a copiousness, which to busy men, compelled to be laconic, will seem altogether extraordinary. With such materials, Mr. Ryland has been enabled to give a completeness and a finish to his volumes which renders them as charming from their fact and incident, as they are commanding from their massive truth and majestic eloquence.

There are points in these volumes for animadversion; such points refer chiefly to ecclesiastical organization, and certain dogmata concerning future punishment. Mr. Ryland, we conceive, was bound to act as he has done, in regard to these matters, from which we apprehend very little mischief. While such marks of infirmity will tend to comfort ordinary mortals, they will add, from the lists of greatness, another illustration of Matthew Henry's maxim, that "the best of men are but men at the best."

Life of William Allen, with Selections from his Correspondence. In Three Volumes, 8vo. London: Gilpin.

WILLIAM ALLEN, a name dear to humanity, was born August 29th, 1770,—just eighteen days before John Foster, and the last day of George Whitfield's life. The history of William Allen is throughout a history of action. No two works can be more unlike each other than these memoirs, and those of Foster; and as with the works, so with the individuals to whom they refer. Both lived long, and each, in his way, laboured much—the one intellectually, and the other morally. Few men *did* less than Foster, and on subjects merely speculative, few *thought* less than Allen. But this work

is to be viewed not more as the history of an individual than of a body, all of whom remarkably resemble each other. It is a striking index to the general character of the quiet, modest, philanthropic community, whose fellowship he adorned; and the mode of its publication is curiously illustrative of its Quaker origin. Passing by the Gurneys, the Brights, and all the other able men of the community, William Allen consigned his manuscripts to two ladies, Lucy Bradshaw, and Susannah Corder,—certainly, from such a man, no mean compliment, and as the event showed, a compliment by no means paid at the expense of judgment; for the favoured ladies have discharged their trust with equal ability, fidelity, and discretion. It is a fact deserving of notice, and which admits of no dispute, that the Society of Friends, in proportion to its extent, has produced a much larger number of superior women than any other Christian denomination. It might, perhaps, with truth be affirmed that, as a whole, its women are but little inferior to its men. This is certainly a fact not a little remarkable. How is it to be accounted for? We think the solution is easy. But this is not the place for entering on its discussion. The circumstance just mentioned relative to authorship comes out in a manner very characteristic of the Society. Volumes first and second successively appear, but not a word as to the compilers. At length the third volume is issued, and still neither title, preface, nor note to solve the mystery, till we reach the closing paragraph of the last page!

William Allen lived during a very important period of British history, and it was his lot to take a very prominent part in the moral movements of the age. He was the friend and companion, beloved and revered, of all the great and good among his contemporaries, in every good and great enterprise. The record, as a whole, presents as lively a picture of Quaker life as can well be conceived. This world's great rule was in his case reversed. Benevolence appears to have been with him a primary, business a secondary, consideration. But, notwithstanding, he somehow contrived, not only to make ends meet, but to move in a walk of the highest respectability. It is impossible not to love and admire such an assemblage of excellencies as shines forth in his character. What an aspect would be presented by a world filled with such men as William Allen! He was a

most impressive example of the power of a few great truths, really believed. The Quaker system, although, as tested by the sacred Scriptures, chargeable with serious deficiencies both doctrinal and ritual, and likewise as it respects ecclesiastical polity, presents glorious specimens of some of the chief attributes of the Christian character. As these volumes clearly show, while by no means wholly indifferent to the soul, it concerns itself much more about the body of man, not more, however than it ought; the error is one of defect as to the future, not of excess as to the present. Good William Allen's tears flowed for the slave, but he manifests little sympathy for the heathen. With the bulk of other denominations it is in both respects too much the reverse. The mind of Christ seems to require the union of both; and for that purpose it demands the junction of the Quaker with the Nonconformist.

The first volume stretches from 1770 to 1819, an eventful era in the history of European politics. William Allen's life for the first thirty years seems to have been one of comparative quiescence, and simple observation; but from 1801 to 1819, it was filled with generous labours, divided equally between business, science, and humanity. He occupied himself intensely in the furtherance of education and the destruction of slavery, and in every project that had for its object the mitigation of human suffering. These labours, of course, brought him into contact with the whole tribe of philanthropic schemers, both Christian and Infidel, from Alexander of Russia, down to Robert Owen. The continental kings and princes largely figure in these volumes, and in particular the Russian Emperor, whose confidence and affection William Allen enjoyed in an extraordinary degree. More light, indeed, is thrown on the true character of that great Autocrat, by the present work, than by all the publications that have been issued since his death. The Emperor of all the Russias, equally with the humblest of mankind, was, from the first interview, fascinated with the honest Quaker. Indeed, none seemed able or disposed to resist the charm of his unpretending presence. To see, was to admire, love, and trust him. There was such a blending of sincerity, simplicity, humility, benevolence, with dignity and real philanthropy, as to constrain the homage of all who saw it, of whatever rank, class, or country.

Volume second, which extends from

1819 to 1827, is taken up largely with William Allen's visits to Russia, where again we are met by the Emperor, the Empress, and Empress Mother, and many other great personages, whom he laboured to instruct and to interest in the work of philanthropy. To his Russian transactions succeeded a long chain of travels and adventures in furtherance of his great objects. In 1822, he proceeded to Vienna, where he made great exertions on behalf of the poor Greeks. Here, again, the Emperor and other distinguished personages come very advantageously before us, especially the Iron Duke,—the Duke of Wellington,—who seems to have cherished a strong attachment to William Allen, more, perhaps, than to any other person not a soldier. Leaving Vienna, he proceeds to Verona, where he assails the monster slavery, and going forward to Turin, he visited the Waldenses. The remainder of the volume is crowded with works of faith and labours of love, at home.

Volume third extends from 1828 to 1844, and opens with another visit to the Continent, which was filled up with his usual avocations of humanity, and which he repeated in 1833, when he zealously pushed forward his objects at Paris, Madrid, and other chief cities, where he exerted himself to the utmost to enlighten the minds of rulers and princes on matters affecting the welfare of their countries. In 1839, we have him once more on the Continent, visiting kings and courts, and labouring to promote the welfare of the human family.

Thus much may suffice to give a sort of glimpse at the character and history of this loveliest and holiest of Friends, and most philanthropic of Englishmen, who finished his course at the close of 1843, in the full enjoyment of the peace and hope of the glorious gospel.

Thus, Elizabeth Fry, Joseph John Gurney, and William Allen, all ornaments to their sect, their country, and their race, have within a brief space of each other been called from our sphere to lighten a higher. May that Almighty Spirit who shone so brightly in them, raise up in the same community many to fill their places, who shall shine with still brighter lustre, and labour in the love of God for the good of mankind, with still greater success.

A Token of Love for Little Children. By the Widow of a Madras Officer. 12mo. Nisbet.

EXCELLENT in quality, but wanting in variety of subject and illustration.

The Youth's Sure Guide to Happiness; or, Scripture Selections on the Faith and Practice of Revealed Religion. By ROBERT KINNIBURGH. Third Edition, 18mo, pp. 108. Hamilton.

THIS is an exceedingly valuable compendium of Christian Theology, comprising forty-one sections, which would form the basis of a most important course of public sermons, or Bible-class instruction. Mr. Kinniburgh has remarkably scriptural and accurate views of the gospel, and may be taken with confidence by the youthful inquirer as a safe guide.

The Sick Visitor's Companion; consisting of Selections from Scripture, Short Addresses, and Prayers, &c., designed as a help to Christians who visit the sick for religious purposes. By JOHN CORBIN. Royal 18mo, pp. 66. Snow.

THIS is a happy idea well executed. The subject to which it refers, ranks among the most important, difficult, and delicate duties of our holy religion, and it is no lack of charity to say that that portion of the Christian church who are thoroughly qualified for the discharge of it is very small. There has, it strikes us, been a serious neglect on this point; that which is duty ought surely to be a study, and what is to be learnt, ought to be taught; and in this matter we know not that there is a more successful method of teaching than by the exhibition of a good example.

The Words of a Believer. By the ABBE DE LA MENNAIS. Translated from the French by E. S. PRYCE, A.B. Aylott and Jones.

THE able translator truly states that "earnestness and strength" are the characteristics which prevail throughout these pages. It is difficult for a man who has a soul within him to be either languid or feeble, when labouring in the cause of the people. The work opens thus:—

"TO THE PEOPLE.

"This book has been composed principally for you; to you I offer it. In the midst of the many evils which are your lot, of the many griefs which almost incessantly oppress you, may it somewhat revive and encourage you! . . . There are even now, men who suffer much because they have loved you much; I, their brother, have written the history of what they have done for you. . . . I am old; hear the words of an old man. . . . Christ who hung on the cross for you, has promised to deliver you. Believe his promise, and in order to hasten its accomplishment, reform in yourselves all that needs reformation. Exercise yourselves in every virtue, and love each other as the Saviour of the human race has loved you, *EVEN UNTO DEATH.*"

The book is a mass of fragments, or brief bursts of thought, somewhat after the manner of Pascal, only more abrupt, less clear, not always very evangelical, sometimes not very intelligible, but frequently generous, comprehensive, profound, sublime.

The Parent's Guide to a Liberal and Comprehensive Education. By R. SIMSON, M.A. 12mo. Duncan.

THE work makes good its title, and is suited to give parents a good deal of useful light upon scholastic matters.

The Pope and the Gospel; or, Another Farewell to Rome. By J. J. MAURETTE; late Parish Priest of Serres, now Minister of the Gospel. Translated from the French. 18mo, pp. 98. Dalton.

MAURETTE is a man worthy to have stood side by side with Luther. Here he makes mighty havoc of Rome. He appears to wonderful advantage in his correspondence with the Bishop, in his addresses to the priests, and in his letter to his parishioners. The little book is a remarkable specimen of the highest order of French Protestant eloquence. It may be interesting for our readers to know that Maurette has been released from the long imprisonment with which he was visited for this very publication.

Puseyism, addressed to all who either promote or proscribe Tractarianism. Royal 18mo, pp. 36. Sherwood.

DEALS some severe and merited blows at the system of iniquity.

The Time to Come. A Discourse by F. A. COX, D.D., LL.D., to which is prefixed an account of the Commemorative Services of the preceding evening. 12mo, pp. 36. Houlston and Stoneman.

THE excellent preacher having reached his grand climacteric, and the thirty-fifth year of his pastoral and ministerial career, it was his desire to be favoured with the company of all the members of his flock to take tea in the chapel, which, although the day being Saturday, was very inconvenient, yet the lower part of the house, capable of holding nearly 500 persons, was nearly full. After tea, an address of a highly gratifying character was delivered to Dr. Cox, who replied at great length, and with his usual eloquence and propriety; giving the history of the church and his own history, during the long and eventful period. With respect to statistics, he states, that the members numbered somewhere between eighty and ninety, that the annual additions have generally been on the increase; that the present fellowship numbers upwards of 600, being about the largest Baptist Church in Great Britain; and that during the thirty-five years the annual average increase has been about fifteen members. From the statistical account, which is very imperfect, we learn that the church has sent forth thirteen or fourteen preachers, two of whom are in the missionary field, and one tutor of a college. The business of the evening seems to have been full of interest. The Discourse was delivered on the morning of the following day.

Sketches of Discourses, for Sunday Schools and Village Preaching, illustrated with interesting anecdotes. By the Author of Sketches and Skeletons of Sermons. 18mo, 277. Houlston.

THE very thing wanted for the very important objects proposed. The subjects, forty in number, are well chosen, firmly sketched, and the bulk of the anecdotes are admirable.

The Mourner; or, The Afflicted Relieved. By B. GROSVENOR, D.D. Tract Society.

AN old and general favourite among the children of affliction.

The Child's Help to Self-examination. By HELEN S. HERSCHELL.

THIS volume is clearly above the mass of children; but it will be of much service to elder inquirers.

The Fall of Man; The Atonement; and Divine Influence. Three Lectures. By J. A. MORIS, Holloway. 12mo. London: Dinnis.

A VERY enlightened, able, and accurate enunciation of truth relative to subjects of the very first importance.

Admonitory Counsels addressed to a Methodist on Subjects of Christian Experience and Practice. By JOHN BAKEWELL. Second Edition. 18mo, pp. 239. Mason.

THIS is really an excellent book, full of gospel truth, common sense, and practical wisdom. It begins at the beginning, and goes on to the end. The man who becomes what this book describes will "have boldness in the day of judgment." The chapter on Class-meetings—Prayer-meetings—Band-meetings—Love Feasts—and Quarterly Visitation, contain things from which all may profit; but that on the Duties of Church Membership is particularly valuable. It deserves to be read in every pulpit of the realm.

Stories of the Primitive and Early Church. By SOPHIA WOODROOFFE. With an Introduction by G. S. FABER, B.D. Royal 18mo. Seeley.

MR. FABER smites the Tractarians with unsparing hand. "That heresy," says he, "goes directly to the eternal destruction of souls, by diverting them from the sole means of salvation. THEREFORE the movement which systematically labours to effect this horrid purpose stands self-condemned, as proceeding only from him who was a murderer from the beginning." The Stories are truthful and elegant, and calculated at once to inform the judgment and move the heart. The fair writer was called to leave the world before she had completed her task, which is therefore a solemn bequest to her countrywomen, a dying protest against Anglican Popery.

Nature and Revelation Harmonious: A Defence of Scripture Truths assailed in Combe's "Constitution of Man, considered in relation to External Objects." By C. J. KENNEDY. 18mo, pp. 147. Oliphant and Sons, and Hamilton.

A VERY able work on a very important and difficult subject. It is strongly marked by acuteness, sound principles, close argument, and profound acquaintance with the subject. It is especially a book for the pocket of the inquisitive young man.

Dissent; its Character, its Causes, its Reasons, and the way to effect its Extinction. Royal 18mo, pp. 152. Jackson and Walford.

A CLEVER, right-principled, well-reasoned performance, richly deserving a place in every young man's library; well adapted to make converts to the best of causes, and when made to build them up.

The Religious Tradesman: A Memoir of Norman Smith, of America. By JOEL HAWES, D.D. Tract Society.

GOOD, very good; a glorious example!

Syntax made Easy; or, how to speak and write French correctly. By D. M. AIRD, Author of the Student's French Grammar, &c. Square, pp. 69. Cunningham.

To this book is prefixed an odd sort of Dedication to one of the author's pupils, by which, were a judgment to be formed of the volume, the result would not be very favourable; but this Dedication is really the only silly part of the book, which will afford considerable assistance to the learner.

The Nursery Governess. By the Author of "The Week." Square. Seeley.

THIS is a plea for little children, based upon the assumption that the nursery-maid is not the person to supply the service essential to lay the

foundations of real Christian character; that the superior governess is above the task in question; that the mother, where she is qualified, is generally prevented by other duties from giving the uniform attention necessary. To meet the case the writer proposes "a medium station, of invaluable utility, of well-trained and sufficiently educated young women *between* the higher calling of the accomplished governess and the inferior services of the maid, whose business must be strictly that of *teaching and training* the little nursery ones, under the authority of the parent, but unconnected with any other service in the household—strictly a *Nursery Governess*." The design of this little narrative is to show by facts, derived from long observation, the nature and value of the system here recommended.

Poetry.

LORD'S DAYS.

BRIGHT shadows of true rest! some shoots of bliss:
 Heaven once a week;
 The next world's gladness prepossess'd in this;
 A day to seek;
 Eternity in time; the steps by which
 We climb above all ages; lamps that light
 Man through his heap of dark days; and the rich
 And full redemption of the whole week's flight;
 The pulleys into headlong man; time's bower;
 The narrow way;
 Transplanted paradise; God's walking hour,
 The cool o' th' day;
 Angels descending; the return of trust;
 A gleam of glory after six days' showers;
 The church's love-feasts; time's prerogative
 And interest,
 Deducted from the whole: the combs and hive,
 And home of rest;
 The milky way chalk'd out with suns, a clue
 That guides through erring hours; and in full story,
 A taste of heaven on earth; the pledge and cue
 Of a full feast, and the outcourts of glory.

HENRY VAUGHAN, 1695.

THE FOUNTAIN.

STRANGER, whose'er thou art, that stoop'st to taste
 These sweeter streams, let me arrest thy haste;
 Nor of their fall
 The murmurs (though the lyre
 Less sweet be) stand to admire;
 But as you shall
 See from this marble tun
 The liquid crystal run,
 And mark withal
 How fix'd the one abides,
 How fast the other glides,
 Instructed thus, the difference learn to see
 'Twixt mortal life and immortality.

SIR EDWARD SHERBURNE; born 1618, died 1702.

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS CONNECTED WITH THE UNION.

REPORT OF PROCEEDINGS OF THE SEVENTEENTH ANNUAL ASSEMBLY OF THE UNION, completed.

THE Report on the Magazines of the Union, and on the Fund in aid of Aged Ministers derived from their profits, having been read, the following resolution thereon was unanimously adopted on the motion of the Rev. Henry Wight, of Edinburgh, delegate from the Scottish Union; seconded by the Rev. John Ely, of Leeds:

XIV. That the Assembly receives with pleasure the encouraging Report on the Magazines of the Union, now read; and offers to its honoured brother, the Editor, its warmest thanks for his labours and services. The Assembly would recommend strenuous efforts not only to maintain, but to increase, the circulation of these most influential periodicals, chiefly for the spread of right principles and knowledge, and subordinately for augmentation of the fund in aid of aged brethren.

Report on the Fund in Aid of Aged Ministers, derived from the profits of the CHRISTIAN WITNESS, and CHRISTIAN'S PENNY MAGAZINES, presented by the distributors, to the Seventeenth Annual Assembly of the Congregational Union of England and Wales,—Friday, 14th of May, 1847.

CHRISTIAN BRETHREN,—No department of your affairs exceeds in importance that of your Magazines. Their circulation, their profits, their vigorous tone, their extensive influence claim for them your highest consideration. They are doing your cause and principles immense service. As they work for you, it will be your wisdom to work for them.

1. THE CIRCULATION of your two Magazines, during the year 1846, reached in round figures one million six hundred thousand copies—being an average monthly sale of nearly thirty-two thousand of the WITNESS, and of nearly one hundred and two thousand of the PENNY MAGAZINE.

2. PROFITS.—The profits of the WITNESS, for the year 1846, were £745 0s. 5d., those of the FRIEND, £509 14s. 9d.; making together the noble sum of £1,344 15s. 2d. clear and nett profit: to which must be added £59 8s. 11d., the amount of two dividends on invested stock received in 1846; making the total £1,384 4s. 1d.

3. DISTRIBUTION.—On Monday, the eleventh instant, the distributors enjoyed the delight of voting grants to fifty aged brethren, to the amount of four hundred and eighty-two pounds. You will all share in the satisfaction of this truly good work, and the fruit will redound unto

God in the joy, and thanks, and prayers of many aged and worthy hearts.

4. REMAINING BALANCE.—There remained from the distributions made in 1845 and 1846 of the profits of the two preceding years respectively, a balance of £824 8s. 9d. To this sum the balance of £902 4s. 1d. remaining of the profits of 1846, after the distribution now reported must be added, making together £1,726 6s. 10d., subject however to some reduction, as there were five cases presented to the distributors on Monday last, respecting which the Committee was instructed to make further inquiries, with power to make grants to these brethren should satisfactory answers be received. The stock already purchased, or yet to be purchased, with this sum, it is proposed to retain as the nucleus or foundation of the invested branch of your fund, the interest of which is to be applied to aid brethren in effecting insurances for deferred annuities to support their declining years. Should you adopt the proposals now to be submitted for regulation of that branch of your fund, the sum thus invested will yield annual interest adequate to assist ten brethren in effecting the desired insurance for an annuity of fifty pounds to commence with the sixty-first year.

5. PREPARATION FOR COMMENCING OPERATIONS IN THE DEFERRED ANNUITY BRANCH OF YOUR FUND.—The distributors received charge from the Autumnal Meeting at Plymouth, in October last, to publish an appeal setting out principles then adopted as the basis of the proposed fund and its management, and soliciting contribution to aid in its establishment. Such an appeal was accordingly prepared, and published in the CHRISTIAN WITNESS for January last. No sums have been received in answer to this appeal,—a result which need not occasion surprise or discouragement, as the undertaking is as yet too immature for obtaining pecuniary support. When it gets into form and operation it will doubtless be understood, appreciated, and supported. The distributors were also directed by the Meeting at Plymouth, to prepare for the consideration of this Assembly, a draft of regulations to govern the management of the fund in accordance with resolutions then adopted. This document has been framed and considered accordingly, and is now ready for your further investigation.

6. THE EDITOR.—Your unwearied Editor deserves much more than your thanks. His labours and services cannot be easily appreciated. The prayers of all; the advice of some: the short and pregnant, the seasonable and spirited contributions of others—he will value as effectual aid. Whoever makes effectual exertions to circulate as many copies as possible of either or both the Magazines, will be his true co-worker. Thus the reader will be benefited, the Editor cheered, the aged ministers' fund increased, the power of the press exerted and made manifest, and the great tide of intelligence swelled in favour of religion, benevolence, and freedom.

Revision of the Constitution of the Union.

The Revision of the Constitution of the Union, as unanimously adopted by the Assembly, con-

sists in the substitution of the following paragraphs, marked 2 and 4 respectively, for those bearing the same numbers in the original constitution :

2. This Union shall consist of Associations of Congregational churches, and of individual churches severally adhering to the Union. The qualification of a church for membership in this Union shall be connection with an Association; or where no Association is accessible, recommendation by the three ministers already in the Union residing nearest to the applicant church. Every church connected with this Union shall make an annual contribution to its funds, neglect of which for two successive years shall forfeit membership. The Tutors of the Theological Colleges of the Independents, and the officers of their general public societies, being members of Congregational churches; also ministers and deacons in fellowship with churches eligible for connection with the Union, may become personal members of the Union by payment of an annual subscription of not less than five shillings.

4. To promote the accomplishment of these objects, and the general interests of the Union, an Annual Meeting shall be held, and such adjournments of the same as may from time to time be deemed expedient, in London, or some other principal city or town; and these Assemblies of the Union shall consist of the pastors of churches connected therewith, of delegates deputed by those churches, of whom each church may depute two; and each church consisting of more than one hundred members, three; or one additional delegate for every additional hundred of members; and of personal members of the Union. No persons not belonging to one of these three classes have right to vote in the Assemblies of this Union.

Charles Burls, Jun., Esq., Secretary of the Christian Mutual Provident Society, read a memorial and statement on the affairs and progress of that Society, whereon it was moved by the Rev. John Kelly, of Liverpool; seconded by the Rev. Archibald Jack, of North Shields, and adopted :

That in the judgment of this Assembly the objects aimed at by the Christian Mutual Provident Society are of unspeakable importance, and the plans of that Society are admirably adapted to secure those objects: the Assembly has therefore received the encouraging Report of its Directors with high satisfaction, and recommends to every pastor and intelligent member of the Congregational churches vigorous efforts to make it fully known, to form branch associations in connection with it, and to induce the greatest possible number of suitable persons to avail themselves of its beneficial and secure provisions.

Third Session, Morning of Saturday, May 15, 1847.—The chair having been resumed by the Rev. Dr. Hamilton, the Third Annual Report (for the year 1846) of the Congregational Board of Education was read by the Rev. R. Ainslie, and the statement of the cash account by S. Morley, Esq., Treasurer: upon which the Rev. Dr. Massie, of Manchester, moved, and the Rev.

S. Curwen, of Reading, seconded, the following resolution, which was unanimously agreed to :

“That the report now read be adopted.”

Samuel Morley, Esq., of London, moved, and the Rev. John Ely, of Leeds, seconded the following resolution, which was adopted :

“That whereas the recent Parliamentary grant in aid of popular Education, made in accordance with the minutes of the Committee of Privy Council for distribution thereof, bearing date August and December, 1846, is to be applied in support of strictly religious teaching in schools, by the catechetical and other forms of various bodies of Christians without distinction—and whereas on no solid ground of principle can State support of religion in churches be resisted by those who acquiesce in its introduction into schools—and whereas it is believed that Congregationalists are unanimous and resolved in conscientious opposition to State support of religion in any and every form—and whereas their testimony on this great principle is felt to rest on sacred allegiance to Christ, and to be of the utmost moment to the purity and advancement of his heavenly kingdom among men—and whereas, finally, the moral power of the Congregational body is believed to consist chiefly in consistent, unwavering maintenance of principle; and that this power is very great, and will ever grow while so maintained, but will at once be destroyed by abandonment of principle, or feebleness or hesitation in adhering to principle: therefore this assembly most earnestly conjures Congregationalists universally and with one consent to preserve themselves clear of the least sanction of the grant thus offered by Government in support of schools, by refusing to receive the smallest sum for any school which is entirely their own, and by distinct protest against any participation therein in schools in the maintenance of which they are associated with Christians of other denominations.”

The Rev. John Sibree, of Coventry, moved; and the Rev. John Hill, of Stafford, seconded the following resolution, unanimously agreed to :

“That the following gentlemen be elected *pro tempore* to conduct the affairs of the Congregational Board of Education; and that they be instructed specially to watch over any events that may place the subject of voluntary and unfettered education in a new aspect in relation to this Board; and that they have power specially to convene the constituency of the Board for deliberation and action under such circumstances.

List of names read :

Samuel Morley, Esq., Treasurer; Rev. Robert Ainslie, Secretary; William Rutt, Cash Secretary; Revs Dr. Alliott, Thomas Aveling, John Blackburn, Dr. Campbell, John Curwen, Thomas James, William Stern Palmer, Dr. Reed, Henry Richard, George Rose, George Smith, John Stoughton, Arthur Tidman, Josiah Viney, Algernon Wells; and W. D. Alexander. Alderman Challis, Josiah Conder, T. M. Coombs, George Knox, George Marshall, T. E. Parson, Henry Rutt, James Spicer, Edward Swaine, Hull Terrell, Joshua Wilson, George Wilson, D. W. Wire, Esqrs.

Theology and Biblical Illustration.

THOUGHTS ON THE WAR OF MESSIAH.

By Rev. T. Swallow, Worcester.

THAT we live in very important and eventful times will not be questioned by the serious and discerning. If we look into the political and religious worlds, we see that both are agitated from centre to circumference. Light is contending with darkness, truth with error, virtue with vice. This conflict has long been going on : it was commenced when the gracious promise of redemption was first made to man ; it has been perpetuated through all succeeding ages. Doubtless, however, towards the last, the contest will be severe and deadly ; nevertheless the victory is not doubtful, but certain, and shall be ascribed to Him “who came from Edom, with dyed garments from Bozrah ; who is glorious in his apparel, travelling in the greatness of his strength ; who speaketh in righteousness, and is mighty to save.” “He must reign until he hath put all enemies under his feet.” Yes, and most assuredly this will be done ; hence the following words of holy inspiration : “I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear.” The battle, then, we say, has long since been begun, and is now carried on. But where is the field ? “The field is the world.” Upon this immense and spacious plain the contending armies have marshalled their forces. The army of Satan is large, and by far the largest ; their instruments of war are ignorance, superstition, error, vice, in their various and almost numberless forms. The army of Immanuel is small, and by far the smallest ; but their instruments of war are of celestial origin and temper, “not carnal, but mighty through God to the pulling down of strongholds.” In this great spiritual contest all the servants of the Most High are called upon to engage. The energies of all are required. The most vigorous and well-directed efforts of all must be put forth. There must be united combinations of power : this is indispensable to present success, also to future final conquest. We are aware that the great Captain of salvation could effect all the purposes of his sovereign will, independent of any human agency whatsoever. Within the vast dominions of his empire he has immense resources of power that await his fiat, and are ever ready to move in accordance with his will. At any moment he has at his command “more than twelve legions of angels.” By the agency of these he might accomplish his victorious designs ; yes, or without them : for were he to arise in the omnipotence of his strength, and make bare his mighty arm, terror would soon be spread through opposing ranks, and all his enemies would fall prostrate in submission at his feet. But God works by other means. In carrying out and bringing to a successful issue his wondrous plans of mercy and grace, he deigns to make use of human agency. To the members of the militant church, in their individual and collective capacity, is committed the mighty task of converting our sinful world ; of subjugating its rebellious inhabitants to the supreme authority and rightful sway of the true Messiah and Prince of peace.

This is a great work indeed ; great in the object it contemplates, nor less great when viewed in connection with its glorious results. It is a work in which *all* the men of Israel, without any exception, are called upon to help ; by their influence, their property, their prayers, their talents, their time : in short, by all the consecrated ransomed powers of their bodies and spirits. Nor is it a matter of *choice* on their part to engage in this work or refuse. The obligation is binding—the duty imperative.

When an individual enlists himself into the army of an earthly king, he engages that his best services shall be performed whenever they may be required; hence, however much he might wish for exemption from duty, he has it not; and were he to refuse to take the field, and charge the enemy, when the word of command is given, he would be regarded as a traitor to his king and country. So it is, considered in a spiritual sense, in reference to the Christian. When he enlists under the banner of Jesu's cross, he swears allegiance to the "King of glory," solemnly engages to "fight the battles of the Lord," to "wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If, therefore, when summoned to action, he refuse to take the field, he ought to be regarded and reproached as a deserter to his Saviour's cause, and even a traitor to his God! But further, in the matter in question there is no *neutrality*. In "the battle of the warrior, which is with confused noise and garments rolled in blood," there may be neutrality. If a soldier under an earthly monarchy will not take the field against his enemies, he may refuse to exert any influence that would give them the least advantage, and thus, by not assisting either party, occupy a neutral position. Not so, however, in the army of our spiritual Israel. Those who refuse to march and contend in valiant combat against the common foe, actually increase the power of the enemy, and turn their own arms against their friends and companions in the fight who are still faithful in their Master's righteous cause. Yes, every soldier of the cross who is not unitedly engaged in a determined, persevering war against the opposing powers of darkness, is contributing an influence which tends to consolidate the interests, perpetuate the reign, and extend the empire of Satan. He who fights not against the devil fights against God. He who joins not in close and vigorous contest against the emissaries of hell, is engaged in fearful though mistaken conflict against the royal armies of heaven. Hence the words of our Lord, "He that is not with me is against me." Another important point in the subject before us is, the peril and punishment of those who stand aloof in the great spiritual conflict, and "come not to the help of the Lord, to the help of the Lord against the mighty." Their criminal indifference does not pass unnoticed. No, it is especially seen by Him that sitteth in the heavens, and is marked by certain, though perhaps unknown righteous displeasure and just indignation. The lamentable case of the unfaithful, disobedient inhabitants of Meroz ought to serve as a beacon to warn such persons of their imminent danger, and assure them that their dishonourable conduct, if not repented of, will not pass with impunity, but be followed, sooner or later, by richly-deserved punishment. And although it may not be inflicted by the denunciation of a positive curse, proceeding from the mouth of "the angel of the Lord," nor carried into effect during the vicissitudes of time, yet it will be in the great day of eternity; that day in which, amid the terrific lightning's flash, and the awful thunder's roar, the Judge of mankind "shall come and discern between the righteous and the wicked, between him that served God and him that served him not." We may now institute several important inquiries:

First, What, at the present juncture, is the state of the conflict of which we have spoken? The voice of full triumph has not as yet been heard, because the battle is not yet won. It is true that the engagement has become general, fierce, and determined; several of the enemy's forts have been stormed and taken; but yet the "prince of the power of the air" maintains his sway over many millions of subjects in his usurped dominions: "The dark places of the earth are full of the habitations of cruelty." Vice, in its complicated and hideous forms, abounds on every hand. Iniquity runs through our land as with the fearful impetuosity of a mighty desolating torrent. The daring

impious arm of mutiny and rebellion is high and lifted up ; the vast majority of our apostate race boldly reject the authority of the Almighty, and challenge his omnipotent power. In short, the most malignant, inveterate powers of earth and hell are engaged and sworn to resist to the uttermost the claims and rights of the King immortal ; and if they *could* they would destroy every vestige of Christianity, assail even the citadel of heaven itself, and, were it possible, shake and beat down the very pillars that support the everlasting throne ! Hence we perceive that a great work yet remains to be done. Many parts in the territories of Satan's kingdom are still to be taken and possessed. Before the armies of the cross can mingle in the full chorus of triumph, they must go on from strength to strength, till at length they shall "come off more than conquerors through Him that hath loved them." When, indeed, the conquest shall be complete and universal, it were difficult—in fact, under existing circumstances, impossible—to determine. It however may be affirmed, that if the work goes on only at the ratio that it has done during the last ten years, it will be lamentably long before it will be said, "The kingdoms of this world are become the kingdoms of our God and his Christ."

It may be inquired in the next place, What is the conduct of the servants of Christ who are now in the field of conflict ? Are all of them uniformly courageous and valiant ? We fear not. A few of them, it is true, are distinguishing themselves in the high places of the field, as mighty champions for the Lord of Hosts ; but some, alas ! have grown faint in the day of battle, laid down the weapons of warfare, and are running, as it were, from the scene of action. Others are almost *quarrelling* with their comrades concerning the *armour* they shall wear, the instruments they shall use, and by what names the different regiments in the camp of Israel shall be called. And so, instead of being firmly combined in mighty phalanx, and marching forth "fair as the moon, clear as the sun, and terrible as an army with banners," in order to attack and vanquish their numerous enemies, they are granting them a respite, a reprieve, and actually furnishing them with means whereby they may recruit their forces and perpetuate their power ! The sacramental host of God's elect are not sufficiently zealous in his cause, nor true to their sovereign Lord. The various sections of the Redeemer's church do not prosecute their holy enterprise with becoming ardour, fidelity, or perseverance ; and it will be well if the great Head of the church does not give the honours and award the palms of *final* conquest to another people who shall be chosen, true and faithful.

Here another important question presents itself, and it is this : What are *we* doing to serve the common cause, and hasten the universal triumphs of the cross ? Servants of him who is King in Zion, how does this question affect you ? If you are in the field, how are you engaged ? Are you joining in the great fight against the King's enemies ? Possibly you have merely taken up your position in some elevated part of the field, where you can behold the evolutions of both the contending armies ; and it may be that, as you gaze upon the grand and awful scene, you are ready to say within yourselves, "The noble army of our Immanuel is sure to win the day without any effort at all on our part ; therefore it is not necessary that we should *expose* our persons, or *peril our* lives, since it is quite evident that the warfare can be prosecuted and accomplished altogether without us." Ah ! if it is thus you are speaking and acting, depend upon it you are neglecting imperative duty, and incurring a serious amount of guilt. Remember the case of the inhabitants of Meroz. It is very likely that they also made similar excuses ; but this did not prevent the malediction of Jehovah from coming on them, neither can such a vain excuse prevent the curse of the Almighty from falling upon you. God can and may curse you in your person or your families, your

circumstances or business, in your life and death, in time and in eternity. Oh! take timely warning. Arouse yourselves to activity and diligence. Endeavour to ascertain, not whether your services are required, or can be dispensed with; not whether you can do anything, and if anything, how *little*; but rather strive to find out how much you can do, also in what way you may most effectually do it. Put away everything like apathy, all undue earthly care and indulgence. Gird yourselves with power divine, and in the field of conflict “watch ye, stand fast in the faith, quit you like men, be strong.” Oh! that all the servants of the Most High were thus engaged; for then the contest would speedily terminate, and victory would be gained. The joyful acclaim of triumph would soon resound through the whole universe itself. The dwellers upon earth and the inhabitants of heaven would mingle in sweet harmonious concert; and the burden of their rapturous song would be, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; and he shall reign for ever and ever.”

Serious reader, the question we have now to propose, and urge, and press upon your conscience, is this: Are you for us or for our enemies—for God or Satan—for heaven or hell? Perchance you are undecided; if you are, we address you in the words of the prophet, “How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.” “Choose you this day whom ye will serve.” Neutral, as we have shown, you cannot be; the thought is absurd, the thing impossible. Hence, if you are not in the camp of our spiritual Israel, you are regarded as being in the ranks of the King’s enemies, found contending against the Lord of earth and sky. Awful, indeed, and perilous is your condition; for “Woe unto him that striveth with his Maker!” When he bends his bow, makes ready his arrows, and prepares the instruments of death, when his hand takes hold on judgment, and he speaks in vengeance, his foes shall flee before him, and all “his enemies shall lick the dust.” If, then, you would be saved from shame, from defeat, from utter destruction, from everlasting death, cast down at once the weapons of your rebellion, sue for reconciliation and peace with your offended God, by faith in the atoning death of his Son. Join the noble army of the cross, and under the glorious banner of the great Captain of salvation “fight the good fight of faith.” On the field of conflict engage in untired, vigorous, persevering combat against the common foes of God and man; and then, most assuredly, when the battle shall terminate, and all warfare is past, you shall receive the victor’s crown, and wear it as your due.

THE GREAT BUSINESS OF HUMAN LIFE.

BY A LONDON PASTOR.

“Give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—2 Pet. i. 10, 11.

To whom is the apostle speaking? “To them that have obtained *precious faith* through the righteousness of God.” For them he prays that their “grace and peace may be multiplied.” They are enriched by Divine power, which hath given them all things that pertain to life and godliness, and called them to glory and virtue. It hath also given to them exceeding great and precious promises, that by these they might be partakers of the Divine nature, having escaped the

corruption that is in the world through lust. What blessings! And yet these are only the beginning of mercies. This is but the basis on which the saint is called to erect a pyramid of moral excellence. We are to notice;

I. THE THINGS TO BE DONE.

The number of these things is seven, as will be seen in the foregoing verses. But none of these is the foundation; that is laid already by the Spirit of God. It is *faith*; “add to your faith.” As

faith rests on Christ, so these things rest on faith; as he is the only foundation of faith, so faith is the only foundation of the graces. The text, therefore, is addressed to every believing reader. Ye, and every one of you, who have "obtained precious faith," are called to build the pyramid. Let us examine the materials in order.

1. *Virtue*.—In the mouth of heathen writers this word signified morality in general; and, in the mouths of many modern preachers, it expresses much the same—acts of morality such as may flow from the hearts of unconverted men, and without any work of the Spirit of God. But such is not its meaning in these inspired words; it there signifies courage, fortitude, resolution, determination, that firm and noble spirit which fits a man for holy conflict. Faith soon brings foes, and if fighting come before fortitude, the consequences are easily foretold;—the saint, instead of a victor, is vanquished. Peter, in his former epistle, says, "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts." When a man ceases to be wicked, the wicked will cease to be his friends. Corruption is the bond of union among bad men; and he who escapes is hissed and hooted by the rest. According to Peter, "they think it strange that ye run not with them to the same excess of riot, speaking evil of you." But if mere personal piety demands this, usefulness to men's souls demands it much more. If the sight of silent loyalty so offends the wicked, how much more *rebuke for their sins!* The highest of all human undertakings is that of turning men to righteousness; and to this work, fortitude, courage, determination, is indispensable. If you want this, whatever else you may have, and in whatever measure, you can make little way; and hence it is that many people, otherwise of an excellent spirit, are passing through the world, leaving it very little the better for their existence. Now, it is to be remembered, that the want of this is to be viewed, not as a misfortune, but as a fault. To possess it, is not simply a privilege, but a duty. Let not the most timid child of God, who reads these words, despair of acquiring this virtue! Have you forgotten your parentage? Have you forgotten the presence and promise of your Almighty Parent? Hear his precious remonstrance with you: "I, even I, am

he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker?" Isa. li. 12, 13. This fear, you see, is very dishonouring to our heavenly Father. Away with it, then, and put a cheerful courage on! Let this be your motto: "*If God be for us, who can be against us?*"

2. *Knowledge*.—What kind of knowledge is meant? The knowledge of God in Christ. Peter places great stress upon this knowledge. He mentions it four times in the space of eight verses. It is the very essence of the doctrine of salvation. Jesus says, "This is eternal life, to know thee." These few words include an inconceivable amount of matter. God, and God in Christ, reconciling the world to himself! What a theme! It is only a glimpse of this that is obtained in conversion. It is as the first ray of morning light, that shines more and more to the perfect day. The knowledge of God is to be found only in the word of Christ, and through the teaching of his Spirit. "The word of Christ," signifies the whole of the gospel communication; therefore Paul says, "Let the word of Christ dwell in you richly in all wisdom." There is no growing in grace without growing in knowledge; in fact, to grow in grace is to grow in sanctified knowledge; and therefore, at the close of this epistle, we find Peter exhorting these very Christians to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." But this is a matter in which the Christian is particularly active. This knowledge cannot be forced upon a man. He who is determined to remain a fool, may do so in spite of the universe. To obtain this wisdom requires desire, determination, and labour. Solomon's account of the matter is very impressive. Let us hear him:—"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures;"—(what desire, what study, what prayer!)—then shalt thou understand the fear of the Lord, and *find the knowledge of God.*" Reader! there is but one way of getting this knowledge, and this is it. Seek it thus, and you will assuredly find it. It will

repay the toil a thousand-fold! It is indispensable to high personal religion, and spiritual enjoyment; and not less so to spiritual usefulness. An ignorant man's usefulness must of necessity be limited. The times which are passing over us especially call for intelligence in all Christian men aspiring to be useful.

3. *Temperance.*—This means the due restraint and regulation of all the appetites and passions. It stands opposed to sensuality. The Apostle James represents this world's wisdom as "earthly, sensual, and devilish;" and John describes the men who stained the fellowship of the church, as "sensual, having not the Spirit." Paul, standing before the voluptuous Felix, "reasoned of righteousness, temperance, and judgment to come." Righteousness mainly refers to our treatment of others; temperance, of ourselves. Custom, in our times, has, in a great measure, limited the term to the use of meats and drinks; and to these, doubtless, it mainly refers; but this is not altogether correct, as may be seen from the Scriptures. Paul, referring to the games of Greece, says, "Every man that striveth for the mastery is temperate in all things,"—*in all things*, showing that the principle extends to a number of particulars. Muscular vigour was the thing wanted for these games; therefore, it became those who panted for the honour of the prize, to avoid excess of every kind, which always tends to debilitate the body, and through that the mind. The slothful, the effeminate, the sensual, are fit for neither moral nor physical conflict. Paul exemplifies his own lesson: "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." In this respect he offers himself for a pattern: "Brethren, be followers of me, and mark them which walk so as ye have us for an example; for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, *whose God is their belly*, and whose glory is in their shame, who mind earthly things." Let all saints, therefore, study and practice self-denial. Luxuri-ousness, softness, and effeminacy but ill accord with the heroic character of the prophets and apostles, faithful servants of the Son of God!

4. *Patience.*—This is a most important

grace of the Christian character, which is oftentimes sadly marred for the lack of it. The father of the faithful, Abraham himself, has furnished to all his spiritual seed a splendid example. He was abundantly supplied with glorious promises, but the period of their fulfilment was so distant as sorely to try his faith and patience. Still he nobly endured the trial; patience had its perfect work, and the conclusion was glorious. Of Job nothing need be said; a man of many graces, yet in no grace was he so eminent as in that of patience. Through this grace he has been famous in all ages; and will continue to be so to the end of time; but the distinction cost him dear. What sufferings, what sacrifices, and what calamities! But under the Divine guidance, tribulation wrought patience, patience experience, and experience hope. There is no grace on which the discipline of Divine Providence is so much meant and made to bear as on patience, because of its connection with humility. Impatience and pride go together; pride must be torn from the soil of the human heart to make way for the heavenly plant of patience. So long as we are under the government of a gracious Providence we shall have need of patience; so long as we are either in the church or in the world, we shall have need of patience. We cannot dispense with patience till we have put off mortality. Deficiency of patience is the source of much evil which might otherwise be prevented in the family, in society, and the kingdom of God. Oh! for more patience to all good men. Patience is a chief element of wisdom. Rashness resides in the temple of folly.

5. *Godliness.*—This grace gives character to all the rest. All the foregoing virtues may exist to a considerable extent among heathens; this is wanted to give them a Divine essence, and communicate to them the stamp of heaven. Peter speaks to men who dwell in God, and God in them, men in whom the love of God is the spring of action. In matters of morals, motive is everything. Hence the apostolic injunction—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." The morality which is without God, is always of a defective character, and an uncertain nature. The indwelling of the Spirit of Christ is the true and never-failing source of the graces. Let us, then, through the Spirit multiply the deeds of the body, and we shall live! For as many as are

led by the Spirit of God, they are the sons of God. Blessed privilege! The Lord help us to prize it, and to walk as becomes the glorious distinction!

6. *Brotherly kindness.*—This is the kindness which is due from brother to brother, kindness founded in our heavenly relationship. There is something, yea much, due from man to man on the ground of our common humanity; but unspeakably more on that of our common Christianity. This love is, indeed, the sure test of Divine sonship and Christian brotherhood: "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death." "God is love; love, therefore, is of God; and every one that loveth is born of God, and knoweth God. Hereby know we that we dwell in God, and he in us, because he hath given us of his Spirit," and "the fruit of the Spirit is love." All the apostles unite in their teachings of love: "Love as brethren; be tender, be courteous." Far from us, and from ours be everything that is harsh, coarse, cutting, or unkind, and unbecoming brothers!

7. *Charity.*—This is the crowning grace of the faithful. This is the proof of the divinity of our religion, and it stamps man's nature with its own quality. This is that which loves an enemy, and blesses a curser! This is that which gives to a robber, and preserves a destroyer! This is that which suffers long and is kind; beareth all things, hopeth all things, endureth all things, and never fails! This is pre-eminently a grace of the Spirit; and that we may possess it in full measure, we must be filled with the Spirit, that we may know the love of Christ which passeth knowledge, and be filled with all the fulness of God! This is the very consummation of religion; and short of this no child of light should stop. Let us all press towards the mark till we reach the full stature of perfect men!

Let us only conceive of one in whom all this is realized, of one who, to precious faith, has added these seven graces. Beautiful spectacle! Blessed soul! Look at him: there is a child of God; there is a temple of the Spirit; there is an example of grace reigning; there is an epistle of Christ; there is an heir of glory! This is the true grace of God; this is the end of faith, the salvation of the soul. How this portrait frowns on a religion of barren speculation, mere form and ceremony! We must next consider,

II. THE MANNER OF DOING THESE THINGS.

That "practice makes perfect," is a maxim generally known and approved; and sincerely to contend the contrary would lead to a man's being deemed of unsound mind. There are many things that appear almost miraculous, which are fully explained on the principle that "practice makes perfect." But the practice which is followed by perfection is composed of constant, careful, and earnest labour. Diligence is made up of these particulars; and "all diligence" implies these things in the largest measure. It is the condition of all high acquirement, the price of all true excellency. What accounts biography sets forth of the toils connected with high attainments in art and science, literature and philosophy! Yes, and records, in all respects comparable to the most eminent of these, exist in abundance among the churches of Christ. These are not limited to a Luther and a Calvin, a Baxter and an Owen, a Wesley and a Whitfield; they are found among numerous saints of lesser note, but still of great excellence,—men and women who, while by no means slothful in business, were "servent in spirit, serving the Lord."

Whatever that may be about which diligence is exercised, the thing itself is essentially one and the same. This busy age and country of ours supply examples innumerable, of the highest order, of diligence in relation to the world. What numbers there are who make a *religion of their business*! It literally swallows them up! Converse, observation, reading, reflection, their entire thoughts, and the very dreams of the night, all are absorbed by it. Now we have simply to change the matter, without touching the machinery, and we have the thing required,—the picture Paul drew, and the course Paul inculcated. What is commanded, is, that men should *make a business of religion*. The charge given to Joshua, on his induction to office, is worthy of our most profound regard: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the

right hand or to the left, that thou mayest prosper whithersoever thou goest. *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.* Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

This wonderful charge comprises within itself the elements of a treatise. Behold that cluster of inculcations! What devotion to office, what self-consecration, what intensity of purpose, what energy of pursuit, what study of the inspired Records! Here is diligence, "all diligence." Let the spirit of this charge be acted out, and the expression of our text is satisfied. It was gloriously exemplified in the character of the apostle of the Gentiles. What urgency of object, what straining of spirit in his words! "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,—this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." With Paul it is clear, that, in everything, the world to come predominated. All his work was done in the light of eternity. Each day beheld the full discharge of the duties of a citizen of both worlds. Here, then, is the pattern of the Gentile churches.

The random declamations of a censorious egotism which, on this subject, have been familiar to every age, are undeserving of notice. There is among the churches, doubtless, much negligence; many are "at ease in Zion;" but many, also, are busied in the great work of "making their calling and election sure." This is only saying there is much true piety in the land; for this diligence of which we speak is not merely the measure of piety, and the test of it, but *piety itself*. Sluggishness in the business of religion is want of religion. Without the heart, the whole heart, it is nothing. Here a half heart is no heart; the offer of it is an indignity! Can that be acceptable with God which is contemptible with men? The crowning attribute of love is its completeness: "Thou shalt love the Lord thy God with all thy soul, and heart, and strength, and mind." The mere

terms of the Scripture before us imply, that in working out our salvation there is much to be done: "Give diligence"—"giving all diligence;" these are expressions not at all to be reconciled with an easy, thoughtless profession. The religion of a Protestant pharisee, or a Roman Catholic ritualist, admits of no such phraseology. The diligence of all such people centres on things external; it has nothing to do with the seven graces—it is a thing apart from conscience and character. The diligence of the saint, on the contrary, has much to do with the mysteries of his own inner man, and is a work of severe and ceaseless labour. In contradistinction, too, from the reckless, extempore life of the easy orthodox professor, it is life in earnest, and *life upon system*. This is absolutely indispensable to the addition of those graces, by the exercise of this diligence. Random sailing will never conduct the mariner over the mighty ocean, to his desired haven at the antipodes; and equally fatal will be random travel to pilgrims for eternity. The man who makes no effort to be right, as a rule, is most certainly wrong. No man's life is better than his plans; but he who has no fixed plan has clearly no settled purpose, and is attempting no performance. In such a state of things there is no need, no place for diligence. Affections and morals are a small part of the concern either of the hypocrite or of the devotee. To them time and place, form and ceremony, are everything. Such religions are easy, as providing for heart iniquity and utter worldliness. The religion of Christ is of another nature; its subjects are citizens of two worlds, of both of which they discharge the duties at the same moment. They carry their religion into the very heart of their business, and their business in the very heart of their religion; that is, they do business religiously, and prosecute religion in a business-like manner. Here lies the wisdom of their course, and here its difficulty. To become devotees is easy, to become worldlings is to follow nature; but to make a business of religion, while properly conducting the business of life, is to perform a moral miracle for which nothing can prepare but the grace of Christ,—a boon which all may enjoy that are willing to receive it. We have, therefore, lastly, to consider,

III. THE MOTIVES TO DO THESE THINGS IN THE MANNER PRESCRIBED.

These motives, largely viewed, are numerous and various; but the apostle

here fixes only on the chief of them. You will thereby,

1. *Determine your calling and election.*

—This is a matter of such moment that we must take pains to understand it. Is it still doubtful in the Divine counsel and purpose? Is election to eternal life contingent upon the doing of these things? Does the voice of Inspiration run thus: —Do these things, and thou shalt be elected? So many have taught, and more have believed; but such is not the teaching of the apostles, who declare of God, that “He hath chosen us in him before the foundation of the world.” Election is not of man’s works, but of God’s grace. Does it, then, mean “making calling and election sure” to one’s own conscience? No; election is a fact, and with such a fact conscience cannot deal; it lies far beyond the range of conscience. It is a secret of eternity, which nothing can reveal but the events of time: “Knowing, brethren beloved, your election of God; for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,” was Paul’s language to the Thessalonians. Here, then, the “election” was known by the “calling;” it was considered that all who obeyed the call were chosen to life, and obeyed in virtue of a Divine power. The apostles teach that the saints were chosen not simply to a glorious privilege, but to a new character, the effect and proof of a new nature. Peter here states, that they were “called” to “virtue” as well as to “glory,” and in the absence of the virtue he held forth no hope of the glory. Paul, speaking to the Ephesians, says: “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” —“We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” This is the general tone of the New Testament Scriptures on the subject, from which it is incontrovertibly clear that the proof of election is an affair not of conscience, but of character.

From all this, then, it follows that these two important words, “calling and election,” to be rightly understood, must be separated. The evidence of your election is your calling; the evidence of your calling is your character. Your justification is proved by your sanctification; your change of state by your change of character; your title to heaven by your meetness for it; God’s love of you by

your love of him. But evidence arising from character is evidence of degree; it admits of indefinite increase. That portion of an idolatrous assembly, who heard the gospel at the lips of the apostles, and professed to believe it, were straightway baptized, separated from unbelievers, and associated together for instruction, and the observance of Christian ordinances. This alone, in those days, was no mean proof of the sincerity of their profession. Still the reality of their calling, and consequently of their election, was barely probable, and might turn out a delusion. No matter; if so, they had their remedy in the power of expulsion. Such profession was ground sufficient for baptism, and reception to the Christian fold. Thus, at Samaria, Simon, the sorcerer, professed to “believe Philip preaching the things concerning the kingdom of God, and the name of Jesus, and was baptized.” But when Simon showed that his faith was feigned, Peter, addressing him, said, “Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.” Thus the probability concerning his conversion passed away, and his infidelity became certain. John, speaking of certain deserters, says, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us.” Jude, too, referring to the same class, says, “These be they who separate themselves, sensual, having not the Spirit.”

The result, then, of the whole, is, that the evidence of conversion was the change of character and conduct, and that every step in the improvement of these was an increase of the evidence. By adding Peter’s seven graces, in full measure, the proof of their calling, and, by consequence, of their election, would be raised to the point of moral certainty. It would be placed beyond all reasonable doubt; the evidence would be completed, the case perfected. How great the blessing of such an attainment! Reader, be this thy business, the grand aim of thy life. Every increase of this will be followed by an increase of peace, comfort, hope, and joy. God, in mercy, has suspended our privilege upon our duty; he that “follows the Lord fully” will be “filled with all the fulness of God.” Is it possible to present motives of greater power to the doing of these things? There is yet another; you will thereby

2. *Secure your stability in the gospel salvation.*—“If ye do these things ye shall never fall.” What a motive! And

the assurance is peremptory; the certainty is infallible. We are thus taught how to escape the greatest calamity that can befall the human being. This is an evil of degree; but a fall in any degrees is terrible,—by the lowest you will “crucify the Son of God afresh,” and by the highest sink into perdition! Hear Paul to the Romans: “If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” How cheering the thought of passing through life in the light of God’s countenance, not only without a fall, but without stumbling! So to do is possible; it is binding. All needful help to that end is provided. Reader! does not your heart burn as you think of it? It is possible thus to prosecute your pilgrimage till you reach the gates of the Celestial City,—where an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ!

July 29, 1847.

CHRIST’S APPEARANCES BEFORE AND AFTER HIS RESURRECTION.

THE theory which Bishop Horsley has maintained, in his Sermons on the Resurrection of Christ, is, that the risen body of our Lord was visible only by miracle; that by a mysterious physics, as he terms it, the change from natural to spiritual, which is wrought on the bodies of the saints by a slow and gradual process, was wrought suddenly on his body, making it incorruptible and therefore invisible; that the change in his manner to his disciples corresponded to this change in his person; and that in contrast to the familiarity and condescension of his humiliated state, as the man Christ Jesus, his demeanour was now reserved and distant, resembling his appearances previous to his incarnation; in short, that “every appearance to his apostles after his resurrection was in truth an appearance of the great God, the maker of heaven and earth, to mortal man.” This bold fancy, which borders on the heresy of the Docetæ, who held that Jesus was man in appearance only, is happily as utterly baseless as it is dangerous. The Bishop indeed translates Acts x. 40, the text of his discourses, so as to derive from it support to the fundamental position of his theory, that the body of the Lord was visible by miracle; the words *εἶδον αὐτὸν ἐμφανῇ γενέσθαι*, rendered in our Bibles “showed him openly,” he renders “gave him to be visible.” But this is not more exact than the other: *ἐμφανῇ* does not signify visible, in opposition to invisible, or what cannot be seen, but conspicuous, or manifest, or seen as in the light; in contradistinction from obscure or shadowy, or dubiously seen, and therefore confirms the opposite theory from that which it is adduced to support. But it is maintained, the circumstances of Christ’s manifesting himself requires this theory to explain them. Thus,

according to Bishop Horsley’s supposition, Jesus, on rising, left the sepulchre before the stone was rolled away from the porch, and in the same way he entered the room where the disciples were assembled, without the door being opened, as if his body was no longer subject to the laws of matter. But these are mere assumptions. They are not so stated by the evangelists. It is just as likely that the angels rolled the stone from the sepulchre, that Jesus might leave it, as that the disciples might enter it; and it is greatly more likely that Christ’s own power was exerted to open the doors, which, as the Bishop says, the disciples had barricaded, than that he entered the room like a spirit without a body. At all events, this notion of his body being thus spiritual and impalpable is irreconcilable with the honesty of the challenge, “Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” To say that he came and went suddenly, and was not always instantly recognized, and that therefore he had become essentially spiritualized in the constitution and changed in the appearance of his body, is to account in one way for that which is more safely accounted for in another. In so far as he seemed to be changed in the eyes of the disciples, the cause is expressly declared to be in them, not in him; “their eyes were holden that they should not know him.” And if he appears to have vanished suddenly, like a spirit—which, after all, it is not necessary to suppose—it is just as easy to conceive that he became suddenly invisible by miracle as that he was made visible by it. This, indeed, we know he had before done, both at Nazareth, when his townsmen would have thrown him over the brow of the hill, and in the temple, when the Jews took up stones to cast at him, Luke iv. 30; John viii. 59. The Bishop’s views of the demeanour of our Lord to his disciples after his resurrection are as injurious to our comfort as these sentiments in regard to his person are dangerous to our faith. Happily, however, the manner of Jesus was not such as he represents it. His visits were rare, but they were not marked by distance or reserve. His Divine majesty does not require them to maintain it. It is in no wise incompatible with profoundest condescension and tenderest sympathy and love to his own. And that he invited his disciples to handle him, &c.—that he came among them with the same salutation of peace—that he instructed them assiduously, as before, in the things of his kingdom—that he spake of them by the same endearing designation, “My brethren”—that he was taken from them while he “blessed them,” are so many delightful proofs that he retained, and has carried into his glory, the love, and sympathy, and consideration of A BROTHER, who is still “bone of our bone, and flesh of our flesh.”—*Lecture on the Resurrection, by Dr. Henderson, Glasgow.*

BIBLICAL ILLUSTRATIONS.

Parable of the Ten Virgins.—MATT. xxv. 1–14.

It appears from the whole narrative that the Jewish nuptial processions took place by night, and by the light of torches or lamps. This is still the prevailing custom in the East, and was in ancient times the same also among the Greeks and Romans. Homer describes (Iliad, xviii.)

"Rites matrimonial solemnized with pomp
Of sumptuous banquets. Forth they led the
brides

Each from her chamber, and along the streets
With torches usher'd them, and with the voice
Of hymeneal song, heard all around.

Here striplings danced in circles to the sound
Of pipe and harp, while in the portals stood
Women, admiring all the gallant show."

COWPER.

In this there is scarcely anything which may not be traced in the Jewish ceremonies; even the "striplings dancing to the sound of pipe and harp" illustrates Luke vii. 32, where the children crying to each other in the marketplace, "We have piped unto you, and ye have not danced," are generally supposed to allude to the rejoicing nuptial procession. As to the lamps or torches used on such occasions, the Rabbins indicate their form as similar to those used by the "Ishmaelites" or Arabians, and which are thus mentioned by Jarchi: "It was the custom in the land of Ishmael to bring the bride from the house of her father to that of her husband in the night time; and there were about ten staves, upon the top of each of which was a brazen dish, containing rags, oil, and pitch, and this being kindled, formed blazing torches, which were carried before the bride." These are just the same torches which are still employed on similar occasions by the people of Arabia and Egypt.

The custom of conveying the bride with great state to her future home is universal in the East; but the details are modified by the local usages and religions of the different countries, and sometimes there are differences even in the same country. In Syria, Persia, and in India, the bridegroom in person brings home his bride; the Turks more usually devolve this duty on a near relative, and remain at home, to receive the lady on her arrival. We may collect from Scripture and the Rabbinical traditions that the Jews had both usages, but that the former was the most common. Again, in Egypt the bridegroom goes to the mosque when the bride is expected, and returns home in procession after she has arrived. In Western Asia the procession usually walks, if the bride's future house is at no great distance in the same town. The bride then generally walks under a canopy, but when the distance is too great—and, in Central and Eastern Asia, whether the distance be great or small—the bride rides on a mare, mule, ass, or camel, or is carried in a litter or palanquin. Sometimes, when the distance is not great, the bride alone (or the bridegroom also, if present)

rides, and the rest walk, as among the Druses of Lebanon. Much depends on the circumstances of the parties. We think we can collect that the Jews practised nearly all these methods; but that when the bridegroom's residence was near, the bride walked on foot under a canopy. When the bridegroom himself brings home his bride, the former with his friends usually moves in front, sometimes with an interval between the two parties; but they often coalesce, as if for the protection of the bride and her party, and then the bridegroom and bride move near each other, or even, as in India, are borne in the same palanquin. On this point we have not been able to discern clearly the practice of the Jews, but suspect that it varied with circumstances and in the course of the ages which their history embraces. Music usually attends such processions, and often dancing; the Jews certainly had the former, and, as some think, the latter also—at least in the time of our Saviour.

The following, from Ward's "View of the Hindoos," contains some points of illustration, although it rather relates to the arrival of the bridegroom to take his bride than to his coming home with her:—"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lamps, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly-illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: 'And the door was shut!' I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment."

Lessons by the Way; or, Things to Think On.

QUESTIONS FOR PROFESSING CHRISTIANS.—1. Have I seriously considered the solemn fact, that 3,600 immortal souls pass into eternity each revolving hour?

2. Do I receive it as a truth, that, "Except a man be born again, he cannot see the kingdom of God?"

3. Have I any scriptural reason to believe that these 3,600 are born again?

4. If only one or two are not, what is my duty? What, if the great majority are not?

5. What direct personal effort have I made for their salvation; or have I ever sought, with becoming earnestness, a blessing on the means that are employed to this end?

6. What portion of my property do I consecrate; does it correspond to my means and obligations; will it bear the scrutiny of the judgment-day; will it then obtain an approval similar to that of the widow's two mites?

Christian Friend,—Can you lift your hand to heaven, and call on the Searcher of hearts to

witness that, in these matters, you have done what you could? If not, arise, for this matter belongeth to thee! Take these solemn inquiries to your closet; listen to the teaching of the Spirit, as he speaks in his Word: "Thou shalt love thy neighbour as thyself." "He that winneth souls is wise." "He that converteth a sinner from the error of his way, shall save a soul from death." "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it, and he that keepeth thy soul, doth not he know it, and shall not he render unto every man according to his works?"

I WILL GIVE NOTHING!—A minister soliciting aid towards his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate his example: "My dear boys," said he, "you have heard the case, now what will you give?" One said, "I will give all that my pockets will furnish;" another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give *nothing*." Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed the generous father was dead; the youth who had cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third—who had indignantly refused to assist, and haughtily declared he would give "*nothing*," was so reduced as to be supported by the two brothers! "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and—it tendeth to poverty." The above anecdote is a striking illustration of these words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune—and he will hereafter call for the account.

HOW TO GET A GOOD PASTOR.—The people in one of the out-parishes in Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first-rate *talents*, for they had run down considerably, and needed building up. They wanted one who could *write* well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was, they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Doctor sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description. And, as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.

HOW TO MAKE A GOOD PASTOR.—

1. Give your pastor your confidence and affections. Let him always feel that he is among friends whom he may safely trust.

2. Consult him freely, and show that you respect his judgment in all important matters pertaining to all the moral and spiritual interests of the flock. Remember that he is the spiritual watchman placed on the walls of Zion in your place, and feels a deep interest in all that pertains to the best good of society.

3. Speak kindly to others of your pastor, and let them see that you respect him, and value his ministrations among you in the Lord.

4. Protect the reputation and good name of your pastor. His character is his capital. Should you ever see the envenomed shafts of calumny pointed at him, let your hearts, like so many encompassing shields, receive them, and your hands extract and break them at your feet. When he is compelled to speak with plainness, and rebuke with all long-suffering, or to vindicate unpopular doctrines, or inculcate unwelcome truths, and you discover in others a disposition to repel them; then stand by him; hold him up with the strength of prayer and the energy of faith—then, instead of falling discomfited before his foes, truth shall accomplish glorious victories.

5. Never interfere with the private or family arrangements of your minister. He has the same rights and responsibilities in reference to his family that other men have. And the people that would pry into his domestic arrangements, or attempt to thwart him in any endeavours to render his situation in this respect more eligible, pleasant, or economical, show two grand defects at least: 1st. A want of good breeding; and 2dly. A narrowness of spirit, which will be apt to render uncomfortable all who have intercourse with them.

6. Be punctual with your minister, and pay him his salary without asking. If any class of men earn the scanty pittance which is generally given them, it is the minister of the gospel, and the salary should be punctually paid. Some contrive to turn off upon the minister, the lame, the halt, and the blind. This discourages and paralyzes his efforts, and dishonours God.—*Age and Experience.*

CONFIDENCE IN CHRIST.—The Rev. John Hyatt was for many years co-pastor with the Rev. Matthew Wilks, of the congregations at the Tabernacle and Tottenham-court Chapel. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?"

"I am very happy," said Mr. H.

"Have you made your will?"

Mistaking the question—"The will of the Lord be done!" said the dying Christian.

"Shall I pray with you?"

"Yes, if you can;" alluding to Mr. Wilks' feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" (alluding to an expression Mr. H. frequently used in the pulpit.)

With a mighty and convulsive effort, he replied, "A MILLION!"

THE PROBLEM.—A minister addressing a young man celebrated for his mathematical knowledge, said, "I have heard you are cele-

brated for mathematical skill; I have a problem which I wish you to solve." "What is it?" eagerly asked the young man. The minister replied, with a solemn tone, "What shall it profit a man if he gain the whole world, and lose his own soul?" The youth endeavoured to shake off the impressions produced, but in vain. In the giddy round of pleasure, in his business and in his studies, the question forcibly returned. It finally resulted in his conversion, and he became an able advocate and preacher of the gospel which he once rejected.

WARNING.—Since, then, no excuse will prevail to keep off the dreadful sentence of judgment, oh! then, let no excuse prevail to keep us from a holy life. Let no excuse keep us from coming to Christ, since no excuse can help us when we come before Christ. When our Saviour invited his guests, they all made excuses—one had bought a farm, and another oxen, and they could not come. Poor excuses! but yet anything is sufficient to reject Christ's invitations. But though men make excuses when Christ invites them, no excuses shall serve the turn when he summons them. The ministers of the gospel, when they knock at men's hearts, and bid them come to Christ, are turned off with very slight answers; but pray, bethink yourselves what excuse, what answer, you will make when an angel shall come into the grave to you, and knock at your coffins, and bid you arise, and come to judgment. It were well for many, if they could then excuse themselves from appearing, or else, at their appearing, excuse themselves from their guilt and condemnation. But no excuse will then be taken. I beseech you, consider that in that day—and that day is coming—nothing will avail you but faith and obedience; and, as you would plead it then, so be persuaded to practise it now.—*Hopkins.*

THE JEW.—Talk of pedigree, forsooth! tell us of the Talbots, Percys, Howards, and like, mushrooms of yesterday! Show me a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his Oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of Divine revelation; in him you behold the literal fulfilment of the prophecies; with him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light which, to his nation, was "a cloud by day and a pillar of fire by night;" in him you see the representative of the once favoured people of God, to whom, as to the chosen of mankind, he revealed himself their Legislator, Protector, and King; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, for ever in the pleasant places allotted him; you trace him, by the peculiar mercy of his God, in his transition states from bondage to freedom; and by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion; following him on, you find him the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer in all lands; the persecutor of Christ, you find him the persecuted of Christians, bearing all things, suffering all things,

strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

THE DIVINITY HALL.—The following formulæ of discourses for the direction of the theological students under their inspection, have been unanimously adopted by the Scotch Secession Church. They are most excellent, and may be read with interest by Lay Preachers:

I. Homily.—1. After a brief introduction, state the truth contained in the text in the form of a proposition. 2. Divide the subject into its several parts. 3. Under each general head give a number of particulars, briefly illustrating each, and introducing into the illustration appropriate passages of Scripture. 4. State inferences from the whole subject. 5. Conclude with a practical application. Comprehensiveness of plan with brevity of illustration, and a copious use of Scripture, are understood to be the characteristics of a homily as distinguished from a sermon.

II. Exercise with Additions.—1. Brief introduction, pointing out the connection of the passage with the context. 2. Read the text in the original. 3. Divide the text, and critically examine the more important words in each clause as they stand in the original, taking occasion, if requisite, to quote comments, and vindicate those which appear to exhibit the meaning of the inspired writer. 4. Give the meaning of the passage, as explained, in a short paraphrase. 5. Remove textual difficulties—namely, seeming discrepancies between the text and other passages of Scripture. 6. State the doctrines contained in the text in the form of distinct propositions. 7. Illustrate one of the doctrines by parallel passages of Scripture, and state the reasons or arguments by which it is supported. 8. Deduce inferences from the whole subject.

III. Exegesis.—1. Read the question as prescribed. 2. In order to prevent misconception, state what the question is not, and then what it is. 3. Quote the views which have been held on both sides. 4. State your thesis, and adduce arguments in support of it. 5. State and refute objections. 6. Sum up the argument. Each discourse to be thirty minutes in length.

MADNESS, WICKEDNESS OF WAR!—

I. The entire annual cost of the civil government is but about 6½ millions of money; but the war estimates for the present year (1847) are—

For the army . . .	£6,840,074
For the navy . . .	7,561,876
For the ordnance . . .	2,679,127
Miscellaneous . . .	3,750,000

£20,831,077

(*Times*, Feb. 23, 1847.)

and during thirty-two years of peace, our war establishments have cost us upwards of 500 millions of money.

II. The interest of the war debt, otherwise called the National Debt, is for the present year £28,045,000; and that, since the peace in 1815, we have paid in this way the enormous sum of more than 1000 millions of money.

III. Out of every 20s. you pay in taxation, 2s. 6d. only is required for the support of the civil government, while the remaining 17s. 6d. goes to pay or provide for war.

IV. In the present House of Commons there are about 140 members who are military or naval men, or who have a direct interest in maintaining the war system. Can you wonder that they should vote so large a sum of the people's money for war purposes, when they live by the system? Rational men! *think on these things!*

V. Remember the words of the Christian Lawgiver: "Blessed are the peace-makers; for they shall be called the children of God."

HOW TO PREPARE FOR THE STRUGGLE.

—We had occasion last year to reprobate the conduct of some friends who had been parties to the institution of a course of lectures on the genius and writings of a certain living author. We have before us a prospectus of a very different description, for a Course of Lectures on Wednesday evenings, which runs as follows:

To Teachers and Adult Scholars in Sunday-schools in Manchester and Salford, on the Testimony of History to Nonconformity, and the Progressive Development of its Principles and Influence, since the first age of the Christian era; to be delivered in Chapel-street Chapel, by J. W. MASSIE, D.D.

Subjects: First Lecture—"The Agency and Successful Extension of Christianity in the Three First Centuries."

Second Lecture—"The State of the Church and the Heretics (so called) of the Middle Ages."

Third Lecture—"The Waldensian, the Lollard, the Bohemian, and other Precursors of the Reformation."

Fourth Lecture—"The Characteristics and Events of the Reformation in Germany, Switzerland, Great Britain, and Ireland."

Fifth Lecture—"The Puritanic Period of English History; the Scruples, the Struggles, and the Sufferings of Puritan Reformers."

Sixth Lecture—"The Religious Parties and Controversies of England during the Long Parliament, and the Protectorate of Cromwell."

Seventh Lecture—"The Act of Uniformity and its Abettors; the Principles and Hardships of Protestant Nonconformists."

Eighth Lecture—"The State of Nonconformity during the Eighteenth Century in England, and the Progress of Religious Liberty in America."

. This is a most excellent idea, and cannot fail to be highly useful. It is a sure, short, and easy method of partially instructing and enlightening many a youth who has not been able to read upon the great subject, and an excellent mode of awakening a taste for such inquiries among those who have the opportunity, but lack the disposition. One of our most successful young ministers, Mr. Robinson, of Luton, has worked out the plan excellently. We here intended to give his list of subjects, &c., but have mislaid it. We shall rejoice to hear of the plan being generally pursued.—EDITOR.

Biography.

MEMOIR OF THE REV. THOMAS HOPLEY, LATE OF HEMEL HEMPSTED, HERTS.

"THE memory of the just is blessed." One of the designs of religious biography is the instruction and edification of those who read it; by giving a faithful delineation of the character of men eminent for their devotedness to God, we not only embalm their memory, but are often stimulated by their example to greater earnestness in religion. It is more instructive and impressive, as well as more interesting, to see religion thus embodied, than merely to have a theoretical acquaintance with its doctrines and precepts. It has been a source of great regret to many persons who knew the subject of this memoir, that no one has endeavoured to rescue from oblivion the character of one of the most humble, consistent, and devoted Christians of modern times. The writer could not yield to the importunity of a few friends of the deceased to write this short account of him, until he had given up all hope of meeting with a memoir

written by a member of the denomination to which he belonged.

Thomas Hopley was born at Richmond, Surrey, in November, 1799, and was in early life deprived of his father; but in his surviving parent he found one who, by her maternal excellencies and Christian virtues, was eminently adapted to "train him up in the nurture and admonition of the Lord." "This pious woman was born at Andover, Hants, in the year 1775, of parents who had descended from a long line of devout Nonconformists, and were themselves distinguished by eminent piety." She was amply rewarded for all her pious care and maternal solicitude, by seeing her son brought, in early life, to give his heart to God.* How many of the best and noblest of our race owe, under God, all their greatness to the instruction and influence of their mothers!

In 1818, he visited his uncle, Dr.

* An account of this excellent woman may be found in the *Congregational Magazine* for June 1821.

Steadman, the highly-respected tutor of the Baptist College at Bradford, by whom he was shortly afterwards baptized, and admitted to the church under his pastoral care. While under the roof of his uncle he entertained serious views of devoting himself to the work of the ministry. For this purpose he entered Bradford College, where he remained nearly four years. After an extended probation, he was ordained pastor of the Baptist church, Hemel Hempstead, Herts, the 8th day of July, 1823, where he faithfully "served his generation by the will of God, till he fell on sleep." It would have been a pleasing task to trace the history of a beloved friend and brother, from the period above specified to the close of his honourable career. This, however, is rendered impracticable from the circumstance of his having left no memoranda of his religious experience; also from the fact, that the life of one so situated abounds with few incidents, as well as from his extreme modesty, which induced him rather to avoid than court publicity. Although unable to do this, it is gratifying to be able to present to the religious public a sketch of his character drawn by the Rev. Will. Payne, of Chesham, by whom his death was improved in a solemn and impressive discourse founded on the 13th chapter of Hebrews, 7th verse:

"I wish it were in my power to do justice to the character of your late revered pastor. It is not, however, easy so to trace the intellectual and moral features, as that every characteristic shall be faithfully embodied; and this is the more difficult when the individual was distinguished not so much for any one virtue as a union of excellences. Regarding our late friend in *his intellectual character*, my own impression is, that his mind was distinguished for solidity rather than acuteness; the reasoning faculties were more developed than the imaginative; at the same time he seemed to delight in the practical rather than the speculative; his mind, moreover, was distinguished rather for the tenacity of its grasp than the velocity of its movements—for strong masculine good sense, rather than striking original conceptions; in him the predominant qualities were the sound, the good, the useful, not the brilliant, the dazzling; in fine, to borrow the words of a living writer, 'his mental constitution, though not uncommonly strong, was remarkably sound; his intellectual capabilities, if not vast or bril-

liant, were very substantial in their character, and adapted for general usefulness; his mind was naturally capable of a much higher elevation than it ever reached, of a mightier action than it ever put forth.'

"Mr. Hopley was *eminently the Christian*. The graces of the Spirit were as beautifully blended in his life, as the primary colours of the rainbow. He was emphatically 'a good man;' an 'Israelite indeed, in whom was no guile.' His moral excellencies could hardly be exaggerated—profoundly did he sympathize with the religiously true, the morally beautiful,—he was, indeed, a choice specimen of Christian virtue—there seemed to be no deformity in his moral character, it was beautifully symmetrical. There was not the slightest tinge of envy in his nature, not even a taint of sectarian bigotry; he was remarkably free from selfishness, conscientious in the highest degree; who of you has not been struck with his humility and modesty?—who has not admired his transparent sincerity? But humility in him was not dissociated from independence, and his catholicity never degenerated into latitudinarianism. It has been said of some, that they never wrote a line which they needed to blush for, or wish to erase; so I may say of your late pastor, he hardly ever uttered a word he would wish on his dying bed to recall; what Rogers said of Howe may be applied to Thomas Hopley: 'It is not more evident that the sculptor intends those little strokes and delicate touches by which his chisel operates on the marble to the complete development of that image of beauty, which as yet only exists in his imagination, than it is that our friend intended to subordinate to the purpose of moral discipline, all the occurrences of life.' In him were blended conscientiousness, that had respect to little, as well as great things, benevolence, catholicity, devotion, that was the habit of the soul, rather than an occasional practice—in a word, his mind was fully dedicated to God. God's will was the law that presided over his affections and actions. God's love was his sanctuary of repose, and God's word his habitual study and delight.

"As a preacher I have had little opportunity of forming a correct judgment of him; I know it was with him a fixed principle never to offer to God that which cost him nothing. His sermons were, I should say, carefully studied—they were the fruit of research, thought, prayer, as

such they were good, if not great; they must ever have impressed you with the purity of his motive, the sincerity of his feeling, the singleness of his aim, that his absorbing desire was to please God, and commend himself to every man's conscience in the sight of God. From all I can learn, his pulpit discourses were judicious, discriminating, instructive, richly impregnated with gospel truth, and imbued with Christian feeling; adapted to profit the heart, rather than gratify the fancy, to make the hearers think of the truth, not of the preacher; and whatever might be his theological opinions, one thing is certain, he went to the Bible *for* a creed, not *with* a creed. 'He was a believer in the Scripture doctrine of the Father, the Son, and Holy Spirit, in the divinity and atonement of Christ, in the regenerating, sanctifying, and perfecting influences of the Holy Spirit.' These, and their correlative truths, were the theme of his ministrations.

"*As a pastor* he was 'gentle among you. Even as a nurse cherisheth her children.' 'Ye are his witnesses and God also, how holily and justly and unblameably he behaved himself among you that believe; and ye know he exhorted and comforted and charged every one of you, as a father doth his children, that ye should walk worthy of God who hath called you unto his kingdom and glory.'

"*As a citizen*, you must not suppose my dear brother was a recluse; he had no sympathy with the childish dogma, that Christians have nothing to do with politics: I rejoice that he was universally respected, but sorry should I be if that respect had been purchased by truckling to the great; or by the abandonment of high and holy principles—respect on such terms is a badge of degradation, rather than an ornament. He was as firm and independent when principle was at stake as he was kind and courteous in its maintenance; he proceeded upon the axiom,

"'Tis only noble to be good;
Pure hearts are more than coronets,
And simple faith than Norman blood."

Whatever has a tendency to develop the intellect, improve the heart, and elevate the character of his countrymen, had his best wishes, and as far as practicable his earnest support. After this, I need hardly say, that the deceased was the friend of education, the foe of oppression; a true patriot, and while he loved his country, he regarded himself as a citizen of the world.

"Such are the opinions I entertain of your late respected and revered pastor. May we possess his spirit, imitate his devotedness, receive his reward. 'Such men never die; it needs no spices to embalm, no monument to perpetuate their memory; their deeds live—their very names are fragrant as the morning breath, and sweet as the flowers of spring.'"

It may be thought by some, to whom Mr. Hopley was unknown, that the above sketch is an over-coloured statement of his excellencies; I can, however, bear my humble testimony to the contrary. There is not a sentiment or expression in the whole of it to which I do not heartily subscribe. After an intimate acquaintance of upwards of fifteen years, I am prepared to say, with my esteemed brother Payne, that he was indeed a "choice specimen of Christian virtue"—a more upright, holy, conscientious man I never knew; one so entirely free from envy, so thoroughly divested of bigotry. Although belonging to another denomination, I well remember my dear brother saying to me, on a certain occasion, "I should question my piety, if I did not rejoice as much in the prosperity of the cause in your chapel, as in my own."

In the latter years of his life this eminent servant of Christ was called to *suffer* the will of God. The religion, however, which made God's service in health perfect freedom, enabled him magnanimously to endure affliction; indeed, had the alternative been proposed, whether he would cheerfully do, or patiently suffer, it is my firm belief his response would have been, "Here am I, do with me as seemeth thee good;" "Not my will, but thine be done." Just as every season has its beauties, so the mellowed, chastened beauties of meekness, resignation, and patience were strikingly developed in his last affliction. A change of air having been recommended, he went to Dover in February, 1845; he, however, appears to have been fully persuaded his end was approaching, and that whatever means might be employed they would be ineffectual. On the first sabbath in the year he preached his last sermon, from Job xvi. 22: "When a few years are come, then I shall go the way whence I shall not return;" and, contrary to the wish of his friends, who kindly offered to provide a supply for twelve months, resigned the pastorate, believing his work was done, and being unwilling, as he expressed himself, "to

stand in the way of another's usefulness." He then set his house in order; and amongst other things sent for the writer to take his last farewell of him, remarking, in the course of conversation, "What a comfort it is, brother, we have no differences to settle!" The result, alas! has proved that his anticipations were too well-founded; for after having suffered excruciating pain with exemplary patience, he breathed out his soul into the hands of the Redeemer on the 11th of April. I learn from her who is now his sorrowing widow, that during the last few weeks of his life, expressions indicative of deep humility, his consciousness of the Divine purity, and of unwavering confidence in God, fell from his lips. His corpse was brought from Dover to Hempsted, and there deposited in its final resting-place. On that occasion the greatest possible respect was shown to his memory by persons of all

classes, and of all the religious persuasions in the town, vast crowds attending the funeral procession to the place of interment. How mysterious are the ways of Divine Providence! We think it highly desirable that such a one should have been spared to bless the world by his blameless life and faithful preaching; "but God's thoughts are not our thoughts;" under circumstances like these, it is our happiness to know, that though "clouds and darkness are round about him, righteousness and judgment are the habitations of his throne." Let it be ours to emulate the virtues, and profit by the example of this man of God; and that we may do so, let us remember that what he was, he was by the grace of God; and if we seek, as he did, that grace, like him we shall be enabled to "adorn the doctrine of God our Saviour in all things."

J. P.

Church Affairs.

REVIEW OF DEBATE ON THE BISHOP'S BILL.

THE close of the last Parliament was signalised by a discussion fraught with instruction and encouragement to the friends of truth and justice. An able senator showed that, within a short date, the enormous sum of £249,000 had been laid out by the Commissioners to advance the comfort of the bishops. No less than £143,000 have been spent on the Episcopal palaces of Ripon, Bath and Wells, Exeter, Oxford, Worcester, Gloucester, Rochester, and Lincoln,—the average expenditure on six of that number being £23,000. Happy regions which are the seats of such magnificence! Happy clergy who are under the care of Chief Shepherds whom the munificence of the empire has clothed in robes of gold! Not quite so happy: the position of a prelate is a doubtful index to that of a parson. In those eight bishoprics there are actually 2,971 benefices under £150 a year,—502 under 100 a year,—861 under £50 a year,—and one even under £10! While £143,000 have been laid out on palaces to the prelates, 4,537 clergymen are actually without parsonages! The pay of many of these parsons, men of genius, learning, and piety, is under that of the masons employed on the

palaces of the Right Rev. Fathers in God! Eight of these Evangelical labourers receive just 13*d.* a day, and one 6*d.*

Such was the awakening and uncontradicted statement of this fearless senator in the House of Commons, a statement confirming to the letter the dissertations of the CHRISTIAN WITNESS, which has called forth so much wrath from Mr. Seeley, Dr. McNeile, and many other gentlemen of the Established Church.

In the course of the debate Lord Sandon, ever faithful to the mitre, declared he "would never be content until he saw *a bishop in every county of England.*" This would give us a mighty increase of spiritual lords; but the liberality of Mr. Horsman exceeded that of his Lordship; he proposes the creation of SIXTY!

It is important to inquire into the duties of this class of functionaries whose importance is held so paramount, and whose remuneration so far exceeds that of all other men. Sir James Graham, a most unquestionable authority, in the course of the debate, specified them as follows:

"There is the ordination during the three 'Ember weeks' in the year; the visitation—which, even if it be annual, is facilitated by the rapid means of travelling; the ceremony of confirmation; the control and regulation of the clergy; and finally, the consecration of churches,

—though if a bishop has two or three churches to consecrate in the course of a year, he is fortunate. He had known all the duties which he had enumerated, performed by an Archbishop whose age exceeded eighty years; and the duties in the two sees of Salisbury and Bath and Wells, had been performed for a considerable time by Dr. Denison, bishop of Salisbury."

This is worthy the best days of Sir James Graham, when he was "a Whig, and something more." On the same occasion, the brilliant Baronet declared he thought it was the part of wisdom "to make a stand now, by declaring that *there shall be no more bishops!*" This counsel, however, was too wise to be well received by men who have come to look upon bishops as the essence of religion, and upon more bishops as the only hope of the country. Sir James was aware of this, and solemnly reminded the House, that "gifts are often fatal to those who ask them." He declared his belief "that the heads of the church generally, if not unanimously, desire this augmentation of the number of bishops." There can be no doubt of this; it is the prelates who have prompted the Premier to the work of making bishops. The following view of the general question taken by Sir James, is specially deserving of attention:

"I feel strongly that it is not additional ornament that we want for the temple, but we require buttresses to sustain the Church against all her enemies. Above all, I think it dangerous to propose such changes at a time when there has been raised such a steady and uniform opposition towards the Church by the various Dissenting bodies."

Such is the general case in the view of the Right Hon. Baronet, and we doubt not he has the concurrence of all sensible men. The bishops overworked, forsooth! This is by far the most magnificent imposture of our times! We will undertake to find *one hundred men, any one of whom will undertake to do the entire bishop-business of the nation for £1,000 per annum.* This one man shall do all that is now done, in the way of ordination, visitation, confirmation, and consecration, and preaching by the entire bench of bishops, for this £1,000 *per annum!* Nay more; we engage that he shall preach *double* the number of sermons, and make *three times* the number of speeches, and do both in a far more masterly manner, and all for this £1,000 *per annum.* The life of such a man would, after all, be a holiday compared with the labours of Luther. From 1516 to 1526, the first ten years of the Re-

formation, the number of his publications was three hundred; from 1527 to 1436, the second decade, the number was 232: and from 1537 to 1546, the year of his death, the number was 183. His first book was published in November, 1517, and he died in February, 1546, an interval of twenty-nine years and four months. In this time he published *seven hundred and fifteen volumes*, an average of more than *twenty five a year, or one a fortnight* for every fortnight of his public life. He did not go through the manual labour of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it. To all this must be added, sermons, speeches, conferences, and correspondence without end. To speak the plain truth, the Episcopacy, as an institution, may be defined the MONSTER SINECURE of the whole earth.

In the course of this important debate it came out that "*for eight months out of twelve*, last year," the bishop of Ely was resident in London! "He even obliged the young candidates for ordination (at an expense most of them could ill afford,) to come up from town for that rite!" The Lord Bishop of Worcester, too, "*had been seven long months absent from his post*,"—in the early spring, in the Isle of Wight, in the season, in London, and in the autumn at the Lakes! "Such are the men whose overwhelming labours render necessary the increase of their numbers to the extent of sixty more! The thing is a mystery; how a great, a wise, and a practical nation can endure it, is to us wholly incomprehensible. Upon this point people are still foolish and ignorant; the senate is stupid and blind. During this debate, good and faithful things were said, and some heavy and merited blows were dealt upon the "*order*;" but still there were wanting two or three master hands to have directed a cannonade, on New Testament principles, against the entire institution. What a field was opened for such men! But it was unoccupied. To such men, Henry Brougham, in the days of his glory, on general principles, would have proved an all-powerful auxiliary. How well the following from his famous speech in behalf of

Williams, whom the clergy were persecuting for libel, in August 1822, would have closed the array.

"His Majesty, almost at the time in which I am speaking, is about to make a progress through the northern provinces of this island, accompanied by certain of his chosen counselors, a portion of men who enjoy unenvied, and in an equal degree, the admiration of other countries and the wonder of their own,—and there the prince will see much loyalty, great learning, some splendour, the remains of an ancient monarchy, and of the institutions which made it flourish. But one thing he will not see. Strange as it may seem, and to many who hear me incredible, from one end of the country to the other he will see no such thing as a bishop; not such a thing is to be found on the Tweed to John o'Groats: not a mitre; no, not so much as a minor canon, or even a rural dean,—and in all the land not one single curate,—so entirely rude and barbarous are they in Scotland,—in such outer darkness do they sit, that they support no cathedrals, maintain no pluralists, suffer no non-residence; nay, the poor benighted creatures are even ignorant of tithes. Not a sheaf, or a lamb, or a pig, or the value of a plough-penny do the hapless mortals render from year's end to year's end! Piteous is their lot! What makes it infinitely more touching is, to witness the return of good for evil in the demeanours of this wretched race. Under all this cruel neglect of their spiritual concerns, they are, actually, the most loyal, contented, moral, and religious people anywhere, perhaps, to be found in the world. Let us hope that his Majesty may return safe from the dangers of his excursion into such a country; an excursion most perilous to a certain portion of the church, should his royal mind be infected with a taste for cheap establishments, a working clergy, and a pious congregation."

By far the most striking feature in connection with this and similar debates, is the entire absence of all action, on the part alike of the People and the Clergy. To whatever hand we look, all is silence, quiescence, death! They are not only prostrate; their spirit is crushed,—their manhood gone! It was reasonable to look for at least some few thousand petitions, bearing the signatures of some two or three hundred thousand reflecting men. But no: not one! Statesmen were left to find facts and arguments as they best could by the Clergy, who, one and all, seem to have put off their manhood when they first put on their surplice. Sir James Graham testified that he "knew in his northern neighbourhood that there were many poor working clergymen living on £50, £60, and £70 a year." Where were the complaints, the petitions, the remonstrances of these distressed and injured men? Not a breath was heard! Well said Milton, that a Churchman commences his education by subscribing—*Slave!*

It is but justice to say that Sir W Molesworth did admirable service during the recent debate. Speaking of the general question, he said:—

"When the Ecclesiastical Commission was established, in one-third of the parishes of England the income of the clergyman was under £150 a year; yet, during the last ten years, almost as large a portion of the surplus revenues of the church had been expended in augmenting the revenues of a few bishoprics as had been bestowed upon the 3,500 *poor benefices of England!* Nearly one-half of the parishes of England were without parsonages in which clergymen could reside; yet, during the last ten years, more than three times—nearly four times—as much money had been expended out of the surplus revenue of the Church of England upon building or repairing the palaces of eight prelates as upon the 4,600 parishes without suitable parsonages. In fact, upon one see alone—viz. Lincoln—more money had been spent upon the residence of one single bishop than upon all the homeless clergy of England! Could they deny those facts?"

What a spectacle! what a record! Even were the principles of an Established Church conceded, who, with the slightest sense, not of religion, but of justice and decency, would stand forth in defence of such an institution? This is, beyond all controversy, the most hopelessly indefensible, the most cruelly inequitable, the most monstrously disproportioned, the most grievously oppressive, and, in proportion to its mighty means, as to moral ends, the most miserably unproductive Ecclesiastical Establishment on the face of the earth. Compared with this, the most deformed is beautiful! the most reprehensible is meritorious! Compared with this, the Scottish Church is a Goshen, a paradise, a temple of justice and purity! Not a minister of that Church but has a decent parsonage, with glebe lands, while in social value the minimum salary of the Scottish is above the average of that of the English Church. Neither the Scottish clergy nor the Scottish people would for a single year, nor a single day, endure such an institution, without adopting means to adjust or to demolish it. Were the entire revenues of the Episcopal Body—not to speak of the other class of clergy, whose province is not to tend the flocks, but to fleece them—united, and distributed among the poorer clergy, it would suffice to bestow upon them all a decent livelihood. Sir W Molesworth, in the course of his noble speech, made the following important statements:

"What would be the cost of a Bishop of Bodmin? If he were to be a peer of Parliament, to live for six or eight months of the year in London, to have a town and country establishment, to dispense hospitality, to subscribe libe-

rally to the usual charities; in short, to be on an equality with the other bishops in London, and at the head of the gentry in the country, they would give him £4,000 or £5,000 a year. Could not that sum of money be expended in a manner much more conducive to the interests of the Church of England in Cornwall? He believed it could. He found from the returns of the Ecclesiastical Commissioners, that of *six hundred and ten benefices in the diocese of Exeter, in one hundred and fifty-seven the incomes of the clergy were under £150 a year; in one hundred and sixteen the incomes were less than £130 a year; in fifty-seven the incomes were under £100 a year.* He had calculated that the sum which would be required to raise the incomes of all the benefices in the diocese of Exeter to £150 a year would be about £7,000 a year, or about the cost of a bishop and a half; to raise all the incomes to £130 a year, the sum of £4,000 a year would be required, or about the cost of a bishop; and for the sum of £1,500 a year, or about the third of the cost of a bishop, the *minimum* income of the clergy of the diocese of Exeter might be raised to £100 a year. Again: if they appointed a Bishop of Bodmin, they would have to provide a residence for him. There was none for him at Bodmin, or in the neighbourhood. They would have to build one for him; what would it cost? The sum of £16,000 has already been expended upon a residence for the new Bishop of Ripon. Suppose that not more would be required for the new Bishop of Bodmin, he asked whether it would not be better to expend this sum of money upon building glebe-houses in Cornwall? For that sum some thirty or forty comfortable houses for small livings might be built. He knew many parishes in Cornwall where glebe-houses were much wanted. He found from the returns to which he had referred, that in the diocese of Exeter there were *one hundred and twelve parishes in which there were no glebe-houses whatever, and seventy three parishes in which the glebe-houses were unfit for use: in all there were one hundred and eighty-five parishes, or one-third of the parishes in the diocese of Exeter, without parsonages in which clergymen could reside.* He entreated the house, as guardians of the Church of England, not to entertain for one moment the notion of endowing so useless a bishop as that of Bodmin, until the condition of the parochial clergy be improved in the diocese of Exeter. For the reasons which he had stated, he should continue to offer his most determined opposition to the establishment of additional bishops for Manchester, Cornwall, and elsewhere; and by so doing he believed that he should prove himself to be a good friend to the Church of England."

If such facts as these do not open the eyes of the English Nation, their blindness is incurable. If reform is to come at all, it must come from without; it will never come from within the Church, that is, from the Bishops, or dignified Clergy. He who does little, would prefer doing less! He who does least, would prefer doing nothing! He who has much would have more! He who has £10,000, longs for £20,000! This, how contemptible soever, is human nature. It is with

emoluments as with sinecures and pluralities. Even Lord John Russell, referring, in the debate, to former discussions, said, "I remember myself looking over the Clergy List, and there finding *fifteen persons holding sixty-four pieces of Church preferment.*" This speaks pretty freely for clerical conscience! But Lord John made another statement, for which we are not a little thankful. In the article in the CHRISTIAN WITNESS, "It is time to thresh her," we stated that the real revenues of the Church were vastly greater than the clergy returns represented them, and declared we had no confidence whatever in the representations which had been made by them upon the subject; and that the value of Church property, so called, in other hands, might be prodigiously augmented. For that article Churchmen have sorely abused us, both by speech and in print; but abuse is not refutation. Take an example to the point. His Lordship, speaking of the revenues of certain offices which had been abolished, said, "The value of all these ecclesiastical offices, according to the computation at the time of their suppression, amounted to £134,000 a year. That is to say, without robbing any man of that which he had by law, but calculating what would be the value when taken possession of by the Ecclesiastical Commissioners, the property amounted in 1840 to £134,000 a year; but the present computation is, that, from the *better management of the property*, the amount that will be realised by the Commissioners will not be less than *three hundred thousand pounds a year.*"

What will the accusers of the CHRISTIAN WITNESS now say to the Prime Minister? He has at once illustrated our position and proved our case. What must have been the character of a management which, by a slight improvement, raised £134,000 to £300,000 *per annum*!

English Churchmen, the case is now before you. We speak as to the wisest, the most reflective, and the most practical nation on the face of the earth, and invoke your attention to this great question. In spite of the Prince of darkness, light is spreading, and will spread. This day, July 28, we read, with no small satisfaction, even in the great organ of the Church and the Aristocracy, the confession that, in 1834, of the 10,719 benefices, the revenues of 4,883 were actually under £200 *per annum*!—that the revenues of 1629 were under £100!—that a

multitude of no fewer than 4,224 curates were employed by non-resident clergy!—and that the average stipend of these 4,224 curates was £81 *per annum*!

It is impossible that this system of indescribable monstrosity can last an hour longer, after the national mind becomes duly alive to its real character. Among the few awakened Churchmen was the late Dr. Arnold, of blessed memory; no ecclesiastic was more thoroughly conversant with the injustice of its working, and the depth of its corruption. Much he said, and much he wrote, upon this matter; but the substance may be given in a sentence from page 317, vol. i. of his *Life*, which runs thus:—

“THE CHURCH, AS IT NOW STANDS, NO HUMAN POWER CAN SAVE.”

Fixing our eye on the immutable principles of eternal truth, we are not to be moved by specious appearances. Government may manufacture Bishops by the dozen and the score, and these Bishops may build edifices by tens, by fifties, and by hundreds; they only expand, they do

not strengthen the fabric. It is founded on the sands, and the moment an enlightened people shall begin to blow upon it, it will totter, fall, and become a ruin. Sagacious Churchmen see the storm, which, we rejoice to reflect, we have been permitted, however humbly, to share in raising. As a fair example, in addition to the fore-cited words of Sir James Graham, we may give the following from the last Number of the *Church of England Quarterly Review*, which is compelled by truth to concede that there is

“A GROWING DISINCLINATION ON THE PART OF THE PEOPLE TO PLACE THEMSELVES WITHIN ITS PALE, AND AN UNDER-CURRENT OF COUNTERACTIONS, WHICH NOT ONLY WEAKENS ITS INFLUENCE, BUT, GRADUALLY SAPPING THE FOUNDATION, MUST ULTIMATELY DESTROY THE FABRIC ITSELF.”

Heaven prosper the enterprize, and speedily fulfil the prophecy! And let every friend of England and Christianity say, AMEN!

Essays, Extracts, and Correspondence.

SURVEY OF THE SCOTTISH PERIODICAL PRESS.

“In America there is scarcely a hamlet which has not its own newspaper. Its influence in America is immense. It is the power which impels the circulation of political life through all the districts of that vast territory. It rallies the interests of the community round certain principles. When a great number of the organs of the Press adopt the same line of conduct, their influence becomes irresistible; and public opinion, when it is perpetually assailed from the same side, eventually yields to the attack.—*Tocqueville*.”

At no previous election of Members of Parliament has the subject of Nonconformity ever engaged so large a portion of public attention; and never before was there, in the House of Commons, so large a number of members possessing a competent acquaintance with its principles. There is ground, therefore, to hope that, in future, when subjects affecting our principles come on for discussion in the Senate, we shall have at least the consolation of knowing that those principles have had the benefit of a fair, full, and fearless utterance; so that if henceforth Cabinets and Statesmen shall still remain in ignorance, it will be in spite of instruction by competent masters. But

amid the gratulations of the present, we must not neglect the interests of the future; therefore, leaving the Senate, let us turn to the Nations. Our rulers have recently told us much of the necessity of instruction to the People, that they may be brought to discharge their *duties*; but very little has been said of their *rights*—things which are nevertheless inseparable both in reason and in revelation. Many of our readers will remember the celebrated declaration of an eminent statesman, viz., that “the battle of the Constitution is to be fought in the Registration Courts.” The oracle was believed; the response acted upon; and the result has already become history. This counsel ought not to be lost on Christian patriots; but there is a previous inquiry relating to those who are to fight that battle. Is it necessary that these suffragan warriors should know what the “Constitution” is? what are the rights with which it clothes, and what the duties which it exacts of them? That the vote may be rational, must it not be intelligent? That it may be intelligent, must it not be preceded by instruction? But this is not the only, nor the chief battle that is to be fought in these Courts. The battle of Religious

Liberty, the battle of State-Churchism, is to be fought there! The subject of the right use of the Franchise is one of vast magnitude and great complexity. The principal thing at this moment wanted, is, not so much a more extended franchise as a more extended intelligence, a general and more unbending integrity. The present franchise might be made to work wonders of reformation in the hands of wise and worthy men. As matters now stand, that great constitutional power has, to a vast extent, hitherto lain dormant. In many cases the number that wholly neglect the franchise actually form the majority of a constituency! Again, in the case of multitudes, it is exercised thoughtlessly, wantonly, capriciously, and in too many instances, corruptly. These are facts as indisputable as they are lamentable. How, then, is this sore evil to be corrected? How, but by instruction, by enlightening the understanding, and by awakening the conscience? Well, granting this, how is that instruction to be communicated? In divers ways, but very mainly by the Newspaper Press. That Press, where corrupt, must be purified; where weak, invigorated; where unsuitable, adapted; where too costly, reduced, and applied to the universal People. The highest lessons of political science, comprising both rights and duties—rights as the condition of duties—must be brought within the easy reach of the mass of the mighty fellowship of "Ten Pound Householders," throughout the three kingdoms. Hitherto little, very little, almost nothing, has been done to accomplish this paramount object, to realize which will be the work of many minds and many hands. Anxious to contribute our mite, however small, to this great enterprise of piety and patriotism, we have determined, with all deference, to lay before the minds of our fellow-countrymen such plans as have been suggested by observation, inquiry, and reflection; but preparatory to their development, we shall first make a brief survey of the present condition of the Press throughout Great Britain and Ireland, on the present occasion limiting ourselves to Scotland.

In discoursing of the Scottish Press we shall begin with Aberdeen, the capital of the North, which has the following papers:

<i>Journal</i> . . .	1747.	4½d.	Conserv.
<i>Herald</i> . . .	1832.	4½d.	Liberal.
<i>Banner</i> . . .	1840.	4½d.	Liberal.
<i>Gazette</i> . . .	1845.	3½d.	Neutral.
<i>Family Journal</i> .	1846.	6d.	Neutral.

The whole of these are publications of superior merit. The *Journal* adheres to the Established Church; the *Banner* to the Free Church; the *Herald* to no church exclusively, but argues for religious freedom and equality among all sects and parties. The wisdom of the *Herald* would be, increasing its issues to twice, or three times a week, to advance boldly in the path of aggression; and for Dissenters, of all classes, to unite and rally for its most extended circulation. A more intelligent and spirited population are nowhere to be found than that of Aberdeenshire. No place in Scotland performed its part more gloriously in the case of the disruption of the Establishment; it presents a noble cluster of Free Churches; and were the *Banner* to commence a steady warfare against the Established Church, we feel confident not only that Free Churchmen generally, but that the Aberdeen public in general, would cordially approve and promptly co-operate. The above dates will show how very slowly the principle of the Periodical Press began to develop itself in Aberdeen, and how imperfect still that development is, will plainly appear when it is stated that the *Family Journal* is published only on alternate weeks, and all the others but weekly. A city which is a Capital, and boasts a famous University, with a large trade and a numerous population, ought to have one or more daily papers, liberal, intelligent, powerful, and cheap. This is indispensable to the general interests of that important region. The other papers of the district are the following:

<i>Banffshire Journal</i>	1845.	4½d.	Liberal.
<i>Banffshire Advertiser</i>	1846.	3½d.	Liberal.
<i>Montrose Review</i> .	1811.	4½d.	Liberal.
<i>Montrose Standard</i>	1837.	4½d.	Conserv.
<i>The Mirror</i> . . .	1841.	4½d.	Neutral.
<i>Forres, &c., Gazette</i>	1837.	5d.	Liberal.
<i>Elgin Courier</i> . . .	1844.	4½d.	Conserv.
<i>Elgin Courier</i> . . .	1845.	4½d.	Liberal.
<i>Dingwall Advertiser</i>	1842.	4½d.	Liberal.
<i>Inverness Courier</i> .	1817.	4½d.	Liberal.
<i>Inverness Journal</i> .	1807.	4½d.	Conserv.
<i>John o' Groat Journal</i>	1836.	4½d.	Liberal.

Here, then, we have eight Liberal, three Conservative, and only one Neutral, while the bulk of the Liberals are of modern establishment, indicating the progress of opinion. Upon the whole, therefore, it fares well, there, with Civil Liberty; as to Religion, the Conservatives, of course, are all Church and State men, and the bulk even of the Liberals

lean in that direction. The *Montrose Review*, long celebrated for its ability and spirit, goes for the independence of the Church on the State, but not for the separation.

Such, then, is the position of the question of Nonconformity throughout that vast region. It is not to be expected that any one of those papers, dependent on a local population for support, should dare to advocate the separation of the Church from the State; for, how able soever, this would involve their immediate extinction. But *one* such paper for the whole district, published in Aberdeen, conducted with ability, might not only live, but greatly thrive, and tower far above all its compeers. The various bodies of Dissenters and Free Churchmen alone could carry this point to certain triumph. Other things being equal, they ought, to a man, to give the preference to such a Journal, and use every effort for its diffusion. Why should not the Aberdeen *Herald* make a vigorous effort in this direction, and the leading men of all religious communities co-operate for the accomplishment of the object?

We shall now proceed to the opposite side of Scotland, and inquire into the condition of the Glasgow Press, which will appear from the following table:

<i>Courier</i>	1791.	4½d. Conserv.
<i>Herald</i>	1803.	4½d. Conserv.
<i>Chronicle</i>	1806.	4½d. Liberal.
<i>Post</i>	1830.	4½d. Liberal.
<i>Guardian</i>	1832.	4½d. Neutral.
<i>Argus</i>	1833.	4½d. Liberal.
<i>Constitutional</i>	1835.	4½d. Conserv.
<i>Gazette</i>	1837.	4½d. Liberal.
<i>Citizen</i>	1842.	4½d. Liberal.
<i>Friend</i>	1843.	6d. Liberal.
<i>Examiner</i>	1844.	4½d. Liberal.
<i>Christian News</i>	1846.	4½d. Neutral.
<i>Mail</i>	1847.	3d. Liberal.

This table forms a curious index to the progress of opinion in the West of Scotland. The two eldest are Tory; and, with a single exception, all that have since been established are Liberal. Out of thirteen journals, ten have arisen since 1830. These facts speak well for the prospects of mankind; but even in the Glasgow Press one thing is wanting—a proportionate, clear, and powerful exhibition of Nonconformist principles. It is not a little remarkable that in a region where Dissent is so strong, so enlightened, and so distinguished for its Anti-State-Church spirit, there should not be at least *one* journal standing forth as its

type and organ. This is a want much to be regretted, and which cannot be too quickly supplied. Under the circumstances, it is not at all to be wondered at that, at the recent Elections, the Voluntary Electors found themselves in such a predicament. Their condition was simply the result of their conduct. If it would be unsafe for any *one* paper to hoist the flag of pure and thorough Nonconformity, with its present supporters, then let the Nonconformists at large, throughout the West of Scotland, take the matter in hand, making proper terms to some existing journal, or creating one for themselves. The embodied Press is the great institute for the political instruction of the country; and so far as ecclesiastical matters lie within the province of politics, they ought to be freely, fearlessly discussed. Never otherwise will the priestly chains which now load the necks of the people of these realms be snapped asunder. To the above we shall now add the journals of the district:

<i>Greenock Advertiser</i> 1799.	4½d. Liberal.
<i>Ayr Advertiser</i>	1803. 4½d. Liberal.
<i>Ayr Observer</i>	1832. 4½d. Conserv.
<i>Kilmarnock Journal</i> 1834.	4½d. Conserv.
<i>Greenock Observer</i> 1840.	4½d. Liberal.
<i>Kilmarnock Herald</i> 1844.	4½d. Liberal.
<i>Renfrewshire Advertiser</i>	1844. 4d. Conserv.

Of these seven journals, the only one that meets our necessities is the *Greenock Observer*, which merits high praise for its distinguished services. We now advance to the capital of Scotland—Edinburgh:

<i>Caledonian Mercury</i> 1660.	4½d. Liberal.
<i>Advertiser</i>	1764. 4½d. Conserv.
<i>Courant</i>	1689. 4½d. Neutral.
<i>Post</i>	1827. 4½d. Conserv.
<i>Weekly Chronicle</i> 1808.	4d. Liberal.
<i>Scotsman</i>	1817. 4½d. Liberal.
<i>Witness</i>	1840. 4½d. Liberal.
<i>Register</i>	1843. 3d. Neutral.
<i>Weekly Journal</i>	1744. 4d. Liberal.
<i>Weekly Express</i>	1846. 4d. Neutral.

The aggregate power of the Edinburgh Press is not by any means equal to that of Glasgow. Five are Liberal, two Conservative, and three Neutral. The united weekly issues of the Liberal are *eight*, Conservative, *three*, Neutral, *two*; the Liberal, therefore, even as to issue, are equal to both the other; but as to amount of circulation immensely greater, and in respect to literary and intellectual power there is no comparison. The Liberal

Journals, as a whole, are conducted with the first ability. But with respect to Nonconformity, its principal succour lies with the *Weekly Chronicle* and the *Scotsman*, who have established strong claims on the gratitude of the friends of light, truth, justice, freedom, and equality. But here, as well as in Glasgow, more prominence is required for the advocacy of the principle of religious freedom and equality. We have seen it intimated that there is about to be started a Scottish Dissenting Journal—an intimation which has greatly gratified us. Let it be in very deed a paper not for a section, but for the entire body of Scottish Dissenters, and we doubt not it will become the journal not of a locality, but of a nation.

We next proceed to the remainder of the Provincial Press, conveniently grouped with Edinburgh, which is as follows:

<i>Galloway Advertiser</i>	1843.	4½d.	Liberal.
<i>Stirling Observer</i>	1836.	4d.	Liberal.
<i>Stirling Journal</i>	1820.	4d.	Conserv.
<i>Perth Advertiser</i>	1829.	4½d.	Liberal.
<i>Perthshire Courier</i>	1809.	4½d.	Conserv.
<i>Perthshire Constitutional</i>	1845.	4½d.	Conserv.
<i>Kelso Mail</i>	1797.	4½d.	Conserv.
<i>Kelso Chronicle</i>	1832.	4½d.	Liberal.
<i>Border Watch</i>	1833.	4½d.	Neutral.
<i>Northern Warder</i>	1845.	4½d.	Liberal.
<i>Dundee Advertiser</i>	1801.	3d.	Liberal.
<i>Dundee Courier</i>	1816.	4½d.	Conserv.
<i>Arbroath Guide</i>	1842.	4½d.	Liberal.
<i>Fife Herald</i>	1822.	3d.	Liberal.
<i>Fifeshire Journal</i>	1833.	4½d.	Conserv.
<i>Dumfries Courier</i>	1809.	4½d.	Liberal.
<i>Dumfriesshire Herald</i>	1835.	4½d.	Conserv.
<i>Dumfries Standard</i>	1843.	4½d.	Liberal.

Here are Liberals, *ten*; Conservatives, *seven*; Neutral, *one*. The preponderance of talent on the part of the Liberals is in a proportion immensely greater. We have occasionally read in the *Border Watch* (a Neutral) and in the *Kelso Mail* articles for intelligence, splendour, and force, not inferior to the very best effusions of the London *Times*. The *Northern Warder* is also occasionally marked by uncommon excellence. As a whole, however, we must look to other agencies to sow broadcast the seeds of true Nonconformity in those extensive regions—to the Metropolitan Journals, the Nonconformist Magazines, the Anti-State-Church Tracts and Lectures.

Such, then, is the condition of the Scottish Press, which certainly supplies no small ground both of gratification and

of hope to the patriotic citizen. There is also not a little in which the enlightened Christian may rejoice. The Scottish Press, speaking generally, is eminently pure in spirit, while it abounds with excellent matter, for the most part ably reasoned, and frequently clothed with an eloquence which would charm a senate. The state of a nation's Press may be taken as the sure type of its moral and intellectual condition. The Scotch Press is adapted to the intellectual and social condition of the Scotch People. They have made their Press, which, with power ceaseless and irresistible, is re-acting on the minds, hearts, and habits of its creators. Its growth strikingly indicates the growth of wealth, numbers, and civilization in Scotland. It will be seen that the bulk of the Scottish Journals have actually been established in the course of the present century, and the larger portion of them since the passing of the Reform Bill. Previous to this, Scotland was but one huge rotten burgh; and the people having no franchise, had but small inducement to concern themselves about the rights of citizenship; it became them to bring down their lofty minds to their debased situation, and that they might maintain their equanimity, to forget their thralldom. Things are changed, and what is now required, is, the full noon-tide light of Scripture truth; but wisdom dwells with prudence. While sincerely rejoicing in the rapid expansion of the Scottish Press, we must observe that multiplication has limits, which it cannot pass without injury to its own object. It is a sad error to multiply at the expense of further enfeebling what is already weak. A small number of journals so amply supported as to supply the means of commanding first-rate literary power, will effect infinitely more good than a countless brood of starvelings. One *Times*, with its thunder-blast, does more to awake the nations and to move mankind than the mingled cry of the minikin mouths of a million fribblers. It will therefore be the wisdom of Scotland to set great store by her existing Liberal Press, and strengthen it by every means. All that seems wanted is, to bring three of the best of them—one in Edinburgh, one in Glasgow, and another in Aberdeen—up to the mark of a full-orbed Nonconformity, and lead them on to a scriptural war against all Ecclesiastical Establishments. Should this be found impracticable, then it will become a duty to adopt immediate measures for the establishment of new

organs; and with these, properly wielded, before the next Election, the mass of Nonconformist Electors in Scotland may be fully prepared to "fight the battle" of Christian patriotism "at the polling-booth."

POPISH WORSHIP OF THE VIRGIN MARY.

IN May last a French Protestant pastor, M. Philip Boucher, and editor of the Protestant daily journal recently established in Paris, and called *Voix Nouvelle*, was in London, and addressed several public assemblies. On one occasion he exhibited, as an illustration of the present state of Catholicism in France, an illuminated card, with gothic characters and coloured capitals, on which was the following prayer to the mother of our Lord, and which excited much grief and indignation amongst the audience:

"TO MARY.

"Our Mother who art in Heaven, let your name be blessed for ever, let your love come to all hearts, let your desires be accomplished on earth as in heaven, give us this day grace and mercy, give us the pardon of our sins, as our hope is from your goodness without end, and leave us no more to fall into temptation, but deliver us from evil. Amen."

Sir Culling Eardley, Bart., having obtained possession of the card, exhibited it at a public meeting of the Evangelical Alliance, at Newcastle-upon-Tyne, in June last. A Roman Catholic layman of that town, who was present, demanded Sir Culling's authority for the statement, who immediately gave the name of the printer in Paris.

One of the Catholic clergy of Newcastle wrote to some parties in Paris, and a letter, of which the following is a correct translation, was received in reply:

"16th June, 1847.

"Alcan and Co., Publishers, au Saint Cœur de Marie, 55, Rue de Vaugirard, Paris, (formerly Victor Janet.)

"Reverend Sir,—More than a year ago we made the unreserved purchase of the business and stock-in-trade of the old firm of Victor Janet. Our transaction, however, was not effected with Mr. Janet. Messrs. Debois and Desmottes were at that time the proprietors. These our immediate predecessors affirm, that they never published the absurd piece which impudently bears the signature of the house, and know not terms sufficiently strong to designate so daring a procedure. For a number of years past Mr. Janet has been residing in Algeria; and as he has no longer any right to publish, it may safely be asserted that he has not been so mean as to do so, particularly to publish a piece that contains as many heresies as words.

"For our part, Rev. Sir, we affirm, on our honour, that neither among the old or the new stock of the firm have we met with any single prayer similar to the one we received in yours of the 12th instant; and we hesitate not to set down the publication, as well as the forgery of our honourable signature, to the account of the Protestants, it not being the first time that our separated brethren have had recourse to such discreditable artifices in order to cast ridicule on us.

"In conclusion, then, we intentionally repeat our assertion, we are not the authors of this prayer, and do not hesitate to affirm that the Protestants are the sole authors of it.

"We remain, Rev. Sir, your humble servants,
"ALCAN AND Co."

This letter Mr. Dunn forwarded to Sir Culling; and, "in behalf of the Catholic body," called upon him, "as a fair and honourable man, to acknowledge to the public" that he had "been made the instrument of slandering" his "Catholic brethren." Sir Culling lost no time in communicating with Pastor Boucher on the subject; and in *Voix Nouvelle* for July 3rd, there appeared an article in reply, of which the following passages are the most important:

"In reply to the audacious letter of Messrs. Alcan and Co., we have now to remark:

"1st, and foremost, we hold at our office at the disposal of the public, a copy of the Romish prayer, beneath which is printed at full, 'Victor Janet, 55, Rue de Vaugirard, au Saint Cœur de Marie.'

"2dly. The firm of ALCAN may not have published the article—no one said that they had; but the firm of Alcan has sold, within two months, to a person who will give his name, if required, the article which the same house denominates in England absurd and heretical. Not only this, but they sold that person the last copies, declaring that they were going to publish a new edition.

"3rdly. It will be remarked that the prudent firm of Alcan confines itself to saying that M. Janet cannot have published the article since he has been in Algeria; it does not affirm that he did not publish it before.

"4thly. In regard to the *honourable signature* Alcan and Co., no one has mentioned it in England or elsewhere as far as we know. It has only been said, and it is maintained, that thousands of persons possess the absurd and heretical document, published by Victor Janet, 55, Rue de Vaugirard, at the Saint Cœur de Marie, a business purchased by MM. Alcan, and where, two months ago, the last copies were sold, with a declaration that it was going to be reprinted. All the priests in France and England cannot change that fact. The only thing they can do is to consign to the flames the copies of a piece which cannot stand the full blaze of Protestant day; though they will find it to be more difficult, accustomed as they may be to fire and flame, to burn down the *Bibliothèque Royale* [which preserves a copy of everything that is published], and the 'Direction de la Librairie,' otherwise than in intention.

"5thly. In the name of the Protestant body, we in our turn bid all honest men admire a church, which circulates through its chosen publishers, the *Maison du Saint Cœur de Marie*, a piece which, in other places, and in consideration of the times, that same firm declares to be calumnious, to escape from the embarrassment caused by it!"

This M. Boucher sent to Sir Culling, together with the following extract from a letter of M. E. Verrure, a student at the Faculty of Montauban, and who was employed to purchase the card in question :

"I regret that in all simplicity, and forgetting how Jesuits can make the end justify the means, I had not the prudence to take a couple of witnesses with me when I went, on the day of your departure for England at the end of April, to the establishment of the *Saint Cœur de Marie*, 55, Rue de Vaugirard; but failing that precaution, I begin by opposing to an individual assertion the word of a man, who is not, and never has been, a Jesuit; and I give you the following minute details in support of my statement :

"On the above-mentioned day I left the office of the *Voix Nouvelle* at half-past seven o'clock, and took a cabriolet from the station on the Boulevard de Capucines, just opposite, which took me straight to the Rue Vaugirard, where I arrived about a quarter past eight. The person at the gate directed me to the offices, which are at the further end of the court-yard, up one pair of stairs. I went there and entered a sort of counting-house, where I addressed a gentleman, who said that some one should attend me: he rang the bell, and a lady came who took me into the sale-rooms (*magazins*). When I first spoke to her, she appeared not to understand what I wanted, and I was obliged to add particulars to induce her to look for it. The minute description, however, which I was enabled to give of the enamelled prayer, induced her to take me into the back-room; there she opened a closet (*armoire*) with large drawers, containing numerous collections of similar images, with prayers addressed to Saints, Angels, the heart of Jesus, the heart of Mary, and one entire sheet to St. Joseph. After some minutes' search two copies of the prayer in question were found by myself. Another gentleman then entered, and as I wished for more copies, he continued the search with us. This we did for half an hour, but we could not find any other copies than the two which I purchased. As I expressed great regret at not having more, he said that new copies might be struck off. I asked him when I might hope to have more? he replied that it would be two months at least, because each colour in the enamelling must be struck off separately, and required long preparation, especially the gilding; that it was a work of patience, and that the printing could only be done in the establishments of the *Pères Jesuites*; that all the designs were made and printed off there. If these details can be in any way useful to you, I place them at your disposal, authorizing you to employ them as you think fit.

Your devoted,
E. VERRURE.

"To M. Boucher, &c. &c., Paris."

Although no additional evidence were wanting to refute the statement, yet the following testimony from our brother, M. Panchaud, pastor of the Congregational church in Brussels, was addressed to Sir Culling :

"About five years ago we discovered at a stationer's, in the *Montagne de la Cour*, Brussels, a great number of prayers in honour of the Virgin. Amongst them was the one you mention. I showed it to a great number of friends in England during the journey which I took there two years ago for the Belgian Evangelical Society. Unfortunately, having lent it to some friends, I have not had it back; but I perfectly remember the name at the bottom of the page, 'Victor Janet, au sacre Cœur de Marie.' I cannot affirm that the priests put it in circulation at Brussels; but, I can declare on my honour, that it was a house of business, which had a large stock of richly illuminated prints on the worship of Mary and of the Saints, a Catholic house with which the Protestants had no relations whatever. After having lost the article in question, I made various efforts to procure copies again, but without success. Probably the use which we made of that publication, the manner in which it has been shewn up in our tracts and reports, may have led the Romish priests to cause its disappearance. We wrote to Delay at Paris to procure some, and he succeeded in sending several sheets; among which were the Creed (changed to the name of Mary), and the *Pater Noster* changed into *Mater*.

"[The writer has caused one of these sheets to be sent to Sir C. Eardley, containing six pieces splendidly enamelled, with the same publisher's name at the foot of each—'Paris, Victor Janet, Rue de Vaugirard, No. 55, au Saint Cœur de Marie.' The first is headed, 'To Mary, Act of Hope;' the second, 'To Mary, our Mother who art in Heaven;' the third, 'To Mary, Act of Faith;' the fourth, 'To Mary—I give you my heart, Mary;' the fifth, 'To Mary, Act of Love;' the sixth, 'To Mary—O felix Maria.' The first begins: 'Virgin Mary, I hope in your name and in your mercies, and I await from your heart all the graces which are necessary for my salvation.' The second is the prayer read at Newcastle. The third begins: 'I believe, O Mary, in thine immaculate conception, thy spotless virginity, thy divine maternity, thine immense griefs, thy glorious assumption, &c.' The fourth is the following: 'I give you my heart, O Virgin Mary—take it, if it pleaseth you, that poor heart! To you, from this moment, and for all the days of my life, its thoughts, its most intimate sentiments—my fears, my alarms, my regrets, all my desires and all my sweetest hopes, belong; I give you, O my mother, I consecrate to you my heart, my soul, all my being, for life, death, eternity.' The fifth begins: 'I love you, O Mary, my tender mother, with all my heart, with all my soul, with all my strength, &c.' The sixth runs thus: 'O blessed Virgin! O blessed mother! you are the mother of Jesus, and my mother—the mother of a thrice holy God, and the mother of a poor sinner. * * * Ah! since you are the mother of two children, suffer not that your son, the God, the King, and the Judge, should condemn to death your son, the exile, the guilty,

but appease Jesus in my favour, and save me.' These six pieces need no comment. Surely, English Catholics will not say to the Virgin, *Save me!* There is but one name given under heaven whereby we may be saved, and woe to the so-called Christian who calls upon any other name to save him. If so, then let English Catholics know that the description of the enamelled parody on the Lord's Prayer was sent to Messrs. Delay, a well-known and first-rate publishing-house in Paris, that, acting on that description, they sent down this sheet to Brussels, and that this sheet bears on each of its sections the very same address of the publisher as that upon the single prayer purchased in April last of Messrs. Alcan, the successors to the said Janet. Who, that does not wish to be imposed upon, can doubt that both the sheet and the single prayer are the work of the same press, the same publisher, the same church?"

To complete the odd narrative, the following memorandum must be inserted :

"Memorandum, Brussels, July 19.—M. Panchaud has this morning visited the establishment where he purchased the prayer, and related to me the result immediately afterwards. The house is kept by M. Daems—Schöy Papitier—Imagier—Montagne de la Cour, No. 56. 'Papitier—Imagier' means that his trade is to sell images and other ornamented materials for Roman Catholic worship. The proprietor and his wife remember to have sold the prayer in 1842, and to have procured it from the firm of Janet in Paris, to which they offer to write for more.

"When M. Panchaud lost his copy thus purchased, Mr. Tiddy, agent of the Bible Society for Belgium and Holland, wrote to MM. Delay, of Paris, to procure more copies. Mr. Tiddy informs me that he described the article by the publisher's name *Janet*. In a few days he received back from Delay, either six or twelve copies of the sheet described in the enclosure No. 2."

All these documents were enclosed by Sir Culling in a letter, which concludes with the following appeal to Mr. Dunn :

"I have confidence in you, Sir, as an honest Englishman, and in the English laity of the Roman Catholic body, that you will share my indignation at the audacious attempt to disavow this blasphemous production.

"No one supposed that the French or Belgian bishops and priests had authorised in writing this abominable composition. It is enough to make them responsible, if it is notorious that their printers print, their publishers publish, their booksellers vend to their adherents as laudable acts of devotion certain prayers, without any ecclesiastical censure or reprehension. And who can have any doubt, after this correspondence, that all this has been done—this prayer has been printed by the Jesuit fathers and published by Janet some years ago—not in Algeria, but in Paris; not fraudulently after selling his business, which no one suspected, but deliberately before he parted with it; not by MM. Debost and Desmottes, which was never asserted, but by Janet. This prayer was procured by a Roman Catholic house of business in Brussels, and vended there. This prayer was, in April last, sold by Messrs. Alcan themselves,

the successors of Janet, and the purchaser was encouraged to expect a speedy republication of it!!! Add to this, that this prayer to the Virgin is substantially the same with a prayer to the Virgin's parent, printed under the very shadow of the Vatican.*

"Sir, once and for ever abandon all participation in these iniquities. Visit France, and Belgium, and Austria, and, above all, Italy, and witness with your own eyes the things done, and the books sold, under the name of Catholicism. Your English priests and your French connections have endeavoured to throw doubt on one of the facts which I mentioned at Newcastle. They have not ventured to refer to the other which happened to occur to me at the time out of hundreds which might have been mentioned. A wax image of the infant Saviour, kept at one of the Roman churches, constantly traverses Rome to visit the sick; a handsome equipage is kept for it; the fee for each visit is five Roman crowns. I have seen crowds on their knees as its carriage passed!! And these are as nothing compared to the innumerable corruptions, which you have only to visit the Continent in order to witness.

"In the meantime you will judge for yourself, and the public will judge for itself also, whether the prayer to the Virgin quoted at the meeting at Newcastle, on the 7th June, 1847, was or was not, to use Messrs. Alcan's phrase, 'a forgery of their honourable signature, to be set down to the account of the Protestants.'

"I am, Sir, your obedient servant,
(Signed) "C. E. EARDLEY.

"Postscript, July 19.—I subjoin further particulars relative to the sale of the prayer in Brussels. These are so conclusive that I consider it unnecessary to add anything more. The prayer is the unquestionable publication of Janet, the Roman Catholic publisher in Paris. How far it was creditable to shift the guilt on Protestants, the public in England and France will judge. Messrs. Alcan must know perfectly well that their refutation was no refutation. To give an air of proof when there is no proof, is a prime art of sophistry; and to pretend indignation against others, is an old method of diverting public indignation from the really guilty. To attempt further denial now would be utterly

* This refers to a prayer which was also enclosed, similar to the one in question, but addressed to the father and mother of the Virgin Mary. It was extracted for Sir Culling by the Rev. James Currie, Rusholme, Manchester, from a book published at Rome in 1668, entitled "Ave Maria, paradisi et paraphrasibus Beatissimæ Virginis, principibus festivitatis ac mysteriis pie et non injucunde accommodata. Auctore Carolo Tomasio. C. R. Romæ, typis Ignatii de Lazens, 1668. Superiorum permissu." The reader is aware that nothing can be published at Rome without permission of the authorities. It is as follows:

"To the most holy parents of the mother of God, Joachim and Anna.

"O Joachim, father of the mistress of ourselves, as well as of heaven and earth, hallowed be the name of this thy great offspring, Mary. Let her come from her kingdom at thy bidding to our aid, that by us God's will may be done in earth as it is in heaven; Jesus her son, our daily bread, may she give us this day! May she obtain for us the grace of the Holy Spirit, by which our trespasses will be forgiven us, and we will forgive them who trespass against us. May she help us in temptation, and deliver us from evil. Amen."

fatal to the character of the parties. This correspondence will be published in Newcastle and elsewhere."

This controversy is inserted in the CHRISTIAN WITNESS, to show,

First, That *Mariolatry*, or the worship of the blessed Virgin Mary, is practised by the Church of Rome in France and Belgium as in the dark ages, and that that system is unaltered and unalterable.

Second, That no confidence can be placed in the most positive disclaimers of Jesuits and their adherents, who, to answer a purpose, have always been prone to sacrifice truth to expediency.

Third, That it is of great moment to increase the intercourse between the evangelical Protestants of France, Belgium, and other Catholic countries, and ourselves, by which authentic information may be diffused of the true character of Popery, and the modest colours it assumes in Britain may be understood as only illustrating its chameleon character, but in no way showing its real nature.

Fourth, That aspersions cast by Irish Catholic writers on Sir Culling Eardley, in the *Daily News*, and other journals, on this affair, are unwarranted and slanderous.

J. B.

MORALITY OF ANONYMOUS ADVERTISEMENTS.

(Reprinted from the Patriot.)

"It is most carefully concealed whence this book has proceeded. Nobody is to know. Well, I am content to remain, likewise, in ignorance on the subject. Nevertheless, I shall call into action all my own adroitness, and endeavour to strike a blow at the lion's skin, satisfied, if I hit the ass who is concealed beneath it, no fault will be imputable either to me or him, but solely to the covering in which he has enveloped himself."—*Luther*.

TO THE EDITOR OF THE PATRIOT.

SIR,—Considering the pamphlet, "THE MARROW OF THE CONTROVERSY," every way unworthy of notice, I had resolved to pass it by; but from the Advertisement contained in your Paper of Monday last, and the illustrative circumstances referred to in the letter of our excellent brother, Rev. John Alexander, of Norwich, it appears to be only respectful to the public to address to them a few words, which I now crave permission to do through your columns. The Advertisement just mentioned has the following appendage, which is what chiefly concerns me:—

"In consequence of the advertisement

of this Pamphlet being refused insertion in the Advertizing sheets of the CHRISTIAN WITNESS, other arrangements have been adopted to make it extensively known in the provinces.

"Ministers of County Associations are accordingly requested to apply to the Secretaries of their several districts, with whom they will, for the most part, find a copy addressed to them, gratis."

The refusal of the CHRISTIAN WITNESS, then, is the ground alleged for this extraordinary measure. Now, I confess to the refusal, and confide in the public approval of the deed. I am so satisfied of its propriety, that I should have remained silent and unmoved, amid a thousand such charges, were I not desirous to call attention to the principle involved in the complaint. These gentlemen "of the night and of darkness," assume that a Journal is bound to receive whatever is offered on terms of advertisement, despite its character and concomitant circumstances. On this ground, a public carrier, if required, is bound to be the bearer of stolen goods, *knowing* them to be such! On this ground, the conductor of the public stage is bound to admit to the company of respectable passengers every ruffian, although *known* to be such, that chooses to present himself for the clear purpose of plunder! Such is not our view of the matter. Between us and Advertisers it is implied, as an unalterable condition, that what is for our sheets shall do no violence to either truth or decency, and in no respect militate against the public good. On all these grounds, the said "Pamphlet" was, in the highest degree, objectionable. Its chief characteristics are, concealment, perversion, distortion, exaggeration, and falsehood. We shall instance in a case wholly indisputable, and that the simplest will comprehend:—To aggravate the charge concerning the Jubilee, the Writers exclaim, "Thirty-two thousand pounds on such an occasion, raised by a denomination numbering about four thousand churches, exclusive of other communities, which, according to its catholic principles, rightfully belong to the London Missionary Society!" How flexible is language in the mouths of reckless men! Four thousand churches! Would we could take the really efficient churches for Mission-support at a fourth part of that number! Had our two reformers deigned to look into the Year-book for 1847, p. 89, they would have found the churches in the UNION reckoned at about

1,700; and that "the exact number that remained unassociated is not yet known," while it is certainly small, and the bulk of those able to do very little for the Jubilee. This is a fair specimen of the figures, facts, and arguments of the Pamphlet. The authors resemble a certain genius of other days:—

"Too warm on niceties to dwell,
He fagoted his notions as they fell,
And if they rhymed and rattled all was well!"

They seem to care little for logic, less for truth, and nothing at all for common sense. Such things are beneath the notice of "Luther and Melancthon."

But, in addition to the "four thousand churches," there "are other communities, which, according to its catholic principles, rightfully belong to the London Missionary Society." "Other communities!" Where are they? In Scotland there is not one, nor a fragment of one! In England where are they? Except the few, and mostly poor churches of the Countess' Connexion, and some feeble fragments of the Calvinistic Methodists, where are these "communities?" Nowhere but in the reckless imagination of "Luther and Melancthon!" But this does not matter; the expression is great, and swelling, and, as it caps the accusation, down it goes. Finally, I can no more admit an advertisement than a letter, reflecting on the conduct of an individual, or a body, without the *real name and address of the author or authors*.

On these grounds alone, then, had there been no other, we felt bound to reject the Advertisement, that we might not be partakers of other men's sins. To have received their money had been not only to share their guilt, but to become associates in their infamy, without the benefit of their mask. I hold that, for the sake of gain, to give currency to falsehood, clothed with hypocrisy, steeped in malice, and supplied by cowardice, is not only in itself a high immorality, but also a flagrant crime against society. It is, in my judgment, much to be deplored that the Religious Press is so ready to become the vehicle of advertisements of the most disreputable character. From the first the CHRISTIAN WITNESS has not only testified against the foul and multiform abominations of Quack Advertisements, but, at a heavy pecuniary loss, resolutely and undeviatingly sustained its testimony by its example; and having crushed the vampire, it will give no quarter to the viper!

The deed of these traders in turpitude

is so full of indecency, that it is no wonder they shrink from the public eye. In the mind of every honest man acquainted with the subject, the question is settled, and for ever set at rest. Examination has followed examination into the affairs of the Society, by delegated bodies of the ablest and most upright men that England could furnish. They have reported to general assemblies of the constituents, who have received, approved, and confirmed their Reports with harmonious and fervent acclamation. The Directors for the current year—the best and most eminent ministers and laymen that London and the provinces can supply—were nominated by delegates from every part of the nation, and that nomination was fully, publicly ratified by the annual assembly. Their whole proceedings will be reviewed again next May, when their trust will be restored to the Society, that is, to the constituent body, who will form a fresh Directory by a new election. All has been done, is being done, and will be done, in broad daylight, and in the face of the country. The anonymous had, has, and will have no place in these proceedings. Is it, then, meet, right, or decorous for individuals, skulking in darkness, to arraign the work, and impeach either the competency or the integrity of these delegated bodies,—to charge the masses composing the said annual assemblies with error, delusion, and neglect of obligation,—and to address themselves by Circular to the whole body of Secretaries of Associations throughout the empire, summoning them, by appeals to their "honour, to see them (the copies of the 'Marrow,' &c.) safely delivered," as they have it, "to the brethren in your Association, whom we shall desire, by public advertisement, to apply to you for them?" Such is the language of the Circular before us, and they have fulfilled their promise.

Such are the facts of the case, and such the circumstances under which these persons are labouring, as for life, to disturb the peace of this great, and heaven-honoured Society. But, while firing the temple, they profess zeal for the Divinity! They may have imposed upon themselves, although I much doubt it; but whatever the motive, the inevitable tendency of their lucubrations is pestiferous and deadly; for it is nothing less than to shake confidence, to excite suspicion, to sow dissension, to impair strength, to impede progress, to convulse, and to destroy this all-blessing and all-blessed Institution!

Where so much is published, something will be credited. There is a mournful tendency in human nature to listen to falsehood, especially if to the prejudice of religion, and bodies of religious men; nor is this tendency confined to the world; there remains in the church of Christ more than enough to supply the spring of a powerful and permanent operation. The low-principled portion of churches, and the unsanctified part of congregations, are but too apt to harbour the lie, and to hail its authors as important auxiliaries against conscience charging them with culpable neglect of duty, in relation to the support of the Society.

These men's potency for mischief consists wholly in their invisibility. The misrepresentation which, on the lip, would fall powerless, expressed in type, and detached from its source, acquires an undefined capability of evil. Attach the names, and you have supplied the antidote. You have not merely answered; you have annihilated! On the present occasion burlesque has reached its climax. Never, before, were names so exalted applied to persons so utterly insignificant, "Luther and Melancthon," and A. B. C. D. and E. extractors of "marrow" from rotten bones! Sampson and Puck; Sir William Wallace and "a dear manikin, Sir Toby,"—these, compared with this, are grave and dignified conjunctions! But in utter darkness, all objects are alike. The veriest imps may pass for "angels that excel in strength;" and among the weak they may command attention, reverence, and fear, instead of pity, contempt, and scorn. Neither the land of "Bulls," nor the Paradise of Folly, can supply two more incongruous ideas than Luther and a mask. No!

"The maskers come late, and perchance will stay,
Like fairies, till the cock crow them away;
Masking habits and a borrowed name
Contrive to hide their plenitude of shame."

To me, Sir, and to more than me, the matter, divested of all mystery, stands forth in its naked and hideous deformity; and I feel compelled by a sense of solemn duty to this the highest of all causes, to apprise the supporters of the London Missionary Society, that the individuals who have assumed, and by assuming, profaned, the sacred and mighty names of "Luther and Melancthon," consist of a little knot of the least of little men,—men wholly destitute of all claim, mental or moral, personal or official, to the slightest consideration,—men whose names, had they been labelled on their nostrum,

would have failed, among people of sense, to command the sale of a single ounce of it! Their motive, their mode of action, their spring of impulse, the source of their pecuniary succour,—these, and more than these, are sufficiently known to me to authorize my thus marking, branding, and gibbeting them! Should further exposure be required, that duty, however painful, shall be unshrinkingly performed. It is time to cut the matter short. The eternal interests of heathen lands demand the prompt execution of summary proceedings. A more contemptible imposture, a more culpable outrage, a more impious humbug, has not been obtruded on Christian society during the present century.

The affair finishes by a sort of masked procession, nine men deep, who all proclaim their adherence to Dr. Reed. That procession is headed by "Luther and Melancthon," who thus proclaim the glory of the "UNIVERSE:"—

"The feeling of the country must not be judged by the tone of our religious periodicals—these, speaking generally, are not in a position of freedom and independence. In no department is the system of cliquism so injuriously influential, as in that of our periodicals. The *Evangelical Magazine* and the *CHRISTIAN WITNESS* have disgraced themselves by their partiality and officious personalities. The *Patriot* is gagged by a vote of its Managing Committee—one of the leading members being a Secretary of the Missionary Society, and the writer, as is generally understood, of the replies to Dr. Reed. The *Nonconformist* has been silent, and the 'UNIVERSE' alone has avowed its determination to admit full and free discussion." I need not say that these allegations are wholly untrue; of the part the "WITNESS" has taken the public will judge; as a member of the *Patriot* Committee, however, I declare that no such vote was ever passed, proposed, or mentioned! Such are the props employed to support the pillars of the sinking "UNIVERSE!" This is not the only place in which "Luther and Melancthon" extol the said "UNIVERSE."

Hapless "UNIVERSE!" "Misfortune brings strange bedfellows." But its typical tribulation has been a windfall to the Reformers. That "first class" ship, as they pronounce it, by having performed so many voyages in ballast, is so reduced, that its Captain has "avowed his determination" to make up a cargo of all sorts of things that offer. As a proof of

perfect sincerity, we may cite the fact, that the same advertisement appeared in the *Universe* on Friday last, with the following appendage:—

“AUSTRIAN CENSORSHIP IN ENGLAND.

“The above advertisement *has been refused admission* to the advertising sheets of the **CHRISTIAN WITNESS**! The only reason assigned to our publishers for its rejection is, “Could not admit it.” Fellow-Christians! Fellow-countrymen! will you allow an Ishmaelite thus to act the Russian despot? Will you suffer a second Cajetan thus to ‘gag and fetter’ the English press? Is the edict of another Leo to suppress the freedom of discussion? Are force and persecution, instead of truth and reason, again to be employed to meet our calm and serious statements? Like the ninety-five propositions once nailed to the old church door at Wittemberg, our *Facts and Figures* are placed before the Christian public. We challenge scrutiny—we defy refutation; and while we hail courteous and temperate argument, we despise the angry vetos and interdicts of would-be cardinals and petty despots.

“To counteract, in some degree, this intolerance, we have arranged that ministers of County Associations may obtain a copy of the *Marrow*, &c., *gratis*, on application to the Secretaries of their several districts.—**LUTHER AND MELANCTHON.**”

This is a choice appeal; I trust your readers will go about the consideration of it very gravely, and when their minds are made up as to the mode of disposing of Ishmael, the Russian despot, Leo, Cajetan, and the Cardinal, I hope they will, through you, apprise the Editor of the **CHRISTIAN WITNESS**.

In the same Number of the *Universe* there is a review, apologetic and laudatory, of the “*Marrow*,” &c., which states that Luther and Melancthon “*are courteous in the expressions they use*; and I offer the above as an illustrative specimen. I hope the friends of the Society will not be unduly alarmed at the thought that “Luther and Melancthon” are in league with the “**UNIVERSE**.” The word is, indeed, terrible; the thing is not so. From a vehicle which, during its little hour, has found it convenient, *four times, to change its printer, and necessary more than once to reduce its price*,—a vehicle so utterly destitute of all weight, whether moral or intellectual, either in the church or in the world,—a vehicle whose name is still all but a blank on the roll of Bri-

tish Literature, and whose circulation is so insignificant as to leave it hourly on the verge of extinction,—from such a vehicle, neither men nor Missions have much either to hope or fear.

Sir, the exposition contained in this letter would be very imperfect without a reference to a publication called the *Christian Examiner*, which, under the same management as the *Universe*, by advertisement and otherwise, is helping on the same social mischief, and contributing to work the same disorganization in Christian society. Early in the year, it exhibited an *anonymous* advertisement under the title of “**SOCIETY REFORM**,” which bewailed the prostrate condition of the Independent Churches; the bad state and dangerous power of the “Religious Societies;” and proclaimed that “*the freedom of speech and of the press is now literally denied among us. Nearly the whole of the religious press among Nonconformists, including that part of it which is the official and authorized organ of a large and influential body, is closed against free discussion.*” To remedy this terrible state of things, it was “hoped that, early in May, an Association might be duly organized.” This cowardly and infamous concoction concludes thus:—“The Committee will only add, that a gentleman of great respectability—an esteemed member of a church in the south of the Metropolis—an attached friend of every useful Society—**ST. GEO. D’ARCY IRVINE, Esq.**,—has kindly acceded to their unanimous request, and will, as *HON. SECRETARY pro tem.*, receive any communications (*confidentially*) that may be addressed to his residence, 5, Surrey-street, Strand, London.”

Well, May came and went, but no word of the “Association;” no, but in June, there again is the advertisement! Honour to the honesty of this “gentleman” for his name! While he humbles himself to be the organ and representative of a knot of nameless plotters against the peace of the churches, yet, as he gives his own, it forms a key to theirs. He and the conductor of the *Universe* and *Examiner* are “one concern”—fellow-countrymen, friends, and associates; both Irish philanthropists bent on the emancipation of English Christians from Society perils and literary thralldom! It is for the British churches to consider, to what extent it is a duty to bid them God-speed. For my own part, I avow an ineffable abhorrence of all that appertains to “*secret societies*,” which history has

taught me to associate with midnight conflagrations, treachery, and murder! The system of such societies is not yet English, and I pray God it never may be! Even among Christians, and in its mildest forms, it merits loathing and execration. With L'Estrange, I consider that "the most dangerous sort of cheats are masqueraders under the vizard of friends."

Your obedient servant,

JOHN CAMPBELL.

Tabernacle-house, Aug. 11.

A MINISTRY FOR THE AGE.

"OF the times and seasons, brethren," said one, "ye have no need that I write unto you." Either the circumstances of his friends gave the apostle assurance that they were duly apprised of the facts of their day, and prepared to take advantage of those facts; or, it may be, he knew them to be too deeply engrossed in the Master's work to care for things in their nature ephemeral. Be that as it may, were he living in our day, he might, with great propriety, commence an epistle thus: "Of the times and the seasons, brethren, ye have need that I write unto you."

What are the characteristics of the present time?

Great activity is one. The current of human life is greatly accelerated. Men and things go by railway and telegraph.

Intense devotion is a second; men are absorbed—but not in godliness.

Susceptibility to impression is greatly diminished; devotees to one idea are quite too selfish to listen to the claims of any, but their own one fact.

Other characteristics might be named; these will suffice for our present purpose, namely, to suggest *the necessity for an earnest ministry.*

Every one knows that the most solemn and momentous truths are not only stripped of their power, but even made ridiculous, by ill-timed and injudicious exhibitions. Thus it is trite, and tame withal, to proclaim a crisis for the universal world upon every occasion which may chance to touch the sensibility of one or two observers. Yet is it true—and a momentous truth withal—that the history of our day is the history of a succession of crises. The church and the world have, from our earliest remembrance, been voyaging through the most perilous navigation. To change the figure, mankind—the patient—has been sick, nigh unto death, since we knew the

race. He has passed from one stage of the disease to another, each has been critical, and the present is, for us, who assume the responsibility, the most critical of all. What shall we do?

When the myriads of Xerxes were about to inundate Greece, it was felt that an earnest ministry must oppose their bodies to the flood. Three hundred men did the work. Let those who have eyes to see discern the signs of the times. The flood of the ungodly rushes on with speed and vehemence. What shall we then do? We answer, "Preach the word; be instant, urgent, in season, out of season, always abounding in the work of the Lord."

Men who love the work of the Lord will need but the conviction that this is the way to accomplish it. Others may need to be reminded that as knowledge is much increased, in proportion to his own assiduity is each man's contempt for a sluggard in the vineyard of the Lord. The sluggish movement of by-gone days permitted religious inefficiency to pass unnoticed with the rest. It is no longer so. Every merchant, mechanic, lawyer and doctor, feels the pressure of the times, and knows well that to fall behind the movement of the age is to forfeit his position and his income. The ministers of Christ, whom love constrains, need no persuasion from man. On the contrary, they require often to be reminded of their duty to husband their strength. Of such we bear witness that to their strength, and beyond their strength, they have been willing and forward to meet the necessities of our day, and to minister to the spiritual wants of men.

Our appeal is to those who, conscious of the activity of the age, are unconcerned to oppose to it their own activity; to those who contemplate the absorption of mankind with little or no great strength of determination to combat it; to those who have not resolved on unwearied pains and ceaseless ingenuity in endeavours to awaken new susceptibility to religious impression.

To all such we must cry, "Awake, O sleeper, and call upon thy God." You are a disciple, an apostle of the Son of God: can you not watch with the Master in such an hour as this? Say not within thine heart, "I am opposed to certain measures;" the exhortation is not to measures, but that you should be filled with the Spirit, and with a manifold activity, as the Holy Ghost teacheth. Remember Paul.

*** The strain of this article demands the attention of all who love Zion, and richly deserves the amplification it has received from the eloquent pen of one of the greatest and most efficient of living preachers—John Angell James, whose all-important volume, we rejoice to see, has already passed into a *Second Edition*.—EDITOR.

BRIEF HINTS TO A YOUNG MINISTER.

1. Be well acquainted with your own heart. In proportion to the difficulty of self-examination should be your efforts to be thorough and faithful in that neglected branch of duty.

2. Prayer—prayer—prayer—the first, second, and third elements of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. If you can have but ten minutes with God at that fresh, tranquil, and tender season, make sure of those minutes. They are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out of the closet as the high-priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.

3. Live with the Bible at your right hand. Consult often—ponder deeply—hide safely in your memory's heart its precious truths. They will be your strength and joy.

4. If the word of Christ dwell richly in you, that wealth will be recognized and respected by your people, and they will be enriched by it. Let them but see the gems of Scripture set gracefully in your discourses, and they will love it the more.

5. Read the Scriptures twice on the sabbath in public, and each chapter or section three times in private, baptizing it with prayer. Study emphasis, tone, spirit. Let the first be correct, the second natural, the last congenial. These qualities will be as good as a commentary. If a passage is obscure, explain it, but let the explanation be concise, clear, and satisfactory. If some striking lesson can be deduced in very few words, give the audience the benefit of it, for it comes fresh from the living oracles. My soul has been pained at the careless, unapprehensive, and slovenly manner with which

the Bible is sometimes read from the pulpit. Yet what part of the service is more important?

6. Let your psalms or hymns be previously selected, carefully read in private, and their very spirit incorporated with the music of your soul while communing with God.

7. Let all *notices* be read before sermon, and when you have your own to give, neither forget them, mumble them, confuse them, nor draw them out to a tedious length. A handsome announcement of notices is no mean accomplishment of the pulpit. Would that it were not so rare!

8. Let the eyes be closed in time of prayer; otherwise even the children will be troubled. Seem not to be looking about on the audience.

9. There are many little things that will occur in a large assembly, against which both eyes and ears might as well be closed, especially when there is no design of disturbance. Be not always scolding about little things that occur in time of service. If manifest misconduct call for rebuke, let it be steeped in tenderness. How would Christ speak to that youth? Irritability in the pulpit is like the bearded thistle to the beautiful flowers.

10. So far as strength and public duties to the cause of Christ in general, at home and abroad, will permit, visit your people—so many a day. Suppose you have two hundred families; twelve visits a week (three out of each four successive days, in the afternoon, when you should be out of your study) would complete all the families in about four months. Only systematize, and you can do anything. Dr. —, not a man of splendid parts, a plain plodder of the best kind, wrote capital sermons, and taking the right time, was incessantly in the houses and hearts of his people. He knew all about them. In country places, villages, and small towns, much may be done in this way, and the more the better—the better both for your own bodily and spiritual health, and the souls of the people. In the overgrown churches of great towns and cities you will meet with difficulties all but insuperable, both on your own part and that of the flock, in the work of individual visitation. It will then become your duty, as far as practicable, to divide the church into districts, and meet them in companies.

THE CHRISTIAN WITNESS.

LONDON, SEPTEMBER 1, 1847.

THE NEWSPAPER PRESS.

It is time that the subject of the **NEWSPAPER PRESS** should seriously occupy the minds of ministers of the gospel, and the more enlightened portion of the church of Christ. A good beginning has been made; but what has been achieved only shows the urgent necessity of attempting more, and pressing on till we have accomplished all. It is a truth, as indisputable as it is lamentable, that this stupendous power has hitherto been mainly wielded by men but slenderly influenced by Christian principle. The consequences of this have been prejudicial alike to liberty, to morals, and to religion. The mind of that ablest and most excellent of men, the late Dr. Arnold, was so deeply moved by this consideration, that he endeavoured to establish a paper, which he himself conducted. His views on the subject are thus set forth in his *Life*:

"I wish to distinguish the *Register* from other papers by two things—that politics should hold in it first that place which they should do in a well-regulated mind; that is, as one field of duty, but by no means the most important one; and that, with respect to this field, our duty should rather be to sooth than to excite, rather to furnish facts, and to point out the difficulties of political questions, than to press forward our own conclusions. There are publications enough to excite the people to political reform; my object is *moral and intellectual reform*, which will be sure enough to work out political reform in the best way: and my writing on politics would have for its end, not the forwarding any political measure, but the so *purifying, enlightening, sobering*, and in one word, **CHRISTIANIZING** news, notions, and feelings on political matters, that from the improved tree may come hereafter a better fruit."

It is much to be lamented that this eminent man, from his provincial situation, scholastic engagements, and other causes, failed in his patriotic object; but his failure supplies no reason to doubt success to efforts made in more favourable circumstances. In the discharge of our mission we intend shortly to bring the subject practically before the British churches, and, preparatory to this, in our present Number we have commenced a **SURVEY OF THE BRITISH PRESS**.

DISSENTING NEWSPAPER FOR WALES.

WE have been favoured with the Prospectus of a **Weekly Dissenting Newspaper for Wales**; and we most unfeignedly rejoice in the project. The Prospectus, in all points, meets our views; and we cannot but consider the establishment of a paper on such principles, vigorously conducted, as an object devoutly to be wished. But it is proper here most gravely to remind our Welsh readers that the undertaking is as full of hazard as of patriotism. Success will be a blessing to a whole people; failure, probably the ruin of some most praiseworthy men. Support, then, to such a project ceases to be a thing of choice, and becomes a duty of patriotism. Welshmen! the proprietors and conductors are not the parties who are to determine success. The fiat of life or death is yours! Yes, yours! and your name is but another for all that is generous, ardent, and manly. Up, then, and shout—"THE PRINCIPALITY!" And while you shout, labour! Let every man transmit his own name, and let each stir up his brother. The year of danger is the first year; that once well past, the goodly vessel will have reached the open sea, and will speed her prosperous way across the ocean.

CONGREGATIONAL SCHOOL, LEWISHAM.

THIS month brings us the renewed satisfaction of placing before our readers one of the most important and interesting institutions of the day. The Midsummer examination of the pupils in this School, being the sons of poor Congregational ministers, took place on Wednesday, June 23, and was conducted by the Rev. R. Ferguson, LL.D., of Stratford, and the Rev. John Kennedy, A.M., of Stepney. The following is the Report presented by those gentlemen to the Committee:

"The morning was devoted to Classics. The first and second classes were examined in *Cæsar*, *Ovid*, and *Virgil*, and subsequently in the rudiments of the Greek language. The third and fourth classes read various portions of *Cæsar*, selected at pleasure by the examiners. The fifth and lower classes were confined to the *Latin Delectus* and *Grammar*. The pupils acquitted themselves well, and some of them displayed considerable judgment and acumen in their answers to questions on the constitution and laws of the language.

"In the afternoon we proceeded to the English

department, which embraced Grammar, History sacred and profane, with Geography, both general and scriptural. These were followed by Arithmetic, Geometry, and the elements of Mechanics. In these various branches the examination was most satisfactory, as also in the historical and doctrinal subjects of Holy Scripture.

"At a later hour of the day there were several recitations; after which we had the pleasure of distributing above twenty prizes to such of the pupils as had distinguished themselves by their application, progress, and good conduct. One pupil carried off four rewards.

"The School presents a deeply-interesting aspect. Some of the scholars give more than common promise for the future. And the Committee are under great obligations to the masters for their devoted and untiring labours.

"We cannot conclude our Report without most cordially recommending this Institution to the favour and support of the Congregational churches of the land. It merits their confidence, and by a slight effort on the part of the Body, it might be raised to far greater strength and efficiency.

(Signed) "ROBERT FERGUSON, LL.D.
"JOHN KENNEDY, A.M."

N.B. The Committee are considerably in debt, and without the means of paying the masters' salaries, now due. About £300 per annum additional is required to place the School in a flourishing position. How easily might this be accomplished if *half* that number of pastors would aid this neglected Institution by obtaining only two subscribers each among their congregations or friends!

GEORGE ROSE, *Secretary*.

We are much grieved to find that ground still exists for the old complaint of defective support. We had really hoped that by this time matters would have put on a new aspect. What is wanted among the churches is, not principle, but a plan. There is no encouragement to embark in the thing unless in a way that shall bring sure and permanent relief. Many ministers will hesitate to move alone, who will cheerfully make collections or go about subscriptions on condition that hundreds more shall unite, so as really to bring substantial relief to the Institution. Would that some few of our friends would sink four or five thousand pounds in the way of a permanent endowment for so laudable a charity!

PALMER HOUSE ACADEMY, HOLLOWAY ROAD, ISLINGTON.

FROM Advertisements which have repeatedly appeared in the WITNESS, it has been seen that the Rev. A. Stewart and Sons, finding their house at Barnet too small for their Establishment, have removed to Islington, to the spacious premises above-named, and commenced the work

of tuition there at the close of the Midsummer vacation. Their aim is to supply a sound classical, mathematical, and commercial education, by a careful culture of the intellectual faculties, accompanied by a studious discipline of the moral feelings, and a strict regard to religious principles. What is promised will be performed to the letter, and beyond it. Mr. Stewart is not a man of yesterday. His probation is long since finished; his reputation is fixed. Besides his ordinary pupils, he has been entrusted with the preparatory course of students for Highbury, Cheshunt, Airedale, Spring Hill, and Newport Pagnell Colleges. His sons, educated by him, have been for several years his assistants. The late Thomas Wilson, Esq., Treasurer of Highbury College, not only encouraged Mr. Stewart extensively himself, but introduced him also to kindred institutions, and offered more than once to recommend him to a higher office of tutorship. To all this nothing need be added but to congratulate parents on this highly-important addition to our best class of Metropolitan Schools.

AGED PILGRIMS' FRIEND SOCIETY.

THIRTY-NINE years have elapsed since the formation of this most laudable Society, which still continues steadily pursuing its career of compassion with undiminished vigour. Its object is to afford a permanent relief of Ten Guineas and Five Guineas per annum, to aged and necessitous Christians of both sexes, and of every denomination, whose age exceeds sixty years, and whose income is under seven shillings per week.

The sum paid last year amounted to £1,828; while we regret to find that the annual subscriptions, &c., did not exceed £1,084, leaving the large deficiency of £744.

The numbers reported as receiving the benefit of the Society, last year, were:

- 42 Life Pensioners, who receive Ten Guineas per annum.
- 138 Life Pensioners, who receive Five Guineas per annum.
- 145 Approved Candidates, who receive 4s. per month.
- 3 Removed to Poor Houses, who receive 2s. per month.

Total 328

Since then five persons have been elected, by the votes of the subscribers, to receive each Ten Guineas per annum; and fifty of the approved candidates, taken in rotation, have been raised to the Five Guinea Pension List, which will cause an increase in the expenditure of £142 10s. per annum.

We need scarcely say that we earnestly commend the Institution; the object of the Society being, not merely the relief of the aged and necessitous, but *aged Christians*, without the least reference to sect or denomination. There is also an Asylum erected, on freehold ground,

at Camberwell, at a cost of £6000 and upwards, consisting of twenty-one houses, or forty-two rooms, for a portion of the pensioners on the Society. It can hardly be needful to say one word in behalf of an Institution which so emphatically speaks for itself.

Education.

SELF-IMPROVEMENT. No. II.

TO THE YOUNG MEN OF ENGLAND.

DEAREST HOPE OF THE FUTURE!—According to the wisest of men, “for the soul to be without knowledge is not good.” This is a great and unchangeable truth, whether believed or not; but the belief of it is absolutely indispensable to you in order to the successful prosecution of that best of all enterprises—*Self-improvement*. This truth must be fixed in your heart as a strong nail in an oak plank, driven home and securely rivetted, so that it cannot be got out again. This once accomplished, success is certain. Like the bolt of heaven falling among combustibles, it will fire your whole soul with a desire of knowledge which nothing can satisfy but a goodly measure of attainment. The love of truth is the prime source of application. One of the most cherished maxims of the ancients was this—*Love subdues all*. The history of scholars, especially of *self-taught* students, most forcibly exemplifies this. Nothing can resist the force of sanctified perseverance. The subject, then, we have to set before you this month is, *The Advantages of Knowledge*—the substance of a Lecture, delivered in various places, by the Rev. James Watson, which presents a solid, manly, and most valuable lesson to all who require instruction. Mr. Watson treats the question rather in a negative than in a positive manner, showing the benefits of knowledge by the evils of ignorance, under five views:

1. *Ignorance causes men to seek their enjoyment chiefly in what is sensual.*—We have already remarked that man is neither purely intellectual nor purely physical; and we may observe further, that he has appetites and passions in common with animals, which in him, as well as in them, occasion a degree of pleasure by their appropriate exercise and gratification. What we wish to guard against is, seeking the gratification of the passions and appetites for their own sakes, without any reference to higher good. He who does so exalts his inferior propensities above reason, and remains a stranger to the

more perfect enjoyment which results from a cultivated and well-informed mind. In our primeval state of purity and innocence, called by the heathen poets the “golden age,” reason presided in man, and gave law to his whole nature. His appetites and passions were kept in subordination, and he sought happiness in the exertion of his noblest capabilities, according to the direction of the Divine Law. Now, the order is inverted. Sin has placed the inferior propensities in the ascendancy—put the reins of government in their power—and reduced reason and conscience to a state of vassalage. Hence, men in general are more concerned about their appearance and pleasures, than they are about the purity and cultivation of their minds; and unless the intellectual powers be roused by some means, and stimulated to cast off their bondage, they will remain in the most inglorious slavery.

How many thousands around us give scarcely any evidence of their rationality! Their minds have been allowed to remain inactive so long, that their passions and appetites are fearfully in the ascendancy; and they seem to have little or no desire for any kind of enjoyment, except such as arises from sensual gratification. When the time for refreshment comes, they probably eat with a zest their hard-earned meal, perhaps indulge a while in sleep, and, without any mental refreshment whatever, return to their toil. The day being spent, their implements of labour are laid aside, and they usually have a portion of leisure, but they do not spend it in cultivating and furnishing their minds. No book engages their attention to bring them into converse with superior minds, and light up the man within. But they seek for the pipe or the pot; the badger-bait or the cockpit; the card-table or the race-course; otherwise the sensual, not to say brutish, conversation of those who are as ignorant and depraved as themselves. Thus abandoned to the degrading power of ignorance, we cannot wonder if they be sunk into the very lowest vice, and pride themselves in what disgraces and insults humanity. All intellectual respect appears to be lost in the tumult of conflicting and uncontrolled appetites, and they guard their ignorance with as much care as if it constituted an ornament of their existence.

With the man whose mind is cultivated and well-informed, the case is widely different. He possesses sources of enjoyment within himself. We cannot better state the pleasure which attends the acquisition of knowledge, than by quoting the language of Dr Chalmers: “There are,” says he, “the delights of prosperous study; the calm but intense satisfaction wherewith the understanding imbibes its proper aliment; the

zeal, more particularly of the youthful mind, now opening and advancing toward the maturity of its powers, as it hurries on, from one perspective to another, in the field of contemplation; the charm, which none but scholars know, that lies in the march of successful inquiry, and that not merely in the truths which are attained, but in the very train and exercise of the reasonings which lead to them." Not only does the acquisition of knowledge engage and please the mind. Knowledge, when acquired and properly applied, is productive of great and substantial enjoyment, and her favours are "without partiality." She confers them upon diligence in the most obscure, as well as in the most affluent circumstances. He who pays due regard to her requirements and dictates, is not dependent on the uncertain tide of events for felicity. Robert Hall, in his sermon on the "advantages of knowledge to the lower classes," expresses precisely what we mean. He observes: "The poor man who can read, and who possesses a taste for reading, can find entertainment when his body is at rest. He does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. There is in the mind of such a man an intellectual spring, urging him to the pursuit of mental good; and if the minds of his family also be a little cultivated, conversation becomes more interesting, and the sphere of domestic enjoyment enlarged. The calm satisfaction which books afford put him into a disposition to relish, more exquisitely, the tranquil delight inseparable from the exercise of conjugal and paternal affections. And as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and to shun whatever may impair that respect. He who is inured to reflection will extend his prospects a little into futurity, and be disposed to make some provision for his approaching wants, whence will result an increased motive to industry, together with care to husband his earnings, and avoid unnecessary expense. The poor man who has gained a taste for good books will in all likelihood become thoughtful, and when you have given the poor a habit of thinking, you have conferred upon them a much greater favour than by the gift of a large sum of money; since you have put them in possession of the principle of all legitimate prosperity."

2. *Ignorance renders men insensible to the sources of pleasure with which they are surrounded.* The world bears clear evidence of its wise adaptation to the constitution and improvement of man. The universe is replete, in every part, with impressions of the supreme mind. But those persons who have neglected their mental powers, seem as though they were enveloped in perpetual darkness. Those who have attended to the cultivation of their mind, look forth on nature with very different feelings. The visible universe furnishes them with subjects for contemplation, in great variety and abundance. The intelligent mechanic or labourer is not shut up within the narrow and monotonous sphere of his physical exertion, which, in the majority of cases, does not tend to exercise his reflective powers, but is effected almost mechanically. Nature throws open a volume around him, in which he delights to peruse the wisdom and

goodness of God. If the sphere of his labour be in the open air, nature, fresh with beauty, smiles before him, and he can occasionally refresh his mind with a glance at the manifestations of glory and power which everywhere invite his attention.—If in the workshop, or house of business, his mind does not remain blank and inactive, for, during the intervals of labour, a useful book usually engages his attention, and his path to and from the place of his employment is to him a sphere of instruction and pleasure. We have been so much in the habit of doing homage to ease and affluence, that we are partly blind to the importance and value of labour. Yet, after all our prejudices in favour of ease, a man without employment is a useless, despicable sort of being. He lives an unnatural life, and can never become vigorous and mature. His spirit is liable to be chafed with trifles, and held in bondage by listlessness and indolence. Too many, we fear, still think that labour debars man from the highest enjoyments of life. Whereas, without exercise and culture, his capabilities can neither be properly developed nor perfected. We do not mean that mere physical exertion can perfect man; for although he requires physical exertion to complete the development of his powers, we may be allowed to say, that, in our opinion, working men, in general, are too much confined to physical exertion; so that, in many cases, it is made to depress, instead of exalt, their powers. It is in labour, properly proportioned, that man may find enjoyment of the highest kind. The mind must be exercised as well as the body. Many of our mechanics, we fear, work almost as mechanically as the engines they construct. They seem to employ their understanding no further than is necessary to cut pieces of wood into a certain shape, and unite them as they are instructed by others; or to mould or beat up different kinds of metal into various shapes, and polish them if required, and put them together by the direction of superior minds; and they usually have to be closely watched during the process, lest they be guilty of malformation. When men attend to their employment without reflection, it cannot afford them much pleasure. They allow themselves to be used much in the same way as a horse, or any other animal; but let them, instead of remaining in ignorance, and being content to proceed just as they are instructed, study the principles on which they work, and whilst they labour in subordination to others, strive to comprehend the great laws of nature and art, and they will always find something in their labour to amuse and instruct. Thus their work, instead of being a dull round of mere physical exertion, will afford exercise to their minds. There are numbers employed in cultivating the earth, who exert little more intelligence in their labour than the cattle which they drive. They proceed according to certain established rules, some of which have been framed in ignorance of the laws of nature, and are only known to be right or wrong by their effects. Here and there we meet with a man who brings to the cultivation of the soil a knowledge of chemistry, and other branches of natural philosophy, but by far the greater portion thus employed are ignorant of the chemistry of nature, and even of the philosophy of vegetable nutriment. In consequence, they fail to experience much pleasure in their pursuits. Let

them, instead of blindly following precedence and established rules, study the principles on which they proceed, and make themselves, as far as possible, acquainted with the nature of soils, the various changes which are perpetually going on, and the combinations necessary to the support of vegetable life, and in their daily toil they will experience interest and pleasure.

3. *Ignorance renders a man the sport of circumstances, and the tool of more cultivated minds.* He who has not trained himself to habits of reflection, does not possess the power of independence. He is not able to examine, properly, even subjects of common importance, nor to deduce right inferences from existing data; and, feeling his own incompetency, he usually follows the judgment and opinions of others. A man with boldness of spirit, and a tolerable share of pretension, who appeals to his passions and flatters his prejudices, is almost sure to become his admired leader. All true independence has its spring in the mind, and he who has never broken the bondage of his intellect is sure to be, more or less, the minion of others. Perhaps we cannot better illustrate the tendency of ignorance to enslave men, than by referring, briefly, to the impositions which have been successfully practised on society by selfish and daring speculators and politicians. Through them, mankind have repeatedly allowed themselves to be led into circumstances from which, we might have thought, they would instinctively have shrunk. They have tamely yielded up their judgment and conscience, and thousands, with unaccountable infatuation, have offered themselves upon the altar of a blind and cruel superstition. What but ignorance could have caused the nations of the East to yield to the dictates, and submit to the control, of a lewd and cruel despot,* whose sword was seldom sheathed, except in the bosom of those who had the hardihood to dispute his pretensions? He exerted an influence inimical to the highest interests of man, and calculated to enslave his noblest endowments. We do not need, however, to go so far from home as Mohammedanism, for an illustration of the tendency of ignorance. The church presents too many cases lamentably apposite. From the time when learning and mental culture began to decay within her pale, evil, in almost every variety of form, crept in. Those who occupied elevated positions, and ought zealously to have guarded the honour of their Master, being influenced more by desires for their own aggrandizement than the promotion of Christian principle, found in the decline of intelligence a favourable opportunity to put forth their assumed claims, and consolidate their power. The people yielded. In their unsuspecting simplicity, they gave up the keeping of their consciences, by degrees, into the power of the men who had taken care to arm themselves with the terrors of both worlds. Ultimately, those ghostly lords found themselves in possession of ability to trample on the trifling resistance which was offered to their encroachments, and with impunity to command kings to lay their crowns at their feet. If the people had possessed the power of vigorous reflection, we cannot be persuaded that they would have resigned their liberty so tamely, nor have given up their most important concerns into the hands of others. The Church of Rome, and all other churches, in

* Mohammed.

proportion as they are related to her in policy and spirit, have always been suspicious on this point, and exerted their influence to keep down the energies of mind. Thus the reign of ignorance and superstition has been perpetuated, and will be, until men spurn the trammels imposed upon them by others, and learn to think for themselves. We hear much about political equality and independence. It is not now our province to animadvert upon any creed in politics; but we may be allowed to say that, in our opinion, the masses will never obtain civil independence, nor rise to their proper importance in the political scale, until they obtain a greater amount of enlightenment, and inure themselves more fully to mental exercise. If men be unaccustomed to think on the ordinary affairs of life, and unable to devise policy sufficiently comprehensive to govern well a single family, they are not very likely to legislate in a hopeful way for the interests of a nation. And we cannot help observing, that the independence which is so much boasted of in certain quarters, does not arise, in the majority, from the activity of an inward mental spring sufficient to control and direct the man in his movements; for numbers of those who profess to have spurned the domination of wealth and titles, allow themselves to be dazzled by the glare of pompous declamation, or become the victims of a cunning and well-directed appeal to their passions and prejudice. Every intelligent and benevolent mind, as he scans the pages of history, must sincerely regret that the great mass of the community should so often have been deceived by cunning and ambitious men, who had the artifice to attract the less informed, by pandering to their prejudices, and array them around themselves, like so many satellites; and instances are not wanting in which they have led them on to destruction. Never till the popular mind be more enlightened, can we command general true civil independence; for whilst the populace remain in ignorance, if they are not the tools of aristocratic wealth and influence, the probability is that they will be the tools of selfish and ambitious demagogues, who will always be found in sufficient numbers, ready to stoop to any artifice, to take advantage of unthinking credulity. But we are not pleading for the cultivation of any particular class. We wish to see the universal mind brought into activity and culture. And you will easily perceive, that in proportion as the community become enlightened, the probabilities of their being deceived by any individual or association diminish. As information is diffused, men become less dependent on their passions and prejudices. They lose that aptness to credulity common to a state of mental indolence and inactivity, and receive new measures with caution. By their mental acuteness, they are enabled to examine matters, and form a correct idea of their nature, operations, and probable results. If a man wish to recommend himself to an intelligent community, he must cast off the dominion of passion and prejudice; he must be intelligent himself, discard artifice and cunning as insulting to the dignity of humanity, and demean himself with candour and honesty.

4. *Ignorance renders a man a sort of cypher in society.* Intelligence elevates him to respectability and influence. A man with strong muscle and brawny limb may be sought after as a mere labourer; but he possesses little moral and ra-

tional influence, unless he have also a well-informed mind. It has been observed, that our capability of reflection gives us control over brute force. A man, for instance, can prevail against a number of lions or elephants, by opposing to them a force vastly inferior in physical energy to theirs. He can tame an elephant, and cause him to submit to the correction of his single arm. Enlightenment and cultivation of mind give a man a power of control over the unreflecting part of mankind analogous to that which our rationality gives us over brute force. He whose mind is properly disciplined and furnished, is elevated to a higher mark in the scale of existence. He appears to possess something superior, which fits him for a higher station, and more important undertakings; something which the unenlightened themselves, although they cannot tell why, instinctively admire and fear. His glance is often sufficient to curb the turbulent, and reduce the most daring to cowardice. And how frequently has an intelligent mind, solely by the dint of its own superiority, disarmed the enraged mob of malice and fury, which, we might have thought, could not have been opposed without bloodshed and murder. In some cases, men have marshalled thousands around them by their own mental qualifications, without the aid either of riches or worldly influence, and in others they have excited the dispirited to the highest pitch of patriotism and valour. Cicero repeatedly disarmed both the populace and nobles of their wrath, or turned it against the objects of his prosecution. He was a plebeian by birth, but his mental power and exertions elevated him to the highest office in the commonwealth. Phillip dreaded the influence of Demosthenes more than the military power of Athens. This celebrated orator repeatedly roused the slumbering patriotism of his fellow-citizens to repulse the cunning tyrant of Macedonia. He also rose from being a poor stammerer, whom the populace repeatedly hooted from the rostrum, to be the glory of Greece, and the terror of her enemies. We mention these cases simply to illustrate the influence which intelligence gives a man in society. We might refer to other similar cases were it necessary. All history proves that intelligence, properly applied, is a source of social power and influence. Ignorance in a servant widens the distance which custom and fashion have imposed between him and his employer. It seems to us, that the distance which now obtains between the higher and lower classes, so called, could neither have been so great, nor have continued so long, if the great mass of mind in the latter had not been allowed to lie dormant, until they came to be valued by the former chiefly on account of their physical capabilities. Let our working men pay attention to the cultivation of their minds, and part with that roughness and uncouthness of address which, to too great an extent, characterise them, and much which is now displeasing in their manners, to more educated and refined minds, will disappear. Besides, their privileges of observation and experiment, if duly improved, will enable them to instruct and benefit many whom Providence has placed above them. Their conversation will become interesting, because it will be seasoned with knowledge, and practically instructing; and aristocratic pride, although somewhat coy and shy, will be attracted and disarmed. Further, a greater

amount of knowledge diffused throughout the community would tend to prevent those disgraceful feuds which frequently take place between masters and their men. We never hear of strikes, and soldiers called out—men trying to coerce masters, and masters hedging themselves in with instruments of terror and death, as though they were surrounded with lions and tigers, but we deeply lament the state of humanity. If reason ruled instead of brute force, such matters would be brought to a more honourable and advantageous issue. We do not hint that, invariably, either men or masters alone are to blame. There are usually faults on both sides. Now, if men, generally, were capable of properly understanding their own interest, and of comprehending the position and interest of their employers; and if masters could hope to meet them on the grounds of reason, instead of receiving them on the point of the bayonet,—we certainly think that violence would cease, and we should no longer hear of mobs and bloodshed, in settling the rate of wages, and effecting mere business transactions. Men and masters would learn to esteem each other as equally rational, intelligent, immortal, and to associate for mutual edification.

5. *Ignorance tends to endanger useful institutions, and to prevent their success.* When an ignorant multitude is excited to action, it is seldom that the power which roused it can keep it in control. Unable to discriminate, the unreflecting direct their vengeance against whatever opposes their passions and gratification. They may be excited, at first, to cast off the yoke of oppression; but, instead of keeping to, or being able to discern the real cause of, their grievance, like a man transported with rage, they attack whatever stands in their way; and it has not unfrequently happened, that the most valuable institutions have received the greatest share of their unbridled fury. We might illustrate these remarks abundantly, by referring to numerous instances in which the people have been stirred up to avenge wrongs, real or supposed. We will only ask you to call to mind the French revolution. The populace were then stirred up by certain leaders, who intended by them to accomplish their own designs, and perpetrated outrages the most barbarous. "Who were the Cannibals," says the eloquent Robert Hall, "that sported with the mangled carcases and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Tuilleries? Were they refined and elaborated into these barbarities by the efforts of a too polished education? No; they were the very scum of the people, whose atrocity was only equalled by their ignorance, as might well be expected, when the one was the legitimate parent of the other." Ignorance renders useful institutions, when they are allowed to exist, comparatively powerless and unsuccessful. How many educational institutions are at present comparatively useless because they are not appreciated? They exist in localities which are distinguished by their mental darkness; and yet it is almost impossible to convince many of those who live near them, that they or their children can be benefited by them in the least. Some parents, as though sunk by ignorance below even the very instincts of humanity, are most anxious to set their children to work before their physical constitution is sufficiently matured, and whilst

their minds are unfurnished with the faintest rudiments of literature and science. There are cases, we believe, in which poverty necessitates parents to act in this way; but observation has convinced us, that the ignorance of parents themselves is one great cause why the education of children is so extensively neglected, and so many are allowed to grow up without any steps being taken to stimulate them to self-improvement. These remarks apply not only to institutions for juvenile education, but also to those designed to promote the cultivation of adult minds. A few, deeply impressed with the importance of mental culture, have used their influence and abilities in raising libraries for the benefit of their respective localities. Mechanics' Institutions have been set on foot for the same purpose; and they are prized by a few, and the privileges which they afford are gratefully used. But those who thus cultivate themselves are greatly in the minority. By far the greater number of our young men are more bent on sensual gratification than the improvement of their minds. And the best friends of those ex-

cellent institutions frequently have the mortification of seeing that their labours are lightly esteemed, and fail of producing that amount of good which they anticipated, because men are either too ignorant or too idle to appreciate them. Whereas, if they clearly discerned and duly attended to their best interest, they would hail every means of mental culture as an angel of mercy, and the founder of every institution calculated to inform the mind as a great benefactor of his species.

It is not meant that one perusal of this essay will suffice; it will require to be read again and again—read and pondered till your minds have become engrossed by it, and till the propriety, the wisdom, the necessity, and the duty of proceeding has taken full possession of the judgment, the conscience, and the heart. We leave you, then, to this exercise, and shall prosecute the subject next month.

Review and Criticism.

A Synopsis of Criticisms upon those Passages of the Old Testament in which Modern Commentators have differed from the Authorized Version. By the Rev. RICHARD BARRETT, M.A. Vol. I., Parts I. and II.; and Vol. II., Part I. London: Longman.

THE object of this work is, to exhibit the principal alterations which modern critics have proposed in the authorized version of the Old Testament, together with the reasons for or against such emendations. The plan is to give, in the following order,

The Hebrew Text;
The Septuagint Version;
The Authorized Version;

And, lastly, the explanations both of those commentators who support the present version, and also of those who consider the Hebrew text to be corrupt, or to have been misunderstood by our translators.

The importance of such a work, properly executed, is obviously very great. The undertaking, however, is clearly one of immense labour, and of no ordinary difficulty, requiring the highest scholarship and eminent sagacity; and it gives us much pleasure to testify that, in both respects, Mr. Barrett, placed in the balance of competent judges, will not be found wanting. This point may be considered settled. These three volumes, comprising

2,600 close columns, and extending to the Second Book of Samuel, supply abundant means of judging of the author's fitness; and it is but simple justice to say that he has thus far nobly done his part; and if life and health be continued till the gigantic undertaking be completed, he will erect a monument to his own talents and learning which will survive through many ages, and confer an obligation, not soon to be exceeded, upon the universal church.

The Lands of the Bible Visited and Described, in an Extensive Journey undertaken with special reference to the Promotion of Biblical Research, and the Advancement of the cause of Philanthropy. By JOHN WILSON, D.D., F.R.S. With Maps and Illustrations. In Two Volumes. Edinburgh: W. Whyte and Co.

THIS title is so expressive of the nature and object of the work as to preclude the necessity of another word on the subject. The volumes form a valuable accession to that class of works to which they belong. Very few men possess more amply the qualifications necessary to such an undertaking. The work comprises a range so wide, and such a multiplicity of particulars, that it is not easy to give anything like an analysis of it.

It communicates not a little that is new, and occasionally corrects and supplements what is already before the public. No expense has been spared in getting it up, and every part of it bespeaks learning and elaboration. It merits and will obtain great public acceptance, and cannot fail largely to augment the author's celebrity.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNE, D.D. Volumes I. to IV. in One Volume, pp. 675. London: Tract Society.

MESSRS. OLIVER and BOYD deserve great commendation for the manner in which they have conducted the publication of D'Aubigné's History. Not only have they published the complete work in four beautiful 8vo volumes, at an exceedingly moderate price, but they have permitted the Tract Society to work another of its great public literary benefactions, by issuing a One Volume copy of the work, on terms which bring it within the reach of all. This is really a great achievement in behalf of Protestantism, with all the blessings which flow in its train. Dr. D'Aubigné is so "good a hater" of the Man of Sin, and so powerful an assailant of the Citadel of Darkness, that it is exceedingly to be wished that this great work were in every family of Europe. Wherever it finds a purchaser it will find a reader. Apart from its important truth, it is pervaded by such a spirit of intellectual fire, and so clothed with the charms of a splendid eloquence, as to captivate the reader, and hurry him along as if under the spell of an enchanter.

The Crisis of Popular Education: its Historical, Internal, Statistical, Financial, and Political Relations, &c. By JOHN HOPPUS, LL.D. 8vo, pp. 274. London: Snow.

AT the close of the conflict, when the case may for the present be said to be completed on both sides, and after the Legislature has pronounced its decision, Dr. Hoppus comes forth and lays before his countrymen the result of his learned labours. The work is the fruit of immense research and deep reflection, elaborately written and severely reasoned. It enters copiously into the whole subject, showing much candour towards all

who have trod in the same field, and especially towards Mr. Baines, to whose transcendent merits great justice is done. It is highly interesting to learn the light in which the subject is viewed by a man of Dr. Hoppus's powers and philosophical turn. The work abounds with original views and striking thoughts; altogether apart from the controversy, it forms a treasury of truth on the general subject, and will be read with interest, and, we will add, with instruction, by men of all parties. Coming last, he has had an opportunity of observing all, and, where they have erred, correcting all; contrasting, comparing, balancing, adjusting, and reconciling, or trying to reconcile, all according to his own views of the desirable and the attainable. The publication is one of very great general value; without offering any opinion on Dr. Hoppus's special view of the *one thing*, or even stating his grand conclusion, as we are anxious that friends should read the work and judge for themselves, to tempt them to this, we shall state the Contents:

Chapter I.—Importance of Popular Education as an Antidote to Crime.

Chapter II.—Statistical View of Popular Education in some Foreign Parts.

Chapter III.—State Education on the Continent of Europe and in the United States.

Chapter IV.—Brief Summary of the History of Popular Education in the Three Kingdoms—Scotland, Ireland, England—British and Foreign School Society—National School Society—Measures of 1820, 1835, 1837—Grant System, 1833—Committee of Council, 1839—Plan of a Normal School System—Factories' Education Bill of Sir James Graham, 1843.

Chapter V.—The Aim and Spirit to be cherished in the work of Popular Education.

Chapter VI.—Popular Education in England and Wales—Lord Kerry's Returns—Inquiries of the Manchester Statistical Society—Of the Statistical Society of London—Mr. Baines's Returns for the Manufacturing Districts, 1843—Returns for West Kent, 1846—Returns from Seventy-five Places in Thirty-three Counties, 1844—General Amount and Means of Education—Deficiency in the same—Quality of Education.

Chapter VII.—Financial Considerations.

Chapter VIII.—Crisis of Popular Education in its Relation to the Government—Question of Government Interference—Question of Necessity—Gratuitous Education—Compulsory Attendance—Kind and Form of the Agency to be exercised by the State—Centralization—Question of Religious Instruction—Secular Schools—The exclusively Voluntary System—The same System with Secular Schools—Government Aid to Voluntary Societies—Isolation of Voluntary Societies—Principles of Government Aid to Voluntary Societies—"Minutes of the Committee of Council on Education."

Appendix.

The History of the Revival and Progress of Independency in England, &c. By Rev. JOSEPH FLETCHER. Vol. II. London: Snow.

MR. FLETCHER holds on his way in a manner highly satisfactory. The present volume is one of much interest and great excellence. We have noted, with much satisfaction, the very cordial and general welcome given by the Press to Vol. I., and we doubt not Vol. II. will meet with even augmented favour. It is a valuable record of the great facts of the momentous period which it embraces. Mr. Fletcher has now completed the half of his undertaking, and removed from our minds all uneasiness concerning the remainder. It is really cheering to see young ministers of this class rising up in the midst of us, standing forth with modesty, yet with promptness and with vigour, to do the work which ought to have been done before they were born. We now, without hesitation, call upon the Nonconformist Body to come forth and accord to this undertaking the encouragement which it so richly merits. Mr. Snow deserves great praise for thus embarking his capital, and must not be suffered to be a loser for his pains. The sale of the first volume has been very considerable, but it ought to be, and it will yet be, five-fold. Mr. Fletcher, too, has embarked his talents and erudition, and ought to be fairly, generously compensated for his literary toils. Ministers of the Word! Young Men! Nonconformists! The matter devolves upon you. Take it up in a manner worthy of the cause and of yourselves, and the result, desirable, will be easily and speedily attained.

The Christian Serving his own Generation: A Sermon on the Death of J. J. Gurney. By JOHN ALEXANDER, Norwich. Jackson and Walford.

THIS is a beautiful tribute of wisdom to worth. Such men as Mr. Alexander and Mr. Gurney naturally draw to each other, and in this case the survivor has faithfully and feelingly performed the highest offices of friendship to the departed. The deeply-interesting account of Mr. Gurney's life, labours, and death, which appeared in the *Norfolk News*, was from the pen of Mr. Alexander. That account and this Sermon well deserve to be printed together, in a neat 18mo volume, which would form an attractive, instructive, and edifying manual.

A Discourse on the Death of Joseph Blower, Esq. By JOHN BLACKBURN. 8vo, pp. 32. London: Jackson and Walford.

THIS is not a common-place funeral sermon. It is a striking and solemn delineation of a character of unusual excellence. Its fabric consists of acts and deeds. Mr. Blower seems, in most respects, to have been a model deacon. His pastor has been sparing of eulogy: he has wisely judged that to state the simple truth was to pronounce the highest panegyric. And so it was; the character was clearly one of extraordinary excellency, and here it is depicted with a happy mixture of dignity, delicacy, and affection. All will read the discourse with interest and edification, but especially the numerous circle of the deceased's friends, some of whom perhaps may moisten it by a tear.

A Discourse of the Qualities and Worth of Thomas Chalmers, D.D., LL.D. By W. L. ALEXANDER, D.D. Pp. 50. Lowe.

IN our notice, last month, we complained that none of the Funeral Discourses for Dr. Chalmers were worthy of the occasion. We had not then received that of Dr. Alexander, which is a just, a luminous, and a noble tribute, reflecting equal honour on the writer and on his subject. It strikes us that it is such a discourse as Hall or Foster, placed in the circumstances of Dr. Alexander, would have produced. It is such as only these, or men like these, could have produced. As the subject is pre-eminently one of mental greatness, only men of transcendent powers can successfully deal with it; and the least that can be said is, that the writer has proved himself equal to his task. It may be safely affirmed that this is the most truthful, the most philosophical, the most splendid portrait that has yet been, or that will hereafter be drawn, of the greatest of orators and the most excellent of men. We reflect with some satisfaction that this incomparable production is from the pen of a Dissenter—a minister of our own communion, whose genius and generosity are alike conspicuous in this finished monument to the revered memory of his teacher and friend.

Ordination Discourses at Lisheard, Cornwall. 8vo, pp. 64. Snow.

THIS was a very interesting occasion in connection with the cause of Congregationalism in Cornwall. The free and liberal system of Independency is much calculated for the intelligent and spirited people of Cornwall, and we trust our churches there will increase and multiply. The discourses before us were preached at the ordination of the Rev. H. McKay: Mr. Hine, of Plymouth, delivering the Preparatory Address; Dr. Payne, the Introductory Discourse; Mr. Pyer, of Devonport, the Charge; and Mr. Jones, of Plymouth, the Sermon to the people. Where all is so excellent it is useless to specify. Since the Ordination Services of the Rev. John Kelly, of Liverpool, we have met with nothing of the sort so complete and so valuable. Mr. McKay's confession has the great merit of explicitness, clearness, correctness, and brevity. It is the best shilling's worth of the kind in existence.

Hints on Church Duties. By JOHN KELLY. Royal 18mo, pp. 32. Marples, Liverpool.

THIS is a piece of great worth, containing counsels too wise, weighty, and valuable, to be confined to the church assembling in Crescent Chapel, Everton. Provision ought to be made for London publication. It is one of those golden tractates which one could wish every member of the churches of Christ to read and ponder, with prayer, three times a year.

The Association of Christian Churches: A Discourse addressed to the Congregational Union of South Devon. By ELIEZER JONES. 8vo, pp. 32. Snow.

THIS is a very able discourse, in which the compatibility of Independency with union is most satisfactorily argued, and the benedictory operation of such Associations most clearly demonstrated. Let good men, who are alarmed at all ecclesiastical confederations, carefully read this highly

elaborate and instructive dissertation, and they will rise convinced their fears are groundless. It will be a good day for religion which beholds every Congregational church in the realm locally associated, and all the Local Associations combined in a general union for common objects at home and abroad.

Duty of Christian People in reference to the Present Crisis: A Sermon preached on the day appointed for the National Fast. To which is added, an Account of a Converted Jew, who was baptized on the occasion; with a Confession of his Faith. By JOHN LEFCHILD, D.D. 12mo. Ward and Co.

CLEAR, pointed, bold, and practical,—one of the most useful of the Fast-day sermons, the run of which, so far as they have come in our way, have not been much worth. The best thing by far that we have seen, is, the Address of Mr. Mursell,—assigning reasons for not falling in with the proclamation, and of which we mean to give the substance at convenience.

Life of Rev. John Williams, Missionary. By E. PROUT. Royal 8vo, double columns, pp. 172. London: Snow.

THIS excellent work is now brought within the reach of the common mechanic and day-labourer, and has already found its way to thousands of hands from which the price of the large type volume excluded it. The "Enterprises" and "Life" may now be bound up together, forming unitedly a volume full of fact, incident, and enchantment, to which there is no parallel in the realms of truth, and which scatters to the winds the entire empire of nonsense called Fiction.

The Spirit admitted to the Heavenly House, and the Body refused a Grave: Two Sermons preached on the occasion of the Death of the Rev. T. S. Gayer, of Ryde, Isle of Wight. With Notes by T. RINNEY. 8vo, pp. 104. Jackson and Walford.

THE occasion of these sermons will be long remembered. They are two massive and noble discourses, such as every way become the occasion, and as will sustain the reputation of the eminent man to whose lot it fell to deliver them. Some great questions, affecting the Episcopacy of the Scriptures, and that of the English church, are here discussed in a manner which well deserves the consideration of more than one party.

A Funeral Address on the Death of Rev. T. R. Matthews, of Bedford, with Biographical Notes, &c. By J. FITZGERALD, M.A. 8vo, pp. 140. London.

THIS is an unusually full, and a very interesting account of a singular, but valuable man, in some respects a sort of John Berridge. He has found in Mr. Fitzgerald an able and a generous eulogist, apologist, and defender, and Bishops Blomfield, Thirlwall, Sumner, Philpots, and Co., a very enlightened and powerful antagonist. How such a man can remain in the Establishment is to us a mystery. Surely, a man of such intelligence and learning will not end his days in Egypt. We trust he will yet live to wonder he could have written as he has in page 95 of the

Appendix: "It is one thing to be a minister, and another to be a mere member of a church like that established by law in England. By becoming its minister, you represent its whole system; you take oath upon oath, declaratory of your 'unfeigned assent and consent' to ALL the Prayer Book, and the king's unlimited supremacy in church matters, as therein contained. Not so the Layman." Let this principle be carried to its legitimate issue, and society will be overthrown.

Letters on the Psalms, &c. By G. STODDART, A.M., of Queen's College, Oxford, Editor of the "Englishman's Greek Concordance to the New Testament." Hatchard.

AN interesting publication, comprising a large amount of useful critical knowledge in a brief space and a popular style.

Immanuel: Lectures on the Divinity of the Son of God, and on Socinianism. By ROBERT GRACE.

TEN good, substantial discourses, taking a large view of a momentous subject, and enriched by a mass of valuable Notes.

The Christian's Spiritual Song Book, containing upwards of 500 Spiritual Songs, designed for Revival Meetings, Open Air Services, Infant and Sabbath-schools, Teetotal Meetings, &c. By JOHN STAMP. Third Edition. 18mo. Britain.

MR. STAMP is clearly a man of great energy and zeal. There is no mistake either about himself or his books. He dedicates this volume "To the Rev. J. Cliffe, late of America, whose spiritual and lively singing has been blessed to the salvation of thousands." The italics are ours; we greatly question the fact. This is certainly not the Divine plan of converting the world. But Mr. Cliffe is not alone in his views: in a note, on another page, it is said, "Rev. W. C. Miller, Wesleyan Minister, converted thousands with his lively singing; and all his hymns go in song tunes." Believing this, it is no marvel that it is Mr. Stamp's "settled intention to send companies of Christian men and women to all parts of the nation, to sing these Spiritual Songs, and sell the book." Mr. Stamp is not alone in his hope; he cites a brother who says, "I have known the Ranters enter a town at a time when the place has been nearly flooded with political and infidel excitement—and with their lively singing sweep the whole place." Well, there are certainly worse things than this; but we think there is a more excellent way. Mr. Stamp is, we have no doubt, a very worthy, sincere, and zealous man; but were we to judge from this book and its accompaniments, we should be inclined to think that his character would be improved by the infusion of a considerable admixture of prudence.

P.S. Since the above was written Mr. Stamp has departed this life.

The Daily Monitor: a Portion of Scripture, an Anecdote, and a Verse of a Hymn for every Day in the Year. By JOHN ALLEN. 32mo. Hamilton.

To both young and old we recommend this book. The mere anecdotes are worth the money ten times over.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD OF GENERAL EDUCATION, IN CONNECTION WITH THE UNION.

NINTH AUTUMNAL MEETING OF THE UNION.

AN Advertisement on the Cover of our present Number sets forth full particulars of the order, time, and place of the various proceedings connected with the Ninth Autumnal Meeting of the Congregational Union of England and Wales, which will be held in York, on the 11th, 12th, 13th, and 14th days of October next. It will therefore be sufficient, in this place, to invite attention to the importance of the occasion, and to the topics requiring the best attention of the three morning sessions devoted to conference and deliberation.

With respect to the importance of the occasion it is not easy to make exaggerated statements. That the pastors, deacons, and delegates of the Independent churches should meet for conference, worship, and fraternal communion, is indispensable. The idea is not that they should meet to govern—to invade the liberties of others, or to surrender their own—but that they should assemble to promote mutual sympathy and help; to arrive at wise views and judgments of passing events, and of their own and the churches' duties in reference thereto; to gather first, and then to diffuse, augmented and purified, the love and confidence of the associated brotherhood; to devise and execute many practical efforts for the common good of the whole denomination.

Now the Annual Assemblies are held in this great city of crowd and hurry, at a time when the strength and attention of brethren are overtaxed by a multiplicity of objects and meetings, and when, in addition, the annual political movements in which our interests are principally involved, reach their most anxious point of struggle. Hence that occasion, so interesting and important on many accounts, is less favourable for calm and devout conference. This renders the more tranquil season of an Autumnal Meeting so eminently desirable, beneficial, and pleasant. To maintain and improve these Autumnal Meetings—to increase the numbers attending them, and the interest of their proceedings—is a good and necessary work for the well-being of our denomination.

1. The morning session of the Tuesday it is proposed to devote to conference on the religious state of our denomination—free, fraternal, and devout. Such conferences have been proposed on former occasions, but have failed of the full benefit and pleasure they might otherwise have yielded, from want of time and scope. They have been placed after other business. That preceding business has been prolonged beyond expectation. Then the conference has been brief and hurried. This year, therefore, it is proposed to place it first—to appropriate for it an entire morning session—to make for it no other preparation, on the part of the Committee, except probably a paper, and some proposals for influencing favourably the first entrance of our young brethren on college studies for the ministry, and the ordination services by which they

commence and solemnize their full discharge of pastoral labours. Brethren, therefore, should come prepared by previous thought and devotion for this Meeting, as by them must be supplied the materials of its discussions and advantages.

2. The morning session of the Wednesday it is proposed to occupy with a full consideration of British Missions, their claims, wants, and interests. The evening meeting of that day is for the public promotion of the three Societies for British Missions; and the discussions of the morning on the same subject may greatly promote the efficiency of its proceedings. The importance of those institutions—their present inadequacy to their object—the vast consequence to our churches themselves of vigorous efforts therein—the intimate connection of those Missions with all our distinctive principles and interests—their share in promoting the great cause of Protestant and evangelical truth, no one can doubt or overlook. A morning devoted to counsels for the promotion of British Missions will be well spent.

3. The morning session of the Thursday it is proposed to assign to Education, Sunday-school and daily education. The position of the Independent churches in respect to this great work and interest is peculiar. It has become pressing and needful that we should now ascertain, and bring into plain view, both our agreement and our differences on this question as now presented to the public mind; otherwise it will be impossible to decide what testimony to bear, what course to pursue. This is no time or cause for mutual criminations or bitterness; but it is a time and cause for decided opinions and energetic action. This morning will not be the first in which this great question has been debated among us. It will be well that it should be the last, and end in decision and action.

BRITISH MISSIONS.

THE plan for uniting the Executive of the three Societies included in the general designation of "British Missions," approved and adopted at the General Meetings of those Institutions, has been carried into effect, and promises great advantage to the cause, to promote which it was devised. It is expected to produce greater unity of action, to facilitate the labour of the office, and to lessen the expenditure involved. The Directors wish it to be distinctly observed, that the identity of the Societies is unaffected by the change. They are still three distinct Institutions, each having its own Treasurer, and Secretary or Secretaries, who will be responsible to their constituents as heretofore. Contributions may be made to either of them, as in times past; and legacies may be bequeathed by those of their friends who may be disposed thus to benefit the cause, when they themselves are removed to their rest. The change effected applies *exclusively* to the *management* of the Societies. In all other respects they are as distinct and separate as they have always been. The office of the Irish Evangelical Society will be shortly removed to the Congregational Library, which will be a convenience not only to the Secretaries, who will be in attendance at the office, but to

those friends who may have business to transact with either, or all three Societies for British Missions. The Directors commend with much solicitude "Home, Ireland, and the Colonies," to the prayers and to the liberality of the churches. Greater effort, more prayer, and increased contributions, are needed for all; whilst peculiar circumstances have brought each to a crisis more than usually favourable for enlarged operations. They would, therefore, most earnestly appeal to all who feel concerned for the salvation of their "brethren, their kinsmen according to the flesh," to aid them in a degree never yet realized, but which the necessity of the case so imperiously demands.

HOME MISSIONARY SOCIETY.

COMMUNICATIONS constantly received deepen the conviction that it becomes increasingly important to care for "Home." The efforts made by those who are opposed either to our ecclesiastical polity, or our evangelical doctrine, are put forth with increased energy, exposing the very existence of our mission churches to the most imminent danger. The village chapel and the school are in many cases equally the object of attack. By intimidation on the one hand, or by bribery on the other, the poor are tempted to forsake the ranks of Dissent. In some instances they have strength of principle sufficient to determine them to endure any privation rather than abandon that truth which has been rendered the "power of God to their salvation." But there are cases in which the faithful missionary is discouraged by finding his fairest prospects blasted; and those whom he numbered amongst his "anxious inquirers" turned aside from their path, and walking no more with him. The Agents suffering disappointments like these ask, as they need, and as they deserve, the sympathy and the prayers of all the friends of liberty and truth.

The following extracts from the journals of some of the Agents will confirm and illustrate the foregoing remarks. From a missionary, labouring in a southern county: "My station presents a chequered aspect of alternate cloud and sunshine; seasons of depression and exultation. The need of Home Missionary efforts is most apparent, whilst hostility to such exertions is even increasing. Still, however, many will hear the word, and its power is felt by some. At times it would seem as if we were about to be swallowed up whole and quick; and then again we are on our feet, and our feet upon a rock, and our song is, 'The Lord of Hosts is with us, the God of Jacob is our refuge.'"

From a Grantee in the west: "I have taken a house in the village of —, at the annual rent of £8, and have had it furnished with benches, having backs to them, at an expense of £6. It will seat eighty people. I opened it for worship on Lord's day, the 16th May. I have also commenced a sabbath-school, which promises well. The villagers are agricultural labourers and very poor. There are three resident clergymen. Two of them, whose benefices are at a little distance, are quiescent; but the other, the perpetual curate of the church, *is using every means to oppose us*. However, 'if God be for us, who can be against us?'"

Such instances of opposition as this, could be multiplied almost indefinitely; but it is unneces-

sary. They are given to show to the friends of the Society, the difficulties with which the Agents have to contend, and the spirit with which they persevere in their self-denying labours. Notwithstanding such determined hostility, it is highly gratifying to perceive to what an encouraging degree God is, in many cases, crowning the efforts put forth with his effectual blessing. The following is an extract from the last journal of the Rev. James Hargreaves, of Morecombe-lake, in the county of Dorset, who has for some years been most indefatigable in his labours, especially in the education of the young, both in sabbath and day-schools: "The annual sermons on behalf of our sabbath, daily, and evening schools were preached at Morecombe-lake, on the 19th May. At an early hour in the afternoon the village assumed a lively appearance, from the number and respectability of the visitors, who arrived to give their countenance and support to these important institutions. Public worship commenced at three o'clock, when a sermon was preached to young people by Rev. R. Penman, of Axminster; which was listened to with great attention by the crowded audience, and made a strong impression on the minds of the young. Tea and plumcake were given to the scholars, 174 in number. After the children's repast 160 friends sat down to tea. In the evening, the Rev. H. Quick, of Taunton, preached a stirring and powerful sermon. The occasion was delightful, the chapel crowded, and the collection good. The Rev. Messrs. Wyld, Newton, Horsecroft, and Griffith were present. In the three sabbath, two daily, and two evening schools, upon this station, upwards of 460 individuals have been under instruction during the past six months. The growing prosperity of these institutions must afford matter of joy to the friends of religious liberty, and free education." Mr. Hargreaves has laboured in this station with singular diligence and perseverance, amidst much clerical opposition, and God has eminently crowned his labours with success.

It is to originate and sustain efforts like those that the Home Missionary Society exists; and when such results are realized, the Directors feel most amply rewarded for all the anxiety awakened, and all the money expended; a feeling in which, they are persuaded, all the friends of the society will participate.

The following extract from the journal of a missionary who has occupied a station adopted about a year ago by the Directors, at the solicitation of the Association in the county in which it is situated, will be read with interest.

"Twelve months have passed away since at the request of the Board I came to this place. In forwarding to the Directors some information respecting the station, it may be proper to review the past as well as to survey the present. Death has deprived us of two of our number, one of whom might with propriety be termed the father of the church. Indeed, when I think of the losses we have sustained by death and removals, together with the strong tide of hostile influence which has set in against us, I wonder that we have been able to maintain our ground. But I am most thankful to say that notwithstanding all that seemed so adverse we are still in a position to report some progress. The chapel, which, when I came to it was very thinly and irregularly attended, soon became too strait for the increasing congregation. Two

side galleries were, therefore, erected, the expense incurred being defrayed, and the additional seat-room secured entirely occupied. Upon a fair calculation, I think we may say the congregation is double the number of what it was when I came to it. In our sabbath school we have 120 children, but the average number in attendance is little more than 100; being all agriculturists, many of them having to work on the Sunday among cattle. Very great efforts have been made by the clergyman to get our children from our school, but at present he has not succeeded in a single instance. I think the school may fairly be said to be double the number in regular attendance to what it was when I came to —. It has also improved in efficiency; for at the commencement of my labours it was all confusion and disorder, but we have at length succeeded in reducing it to something like system. I fear we shall soon reap the bitter fruits of the late Parliamentary interference with education, the ground is now staked out, and a National school contracted for, and great preparations are making for its speedy erection. I am fully prepared, therefore, to see many of our school children taken from us; but I for one will sooner lose my school than pollute my hands with the offered bribe.

"To the church eleven members have been added during the year, and two more stand proposed for fellowship. There are several others in the congregation of whom I entertain hopes; their very regular attendance on the means of grace, and their serious attention in the house of God, as well as their improved habits and morals at home, convince me that I have not laboured in vain. And though they make no profession of religion at present, I think there is encouragement to expect that they will be brought to the acknowledgement of the truth as it is in Jesus Christ.

"I preach at — morning and evening on Sunday, conduct a prayer meeting and a Bible class on Monday evening, conduct a Bible class and deliver a lecture on Wednesday evening. On Friday evening, I preach upon — Downs, to the cottagers, where I hope God has in two instances blessed my labours. At nine o'clock on Sunday morning I preach at — in the open air, the people very willingly attend, and have hitherto behaved themselves with great propriety. At half past one o'clock on the Sunday I preach also in the open air. I have hitherto had large congregations and no molestation. The people seem to be very thankful to me for coming, but are very much frightened for fear the clergyman or squire should hear of their coming. It will be next to an impossibility even to force and maintain a permanent entrance at —, the whole parish is as completely under the clergyman and squire as it is possible to conceive a parish to be. I very much question whether the serfdom and mental thralldom of the inhabitants of Siberia is more complete than what is to be found at —, and its neighbourhood. You will see by what I have said above, that I preach four times on the sabbath day. I could not possibly do this, were I obliged to walk from place to place, consequently, I laid the matter before the church, showed them how desirable it was that we should take the gospel to them on the Sunday, as they are in the field at this season until quite night, and they agreed at once to hire a horse for my use on the sabbath day. Upon the

whole, I think there is much in the past to excite gratitude, much in the present aspect of the station to encourage labour, and much in the future to excite hope, remembering that diligence never fails of its reward."

IRISH EVANGELICAL SOCIETY.

THE Committee continue to receive most affecting accounts of the condition of the poor, multitudes being still in a state of destitution and wretchedness the most fearful and appalling. They are not, it is true, literally dying of starvation, as a short time since they were by thousands; but they are still suffering from hunger and disease, to a degree which incapacitates them for labour, where employment can be procured. Under these circumstances, the Committee have continued to make remittances to their own agents and others, which have enabled them to minister to the necessities of the crowds of men, women, and children, who daily implore the exercise of their benevolence. This supply will still be afforded until the harvest shall be gathered in, and food be obtained from the produce of the soil.

The famine and disease which have so awfully prevailed, and the extensive aid which British Christians have so generously afforded, have created a willingness, and in many instances an earnest desire, to receive evangelical instruction, which the Committee are exceedingly anxious to be in a position to supply. In almost every part of the country they could introduce the faithful missionary or Scripture-reader, did they possess the necessary funds to sustain them. But they are deeply grieved to be obliged to state that, instead of increasing the number of their agents, unless they receive much more ample funds, even the small number at present employed must be reduced. Will our British churches consent to this? Have they exhausted all the means at their disposal in feeding the bodies of their fellow-creatures, and have they nothing to spare to save the souls that are ready to perish? The Committee cannot bring themselves to believe this; but would encourage themselves to hope that, if not before, yet at the period for the simultaneous collections for British Missions, an effort will be made for the *spiritual* benefit of our sister country, as general in extent, and as liberal in its character, as that which has been made for her *temporal* salvation.

The Committee feel it due to their agents to bear testimony to the indefatigable zeal they have displayed in this season of their country's distress, and the diligence with which they have availed themselves of the opportunities which have been presented to preach the gospel to those to whom they were ministering the "bread which perisheth." They have shown themselves worthy of the confidence of their brethren, and the churches in this land, who feel an interest in their efforts. Some of them have laboured for many years in the service of the Society amidst many discouragements. The following letter has recently been received from one of them, which the Committee think will be read with pleasure and satisfaction by the friends of the Society:—

"GENTLEMEN,—I have now been connected with the Irish Evangelical Society for a period of more than thirty years. I was admitted a student of the Manor-street Theological Academy, Dublin, on the 4th November, 1816. The

Society was founded in the year 1814, but did not get its arrangements into operation till about the middle of 1815. It therefore appears that I have been connected with it during nearly the whole of its active existence. Of my class-fellows and seniors I am the only one in Ireland employed in the service of the Society. My life, although not very eventful in the annals of time, will, I trust, be found not unimportant in the records of eternity. I hope to meet in the realms of bliss a goodly number of the fruits of my ministry. I have laboured in the provinces of Munster, Leinster, and Ulster, and scarcely a place where I officiated has been found wanting in seals to my ministry. But my last days appear to be my best days, as at no former period did the work of God prosper more in my hands than at the present time. When I first came to this village no one knew me, no one would stand by me in raising the cause for God. I met with nothing but discouragement. After due notice of preaching having been given, all who could be prevailed on to attend, and that too on a Lord's-day, were fourteen persons. The place of our meeting, the only one that could be procured, was in a back yard, in the midst of dunghills, cow-houses, and pig-sties, where we had to climb a ladder to a small loft. Yet I have lived to see a neat house erected for God, that house having a tolerably good stated attendance, and a church consisting of fifty members. To God be all the praise! My duties have often exposed me to severe and inclement weather; but during five and twenty years of my ministry—in which I have often been drenched with rain, and beaten with the tempest—I have not been incapacitated for attending to my duties by bodily indisposition for a single Lord's-day, and I never was more strong and healthy than I am at the present moment.

"My connection with the Irish Evangelical Society has been to me an exceedingly happy one. To the Christian courtesy and kindness of the several Committees and office-bearers of the Society I owe a deep and lasting debt of obligation. And while I feel bound, in justice and gratitude, to make grateful mention of the several successive Secretaries of the Society, I must crave permission to name two in particular—the Rev. Arthur Tidman and the Rev. Thomas James. The consummate tact and ability, together with the gentleness and urbanity of the former, entitle him to a place in my highest esteem; while the affectionate gentleness towards myself, and the untiring attention to the cause of poor, blind, and wretched Ireland, of your present Secretary, claim for him, not only the unfeigned gratitude of Englishmen, whose wishes he is carrying out, but the devoted attachment of thousands and thousands of the sons of Erin. I feel towards him all the respect that is due to a most hard-working and active servant of Christ, and all the tender affection and lively gratitude that I am capable of towards a most kind and affectionate brother. The only way I can think of by which to discharge the debt of gratitude which I owe to you, Gentlemen, is, to endeavour to devote myself more than ever to the God-like work of the salvation of souls. To this I have the amplest encouragement: my field of labour is wide and open; in any direction around me people are willing to listen to the gospel message. There is, however, an event, a *series of events*, about to take place, of a painful and trying nature.

Several families, including a number of the members of the church, intend to emigrate immediately to America. To any infant cause this is trying; but it is peculiarly so to me, situated in a rural district as ours is, where the population are so scattered. But God is all-sufficient. Though it is trying, very trying, to part with those for whose salvation we laboured, whom we had the pleasure of receiving into the church, and over whom we anxiously watched in the establishment of their principles and the formation of their characters,—yet our God, in whom we trust, can supply their place with others. On him we roll our burdens.

"As I have already intimated, the cause of God in my hands affords some promise at the present time. I trust we are advancing steadily, though but slowly. We have recently received about as many families into the congregation as those who expect shortly to leave us. But then we are receiving the world instead of God's professed people. However, the gospel, the glorious gospel of the blessed God, in the hand of the Holy Spirit, can make them all that we want; we will ply them with that, in the exercise of faith and prayer.

"The country stations, eighteen in number, are nearly all very encouraging in their attendance. It is most pleasing to go amongst a people when one is everywhere well received. Such is *my* happiness. To God *alone* be the glory!"

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

PROCEEDINGS FOR THE COMMENCEMENT OF A SECOND CONGREGATIONAL CHURCH IN SYDNEY, NEW SOUTH WALES.

New South Wales is an extensive and important Colony—Sydney is one of the most flourishing cities in the Colonial possessions of Great Britain, and Dr. Ross is among the most honoured and successful of the ministers sent forth by the Colonial Missionary Society. It will therefore be cheering to the churches of the fatherland to receive good tidings of progress in that section of the great Colonial field.

The following extracts from the correspondence of Dr. Ross, with the aid of a few explanatory remarks, will form an interesting report of our cause in some of the chief Australian settlements. The Doctor writes from Sydney under date, the 10th of December last; and first gives the following account of a visit he had recently paid to the churches in Port Philip and Van Diemen's Land:—

"About a fortnight ago, I returned from a visit to the churches in Melbourne and Van Diemen's Land, which occupied me two months. The expenses were generously borne by my deacons, assisted by one old and stanch friend who, on the morning of my departure, presented me with a mark of affection towards myself, desiring also that if my visit should be of any advantage to the churches in the South, it might be without charge to them.

"At Melbourne, I was exceedingly gratified with the state of the church under Mr. Morison. All is peace, and harmony, and united co-operation there. The congregation is good. The church numbers about seventy members. They have two day schools, one near the chapel, and the other at a distance from it, attended by up-

wards of one hundred and sixty boys and girls, besides their Sunday-schools. Their debt is £300, which they hope soon to pay off. Steps are being taken for enlarging the accommodation, and improving the front of the chapel. Mr. Morison is highly respected by many of our denomination, and promises to be a very useful and successful minister of the gospel.

"With regard to the churches in Van Diemen's Land, I need not say much, as you are well acquainted with them. I was pleased with the standing of our ministers there, the influence they possess, the sincere desire they manifest to be useful, their harmony with other religious bodies, and their zeal to promote the gospel of Christ. I am now sending down to them, at their own request, a very talented young man, who was lately invited by my church to give himself up to study for the ministry, that he may occupy for a season some of their missionary stations there, and thus be prepared for a more important and stated pastorate at a future time. His name is Ewing. He kept an academy, is possessed of superior talents, and gives promise of great future usefulness. I should have liked to keep him here, but means were wanting, and perhaps his intended itinerant labours may be after all the best preparation in his case for the ministerial office. He is quite a student."

This visit of Dr. Ross, "fell out for the furtherance of the gospel," in a way not contemplated when it was undertaken. It led to new efforts and advance in Sydney; and proved the occasion of originating a second church in that city, as the Doctor proceeds to explain:—

"During my absence the Rev. J. Beazley, of Greenponds, Van Diemen's Land, who had brought Mrs. Beazley to Sydney for the benefit of her health, supplied my pulpit. His services were exceedingly acceptable—so much so that many of my people, before he left, determined to make an effort to secure him for Sydney altogether. Upon my return they consulted me. I conversed with Mr. Beazley, and, finding his mind favourable to the proposed movement, called a meeting of the members of the congregation, and other friends of Mr. Beazley, to make arrangements for accomplishing if possible the object. Such a meeting was held last night, when resolutions were unanimously adopted."

The resolutions of the meeting were to the effect—that it was the duty of the Congregationalists of Sydney to originate a second church in some principal suburb of their populous and rapidly extending city—that the Rev. Joseph Beazley should be invited to undertake the ministerial labour and conduct of this enterprise—that upon his consent land should be forthwith purchased on which to erect a suitable chapel—that a subscription should be then and there commenced for this effort—that Mr. Beazley's support for three years should be guaranteed.

"All these resolutions were passed unanimously, after which the subscription list was opened, and in a short time about £700 were promised, chiefly by my own people. The three first names on the list were for £100 each. Is not this generous, considering what they have had to do for their own chapel? To all this I append a petition. Help us. Not to build. That we will do. But help us with Mr. Beazley's salary. Give us fifty pounds a year for three years. You cannot refuse. My people have done nobly. They have relieved you of my

support ever since I came among them, except the first quarter of a year. They deserve encouragement. Give it, and we will not stop here."

To this application the Committee of the Colonial Society sent forth a prompt affirmative—which in due course will be now very soon in the hands of Dr. Ross. The zeal and enterprise of Dr. Ross and his people cheered the Committee, and it is hoped that the ready willingness of the Committee in assisting in their undertaking will cheer them in return. A subsequent letter from Dr. Ross, dated Sydney, 13th February, and 10th March, reports successful progress in this movement to the following effect:

"Immediately after posting my letter to you, of 10th December, your very welcome epistle of the 22nd August arrived. I have delayed replying to it until now that I might be able to communicate the result of our movement regarding Mr. Beazley. The resolutions of the public meeting, a copy of which I sent you, were transmitted to him, and in reply he states that, after consultation with his friends in Van Diemen's Land, he had been led to comply with the invitation sent him; and to remove to Sydney as the scene of his future ministerial labours. We immediately purchased an excellent piece of land, in a very suitable and central locality in the southern suburbs for upwards of £300, where there will be large space for the erection of school-rooms. After advertising for tenders we accepted one for a chapel without galleries, capable of containing 500 sittings, but without including the pulpit or pewing, for about £1,100. The building operations will immediately commence, and in seven or eight months we hope the chapel will be ready for occupation, before which time, most probably, Mr. Beazley will have arrived here.

"This is the beginning of aggressive movements to be carried on here. We have sold our old chapel to the Free Church for £1,250; when they have paid this sum there will remain a debt of only about £1,000 upon our new chapel, but this will cause us little difficulty. When we have set Mr. Beazley going we shall soon pay it off, and then direct our energies and resources to new quarters.

"The more I know of the colony, the more I am persuaded that our present duty is not to employ itinerating ministers in rural districts, however much such itinerants may be needed. We have not, and are not likely soon to have, strength enough for this agency. But if possible we ought to have a congregation collected in such of our principal towns—in these to strike our roots, and from each as a centre to spread out into the surrounding districts. I have no doubt that with the right men we might succeed in almost every case. I enclose a letter from Newcastle applying for a minister, which I received the other day. Had there been here a properly qualified minister willing to go, I would have sent him at once, but was in fact obliged to reply, 'I am here alone, and cannot leave my post. There is no minister here available, and I can give you no help.' Newcastle is a very important place, and in a few years will be surrounded by one of our most populous and flourishing districts."

Thus the work grows, and might advance far more widely and rapidly, were we but able to seize the opportunities and answer the calls continually presenting themselves.

Theology and Biblical Illustration.

REVIVAL OF RELIGION.

THE very expression speaks of life—of life possessed, or of life offered—but of life decaying, or gone from where it once was, or not found where it should be. The quickening to newness of life where life has once been, and been in vigour, is therefore the first and most obvious meaning of a revival, and that which ordinarily first marks its approach to any place or church. It is a just and true saying amongst the people of God, that a revival must begin in their own souls; and although we are not to limit the Holy One of Israel, yet beyond all question, ordinarily, as we have said, a revival first appears there. When the church is made to hear the voice of the Lord, “Strengthen the things that remain, which are ready to die,”—“Behold, I come quickly; be zealous therefore and repent;”—when she is led to mourn over her past deadness, and turn again to the Lord her God—when a new power and life is felt in secret, in family, and in public prayer—when enlarged views of Divine truth are opened up, and an enlarged experience of its reality is possessed by them, then is there a revival begun.

Beyond the people of God, the living members of the church, and as it were around them, and yet betwixt them and the more openly careless and contemptuous, there is a cold and dreary region, not only of decay, but of death—an outer ring of darkness, under the cloud of which souls are passing in countless numbers to eternity. The shadows of life indeed are on it—the imitative aspect and acts of life are there—the dry bones are gathered together, and clothed with sinews and with flesh; but death reigns still—death all the more hideous for these very acts and attitudes of imitative life. “These are they who have a name to live while they are dead”—a profession of religion, but not its living principles—a form of godliness, but not the power of godliness—on whose dark and stiff eye-balls the light shines, but the darkness comprehendeth it not. Now when that light not only shines on the darkness, but enters in and chases it away—when the breath divine breathes on these cold and dead ones, and they become living souls; and when thus those who have long been satisfied with such an empty formal profession find its vanity, feel its sin, see its danger, and seek the reality—then it is that the second great feature of revival appears—the exchange of the form of godliness for its living power—the coming of life where life has never been, notwithstanding the long and fond profession of it.

But beyond this dark and cheerless domain of “living death” there is a still darker circle, outwardly at least, exhibiting more of that night of eternal death into the blackness of which it is ever delivering its awful burden of lost souls—the world that lieth in the arms of the wicked one; baptized, it may be, but as unbaptized by the Spirit as the veriest heathen; calling themselves by the holy name of God, but in works dishonouring and denying him. Alas! this kingdom of acknowledged death is a wide-spread domain indeed. But when the light of life enters there also—when the secure are shaken in their refuges of lies—when the contemptuous are brought to the despised ministers of Jesus, saying, “What shall we do?”—when the careless or profane come to the house of God, and hear as for eternity—when, in a word, “the wicked is turned from his wickedness, and the unrighteous man from his thoughts,” then the third great feature appears which may serve to direct us as to the nature of revival in religion. But not every instance, nor every number of instances of such things, can be looked upon as a revival. Wherever the gospel is faithfully preached—wherever there are those who, after “they

have heard the word of the truth of the gospel, have trusted in it"—there, from day to day, and from time to time, individual souls are quickened to newness of life, and sealed by new and precious influences of the Holy Spirit unto the day of redemption. It is only when such instances multiply apace—when another and another of God's people are so quickened and refreshed—when the leaven *springs* and seeks to leaven the whole lump—when the body of believers, being brought nigh to the living Head, are brought nigh to each other in holy love; it is only when some approach to this is vouchsafed to any place or people that we can speak of the time as a time of revival to them.

Viewed then with respect to the church, a time of revival is a time of newness of life. Viewed with respect to the world, whether professing or openly careless, it is a time of multiplied conversions. Multiplied conversions is the great outstanding characteristic of a time of revival. Multitudes, multitudes lying dead in the valley of vision find that it becomes to them the valley of decision. The windows of heaven are opened, and sudden plenty of Divine communications is poured forth. While yet the dreariness of winter seemed almost unbroken, the winter is past and the summer is come. Graces long languishing rise to newness of life; fruits long lingering advance to sound and sudden progress; souls long halting are brought to a blessed and present decision. The kingdom of heaven comes, "and every man presseth into it." "The Son of man is lifted up," and anew draws all men to him. "In those days and in that time the children of Israel come, they and the children of Judah *together*, going and weeping as they go, and seek the Lord their God; they ask the way to Zion, with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten."

Such being the nature of a revival, it will not be difficult for us to appreciate the state of religion which most requires it—which at once demonstrates it as most needful, and yet declares it far away, unless it be brought nigh by much prayer and the outpouring of the Spirit in answer thereof. So long as the church is weighed down by a body of sin—so long as there is in all her members a law in the flesh which warreth against the law of the mind—so long as without ceasing there arises from her the voice of distress, "Oh! wretched man that I am, who shall deliver me from this body of death?" the enlightening, convincing, and converting influences of the Spirit will be required at each step of her progress through the wilderness. And so long as the world remains a valley of the shadow of death, everywhere times of revival will be required—everywhere needed—everywhere to be sought.

But yet there *are* times when a revival is more instantly required, and should be more anxiously sought. If, for instance, in any place or at any time, men who had long heard the gospel, and it may be long enjoyed special privileges, should become not only careless, but confident in their carelessness; not only negligent of the word of God, but contemptuous of it; not only doubters or rejecters, but scoffers of God's holy truth;—if things present and temporal fill every avenue and employ every power of their immortal mind, and this be boasted of as true wisdom;—if every question receives a readier hearing than the question of their own state towards God;—if, as often as it is pressed upon them, it is adjourned and disposed of, as if there was nothing in the world which should cost a man less trouble, or which he might more safely postpone to the future;—if with a retention of more of the forms of religion, divine truth has lost the hold it once had over men's minds, divine ordinances have ceased to have even the power which they once had among them, and they walk in the midst of them, yea, touch and taste and handle them, with the coldness of a second death, more deep than heathenism itself: or finally, if this coldness has stretched its night-shade over the church her-

self, and the things which remain are ready to die in her very bosom—if she has become careless of purity of doctrine, and relaxed in purity of discipline—if she seek to accommodate her teaching to the ever-shifting spirit of the age, and her practice to the taste of a world that knows not her Lord;—if these and such like dismal features mark the state of religion in any place or time, then, beyond all question, at that time and in that place there is a peculiar necessity for all who love the Lord and the souls of men to seek a time of revival. Where Satan holds his seat most firmly there is most need for the power of Jehovah to be revealed. Where darkness is most visible, there it is most desirable to penetrate with the light of life. Where men have most grieved the Spirit of God, most quenched his influences, most striven against them, there is it most needful that he should not depart, lest all should utterly perish in their own corruption.

And these, I fear, are the great leading features of our own times, to a very awful and alarming extent.

Infidelity—cold, careless, and inhuman as it is God-denying—is boldly avowed by many. The gospel is openly classed by such with the bygone impostures of a departing age; all its power is looked on as the deceit of men; and all its claims as only new attempts to enthrall the human mind. And such infidelity is wide-spread as it is deadly. If its lurid lights have been put out or concealed in the high places of the earth, they have found their way in ten thousand grovelling and polluted channels to the dense and crowded streets of the busy, the dark lanes of the poor, and even the dismal dwellings of unprovided disease; and there, triumphing in the miseries she inflicts and the ruin she has wrought, she sits in mockery of her victims, and hears with bitter scorn their fears and cries, as, shivering and bereft of hope, they enter eternity, now too near to be denied, and too terrible to be trifled with.

Even where such things are repudiated, and men cling to the forms of religion, the power is often denied and often scorned too. The peculiar doctrines of Christianity are set aside as doctrines not now to be insisted on; her most essential truths are explained away as unmeaning or unnecessary; and no real credit is given to her most distinct and reiterated statements as to the eternal condition of man, and the connection which God has established betwixt the rejection or reception of the gospel and that eternal condition.

Meanwhile multitudes everywhere are entirely taken up with what they shall eat and what they shall drink: to get gain, to get honour, to get advancement to themselves or their families, is the one thing needful for them. The success of their party, or even the distant movements of the nations of the earth, awaken a deeper interest in them from day to day than the concerns of their own soul or the interests of Christ's kingdom in the world. And the church of Christ—his professing and his real people—has been deeply *affected* by the atmosphere with which she has been surrounded, and in which she has too much lived and breathed. Her light has become dim and unsteady; her trumpet has given an uncertain sound; her unity has become broken, and her enemies have triumphed over her. We have our sabbaths, our ordinances, our sacraments; but how little are these sabbaths days of the Lord—these ordinances, Divine ordinances—these means, means of grace! We have no famine of the word of the Lord; and yet we have leanness of soul. We have no want of profession; and yet we have the presence of spiritual weakness or decay. The broad features of distinction by which the church is called to be separated from the world have by many been frittered down to meet the tastes and secure the pleasures of the world; and everywhere in their business, in their families, in their pursuits, in their pleasures, in their honours, the professed people of God have lamentably conformed to that world from which Christ came to redeem them.

Even the living members of Christ's church have too much come to hover about the outside of the temple, and not to enter into that which is within the veil. Thus standing without, their mind does not take that deep and firm grasp of the truth which would produce the full experience of its power. They know neither the depths of Satan whereby men are deceived, nor the depths of Divine fulness out of which they may receive grace to trample Satan under their feet. They do not put on the whole armour of God, and hence, in the day of trial, they are sorely worsted by the fiery darts of the evil one. They are not strong in the Lord and in the power of *his* might, and therefore they are weakened in their way, and overcome of evil at almost every step. Everywhere we have the proof, and in most places the confession, that we "are consumed away with a perpetual consumption;" "but no man stirreth himself up to take hold of God."

If ever, then, there was a nation, if ever there was a church, if ever a state of the church, which required a time of refreshing from the presence of the Lord, ours is that time, ours that church; and perhaps never, since the words of the holy psalmist breathed out for himself and the people of God in his time the desire of his heart, has there been a time when it was more fit for all who love the Lord to unite together in that earnest prayer, "Return, we beseech thee, O God of hosts; look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." "Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

But the state of religion requiring a religious revival, and the desirableness of such a time at the present for ourselves, will be more fully manifest by considering the effects which it is calculated to produce on the world and in the church: and these will be best seen by considering separately, First, The effects in the church; and, Secondly, The effects on the world.

1st. Here, then, I would observe first of all, that such a revival of true religion meets the darkness and deadness which comes over the church in times of decay. In such times the designs, desires, and doings of the church are apt to become to a lamentable extent low set. Contented with things as they are, she stretches not forward to the things that are before. The Spirit seems gone; and even the things which remain are ready to die. But when a time of revival comes, the Lord again says, "Let there be light." The Spirit of the Lord again moves on the face of the waters, and the freshness and beauty of the new creature comes forth. The very page of nature seems more full of God; the very words of Scripture seem written with a new light and glory and fulness and meaning. Not only are the means of grace earnestly resorted to, but such Divine power attends them as neither earth nor hell can resist; and souls are led through all their doubts to peace and joy in believing. The great doctrines of salvation stand forth in bold relief as all in all. Man's need of Christ, the power and willingness of Christ to save, the efficacy of his atonement, and the freeness of the gospel offer, which men satisfied with themselves had ceased to feel the value of, are found to be that which alone meets the necessities of perishing men. The righteousness of Christ, acceptance in the sight of God only for his righteousness imputed to us and received by faith alone, which many of the professed people of God had set aside as the dogma of a harsh, metaphysical, and antiquated theology, is found to be the saving health of the soul, its happiness, its holiness, its joy.

Conversion, regeneration, the work of God's Spirit, which the world had almost persuaded us to say less about, are written anew, great and glorious realities without which none can enter into the kingdom of heaven. Peace with God, fellowship with the Father, and communion with Christ, which men had almost reasoned out of the church itself, are known and rejoiced in as the life and light and liberty of souls.

2nd. A time of revival meets the heartlessness and hopelessness which comes over the church in times of decay. One great cause of this heartlessness is the want of success, or rather the want of a right improvement of such a sad state. Conversion has become so rare that people have almost ceased to look for it—ministers to seek it as that which must pass upon all—churches to mourn over the want of it as a deadly symptom of their state. We live on and on, from sabbath to sabbath, and meet and part from time to time, and no awakening amongst dead souls—no conversion, and yet no deep sense of the awfulness of such a state is felt. But when a time of refreshing comes, it both shows the importance of the thing and the possibility of it. When another and another and another—and those from amongst the most hopeless—are apprehended of the truth and brought back, its glorious trophies; when many feel that they dare no longer trifle with the concerns of eternity, and can no longer go on even with the business of time till these be settled on a sure foundation; then the church is awakened from her lethargy—ministers are roused to feel the dark and destitute state of every soul that has no interest in Christ, and all who know the Lord are stirred up to seek the coming of that kingdom amongst men which is righteousness and peace and joy. Then it is both seen and felt that God can and will convert souls, and that in great numbers at a time. This itself is of amazing importance, especially to ministers. It is success in their high calling; it is doing business in the great work given them to do; it is fulfilling the ministry received in the great object of it towards men; it gives a business aspect to all that before seemed so fruitless and so much in vain: and thus it stirs up to newness of life and newness of exertion.

3rd. A time of refreshing from the Lord meets the divisions and distractions which are apt to spring up in a time of decay. It is impossible for those who are reconciled to God in Christ Jesus to be permanently unreconciled to one another; and a time of revival, bringing out all the great realities in which they are at one, and sinking all the minor points on which they are divided, has a blessed tendency to unite their hearts, and so gradually to unite their hands in the work of the Lord. Oh! it is sweet to see how in such a time the holy of all sects and denominations are invincibly drawn together by the constraining influence of the "love of the Spirit." It is sweet to find that the divided and separated body of Christ is yet one. It is sweet to discover, beneath the rents at which the world has so long mocked, cords of love still, which bind them fast together, by binding them all to one great centre, and that centre Christ. It is sweet to find that the name of Christ is yet powerful to calm the troubled waves and hush the howling winds, to still the noise of the waters, and quell the tumults of the people. Yes; his name is as ointment poured forth, very precious, and in a time of revival the alabaster box is opened, and fills the room with its savour. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments. The oil of gladness descending from the great High Priest in such times reaches to the remotest of his people. Then does the Lord fulfil his own word: "I will make with my people a covenant of peace; and I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." Even so, Lord Jesus, come quickly;

thy kingdom come, thy will be done, that we all may be one, and that thine own words may be fulfilled: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

But, secondly, if a time of refreshing be so calculated to meet the worst aspects of the church, and so to remove them, it is in this very way also calculated to meet the most dangerous and alarming symptoms that mark and mar the moral and spiritual state of the world. The only book of Christian doctrine or of Christian evidences which most men can think of reading, is the lives of professed Christians. From these they judge what it is to be a Christian, and what claims Christianity has upon them. Alas! this book has in times past been indeed dark and deluding: many blots on the fairest lines; many blanks in the most important passages. Hence the mockery and triumph of the wicked; hence the suspicion and murmurings of pretended friends. But when God sends a time of refreshing to the church these blots are dried up, these blanks are filled, the lines of truth become broad and clear, he who runs may read; and even he who hates is compelled to acknowledge that there is more here than his cold philosophy ever dreamed of, or the boasted powers of human nature can either accomplish or account for. Let us look into this for a moment, and glance also at the effects which a time of revival is fitted to produce upon the world.

And, 1st, It meets directly the *infidelity* which lurks so deeply and spreads with such deadly power in a time of decay. Nothing tends so much to produce and confirm such infidelity as the inconsistent lives of professed Christians. These live so much as if they did not believe the truth of the Christianity they profess, that those who wish it to be untrue can, and do with the most unhappy success, quote their lives as an answer to their profession, and a denial of their principles. The best way to meet such infidelity, therefore, is to show that wherever Christianity is understood and felt it is a living and sanctifying principle. It does not do what it ought to do, says the careless unbeliever, even in those who profess it; and goes away as if he had advanced an invincible argument against the truth of Christianity. There are many ways of answering such a caviler; but without going farther, his cavil is for ever put to shame when Christianity does accomplish what it professes—when it reaches the soul—when it writes it with a holy love of God—when it calls it to new joys and hopes in Christ; and when it raises it above the gross and grovelling pleasures where once it sought and found its delight. No soul! as the rejector of the gospel would argue:—The best answer to this is a company of fellow-creatures, deeply concerned for the salvation of their immortal souls, feeling the body and time to be nothing, the soul and eternity to be all. No Christ!—The best answer to this is a multitude of fellow-sinners seeking Christ; not able to rest till they find him; and when they have found him, rejoicing in him as the pearl of great price, for which they have willingly sold all. No reality in things divine!—The best answer to this is just a multitude of rational and intelligent beings under the deep and lively impression of divine things, feeling that these are realities—all else dim, shadowy, and passing. Oh! if our churches and meetings were filled with such worshippers, infidelity would hide her head ashamed, and would not dare to degrade rational, responsible, and immortal man to the rank of the beasts that perish.

2nd. A revival of religion meets the *carnal security* of the world in a way which nothing else can do. That security, in virtue of which all earnest concern and all anxious inquiry is adjourned from day to day, like the infidelity out of which it so often arises, is not founded on any reason, but upon the want of all reason. It has no support but what it gathers from the multitudes

that will have it so. It is carried by the vote of the majority, and that vote, prompted by the passions and appetites, carrying the day over the reason and responsibility of man. When, therefore, a stand is made for the truth on principles of truth, alarm is spread amongst these secure ones. Even one holy person, evidently worshipping God in spirit and in truth, will send a conviction of the reality of these things over many a careless one, who yet anew hides his concern, or forgets it amongst the multitudes. But let another and another be added to this number of witnesses for God—let these things grow apace till a time of revival appears—let a general and growing concern pervade a once careless congregation, and the whole ground of the careless man's confidence is removed; every new convert is a new alarm to him; neutrality becomes impossible, and he must either harden himself more and more, or be found amongst those who seek the Lord while yet he may be found. The very atmosphere of such a place breathes a new life; the very prayers, the very praises, the very sighs and tears of such a people, all speak of the world men are neglecting—of the souls men are ruining—of the Saviour men are forgetting. A word will evoke from some dark heart the concealed and forgotten sins of bygone years. The swell of a note of praise will break a rocky heart into tears of penitence and prayer; and again, calm the heaving waves of an agitated people as by the breath of God's Spirit: the very aspect of the people hearing as for eternity will arrest and solemnize. The simplest statement of the truth will fall with the power of God upon the soul; and he is indeed a very hardened sinner, he may well tremble for himself, who can pass through this sea with God's host, and not be sprinkled with its baptizing waters—who can come out of such a meeting of his fellow-creatures and fellow-sinners, and not be led to say, Tell me, tell me also, what must I do to be saved?

And now, brethren, we must close. If conversion is necessary, if regeneration is necessary, if salvation is necessary, then is a revival necessary. Ah! my friends, we have not understood what it is for souls to perish: we have not understood what is the meaning of the souls of our children perishing—of the souls of our neighbours perishing—of unconverted men and women and children dying in their sins; else we could not cease to pray and to labour till the windows of heaven were opened, and the Lord "rained righteousness on the people, and saving health on all our families."

INFLUENCE OF THE CROSS ON CONVERSION.

THE effects of the cross are not fully enumerated when we consider only those produced upon the individual Christian; we must travel the circumference of its widely extended influence, and look upon it as exerting itself upon the whole world, and continuing to be felt until the strongholds of error, superstition, and delusion shall be levelled to the dust, and the day dawn, and the day-star arise in every heart. This world that lieth in wickedness, is yet to awake from its moral death. The dark atmosphere of condemnation, in which it is enshrouded, must vanish away; all crime and error will be stayed; all iniquity, as ashamed, shall hide its head, and a light shall spring up to those who sit in darkness and in the region of

the shadow of death. The stone cut out of the mountain without hands, shall roll onward, crushing every impediment, and enlarging itself till it shall fill the whole earth. A temple shall be reared, as ample as space, whose basis shall be the earth, and whose spire shall tower to heaven, and men of every nation, kindred, people, and tongue, shall be seen gathering into its wide embrace. The noise of blasphemy shall be hushed, every thing that exalteth itself shall be brought low, and the clash of furious passions shall no more be heard. But Judgment shall run down as waters, and righteousness as a mighty stream; the wilderness and the solitary place shall be glad, and the desert shall blossom as the

rose. Christianity is essentially progressive; she knows no watchword but *onward*. Onward, when the sun of prosperity beams upon her; onward too, when the furious waves of adversity lash her sides; and she knows no boundary to her progress, but the compassing the whole earth, and the conversion of its every inhabitant. The walls of Jerusalem were never built to pent up within them the songs of Zion; nor were the boundaries of Judea marked out to confine within them the religion of Jesus: but it is destined to extend from family to family, and from country to country. Like the eddying of the pebble cast in the stagnant water, it will widen, expand, and enlarge, until every nation and kingdom is brought under its healthful influence, and the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Now, whence the cause adequate to this glorious result! whence the machinery to put forth such a mighty force? and whence the sun to dispel this spiritual night? and whence the power to uphold a fallen and ruined world? Hear the voice of Him who, pointing to the cross, exclaimed, "And I, if I be lifted up, will draw all men unto me." If I go to yonder Calvary, and be baptized with that baptism, I shall erect a beacon light to those who sit in the region of the shadow of death; and if I be lifted upon yonder cross, I will make it the point of attraction, to which a willing people shall be drawn in the day of my power; and this cross, around which now gathers the thick volume of disgrace and shame, shall one day be viewed as the full ransom and the plenteous redemption of a ruined world. By it the works of the devil shall be destroyed, and his hold upon the world shall be loosed; sin shall be presented in all its deformity, and holiness shall be seen in its native beauty and loveliness. And if sin has abounded, grace shall much more abound; and if sin has reigned unto death, grace shall reign through righteousness unto eternal life, by Jesus Christ, even Him who endured the cross." The influence of the cross upon the world is the same as that on the individual Christian, only operating in a higher and more enlarged degree; for as the world is made up of individuals, that which could convert one member would convert the whole, if sufficiently extended in its operations. The church, as the pillar and ground of the truth, is placed in the world as the instru-

ment for its conversion. The gospel invitation could have been proclaimed from heaven, with the voice of an archangel and the trump of God, and the great Shepherd have gathered his sheep into his fold without forming any church in the world; but Christ had wise purposes to serve by a different arrangement, and one of these evidently was, that it might operate upon the world for its conversion. When one individual is made the subject of Christianity, he is laid under contribution for bringing others into the same condition, and thus the work progresses until a church is formed, and onward still, until a number of churches are formed, and, gaining influence at every step, for every accession but adds to its influence—it at length becomes the mighty agent for good upon those without. And if the church, as a whole, did its duty, and every individual member performed the part allotted to him, what a powerful influence would it necessarily produce! what shade of vice, of error, or infidelity could abide it for a moment! If the church does not exert that influence which we have a right to expect, and which we know she does not, it is easily accounted for, not from any defect in her organization, but by referring to that want of zeal and entire consecration to the service of God, which exists in her members.

The cross of Christ is the light and glory of the church; the weapon by which she makes her conquests. This preaching of Christ and him crucified, this holding up the cross as the alone dependence for salvation, is the great instrument in bringing souls to Christ; for when understood and felt in the bosom of one, the love of Christ constrains him to publish it to his neighbour, and he, in turn, heralds it to a third, and onward it goes, widening and expanding, until it shall fill the whole earth, and none shall need to teach another, saying, "Know the Lord, for all shall know him from the least to the greatest." And thus the cross of Calvary shall eventually become the centre of a more powerful, and more unerring attraction to the moral beings on this earth, than the sun can be to the planets which revolve around it. But *time* and the *earth* are not the boundaries of the cross. It will not only encompass the earth, but shall spread onward in its influence until it shall be as high as heaven, deep as hell, and lasting as eternity; ascending above, it will tune the harps of the redeemed to the praises of the Lamb for ever and ever; and descending to

where the worm dieth not, and the fire is not quenched, it will bring upon the despisers and neglecters of the great salvation a deeper damnation than was prepared for the devil and his angels. In view of these important truths, should not every one adopt the language of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

PROMISE OF THE SPIRIT.

It is not our design to adduce the direct Scriptural evidence, that a great and general outpouring of the Spirit, in the latter days, is among those unchanging promises of God which are yet to be fulfilled. All that has been seen of his agency in the world hitherto, has been in the first instance to *plant*, and then to *preserve* a church upon the earth, rather than to make that church universal. His presence has been, as it were, local and occasional, rather than general and constant. The church has looked to this grandly decisive outpouring as yet to come, rather than rejoicing in it as already happened. Her present attitude is that of waiting for the coming of the Spirit, just as the Saints of old did for the coming of the Saviour, and it is her privilege to wait with prayer, with earnest hope, and with joyful expectation. For he will surely come. Perhaps not every where at once, but wherever there are the due preparations for his operating upon the minds of men. But he operates by *means of the truth*. "Sanctify them through thy truth," is a part of our Saviour's intercessory prayer. And we hence infer, that whatever is done to increase the amount of religious knowledge, prepares the way for his coming. While, therefore, he gives the hearing ear, the awakened conscience, the understanding heart, the willing obedience, he does it in connection with the truth of his revealed Word, which usually precedes his direct agency;—for "faith cometh by hearing, and hearing by the word of God."

But if the way is to be prepared for the advent of the Spirit, the question arises whether the church is duly engaged in the work! In those local and occasional outpourings of the Spirit which have been witnessed, it is worthy of notice, that they have usually been preceded by a diligent searching of the Scriptures, and by efforts both to acquire and impart religious knowledge. The Chris-

tian mother has made her nursery the school of Christ. The Christian father has sought to instil into the members of his household the great leading principles of the gospel. And it is from families thus trained, that the Spirit selects the richest trophies of his grace, whenever he revives his own work. And without referring to the public ministry of the Word—the importance of which cannot be too highly estimated,—the private Christian can often do much in preparing the way for the advent of the Spirit, and especially as a teacher of the young. This preparation is two-fold—first, as it relates to himself; and secondly, as it relates to those whom he instructs. It brings his own understanding, conscience, and heart, in contact with the Word of God; and, if he be a Christian, he is greatly profited by it. It also brings the same word in contact with the understandings of the children under his charge, and becomes the seed which is planted, and which needs only the sun and the dew of the Spirit to cause it to spring up, first the blade, then the ear, and then the full corn in the ear. In revivals of religion, Sunday scholars—scholars who have been faithfully taught the rudiments of the gospel,—usually constitute a majority of those who are brought into the fold of Christ.

But there are other preparatory measures to which it would be difficult to attach too much importance—that the seed sown in the nursery, in the sabbath-school, and in the church, may not be picked up and devoured by the birds of the air. We allude now to that moral training which our youth should enjoy during the whole process of their mental culture. A Christian influence should be brought to bear upon them in every department of their studies, and the Word of God should hold its appropriate, and that is a permanent, place among the motives and principles by which their character is to be formed. For the teacher is apt to infuse his spirit—whatever it may be—into the minds and habits of his pupils. If he is a sceptic and a scoffer, they are apt to be sceptics and scoffers also. If he reverence the authority of God, and love his word, it will have a powerful effect in moulding their principles and habits. And it is from institutions where the Scriptures are taught, both by precept and example, that there goes forth a healthful, moral, and religious influence, to bless the world.

Does it not, then, devolve upon the church to make this preparation for the advent of the Spirit? Can she act the part of a faithful mother to her own children, while she neglects it? Has she done her whole duty, when she provides the preaching of the gospel, and the administration of its ordinances, by means of the ministry! We think not. She must also provide instructors of such principles and character as she can approve; nor must she by any means withdraw her watchful and guardian care over her youth, while under a course of mental training. Her schools have heretofore in a measure proved fountains, which have sent forth streams to gladden the church of God. They have often been visited by his Spirit; and this is encouragement enough to make still greater exertions in preparing the way of the Lord.

"IS THERE NOT A CAUSE?"

If there is one lamentation more general than another, at the present time, among evangelical Christians, it is that our churches live at such a "dying rate," and that the power of religion is no more felt in society at large. The *fact* thus lamented, is obvious. It is unquestioned and unquestionable. It stands out on every side. It is felt in the prayer-meeting, at the communion-table, in all the services of the sanctuary. It is seen in the ungodliness of our youth, in the decreasing number of professing Christians, and the comparative inefficacy of preaching. The worldliness of the worldly has a peculiarly reckless character that shows the distance and absence of God from all their thoughts. The faintness of the righteous, of whom ten thousand seem to be easily put to flight by one, shows the same thing. All goes to make plain the forlorn and desolate condition of our Zion, in *fact*; while we confess that, in *appearance* and in externals, there is, in many places, much that looks like progress and prosperity.

For all the real backwardness and decay, is *there not a cause*, and one as wide and effectual in its operation as are its results? Is it a *chance-matter* that this consumption has come upon the churches? Is it without fault of ours, and without displeasure from God? Afflictions spring not from the ground, and least of all, that greatest of afflictions to churches and Christians, the hiding of God's face. They are all planned and

purposed beforehand, not only in goodness but with a wise aim at the good of the afflicted; and are sent, because, under the circumstances, nothing else would answer the same wise and benevolent purpose.

These things being so, no inquiry at the present time begins to compare with that which seeks for the true and definite cause for the evident separation between the churches and their God, and for the hiding of his face. We should ask, why he turned away from us in the day of battle, and suffered us to be smitten down before our spiritual foes? So did Israel, when wrath and discomfiture came upon them before Ai. With true spiritual philosophy, did the leader of the Lord's hosts then search for the cause of Israel's failure and defeat, till he had found it, and put it away. So should we search; and with like true philosophy, we should assume that the cause is in *ourselves*. There is no need of beating the bush, and hunting everywhere but in ourselves for what might be found at once and at home, if we were willing to lay our hand upon our own sick head and our own faint heart. It is no learned and elaborate investigation that is needed. Science will not help us here. Her lights are of use in their proper place; but in a question of this kind, they are as unavailing as would be agricultural skill in astronomical investigations. It is the Divine science of opening the heart to the candle of the Lord, that we need—of meeting the naked heart alone; of finding fault with ourselves, and giving glory to God; of feeling that we have been shamefully negligent and remiss in duty, and of being willing to repent and do works meet for repentance.

Would the host of God's elect but awake to solemn self-questioning in this spirit, and, with this natural and necessary result, we should soon see a shaking among the dry bones in the valley of our vision; and life would enter into dead forms, and the army of God would be reinforced with great numbers and mighty power.

DUTY OF PEOPLE TO PASTORS.

THE present is a time of rest and peace throughout the land and the church. Such a season has its duties on the part of ministers, even to have their loins girt and their lamps burning, and be ready to let all go the moment their Lord commands; it has duties also on the part of

the people, to share with their ministers the temporal blessings of a time of quiet so long as it endureth. It is written of all the members of the visible church, that if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Now, we grieve to think that your spiritual teachers are not always in circumstances to observe this rule, for their present means are often inadequate to enable them to provide for their families in a time of sickness, or to furnish a suitable education for their children. There are many other duties which a Christian minister must discharge, not only in common with the members of his flock, but as an example of the believers, such as remembering the poor, and supporting missions at home and abroad, and, not seldom, aged parents. To take a single instance out of these, the Word of God sets it forth as one of the indispensable characteristics of the bishop or pastor of a Christian church in a settled condition, that he must be given to hospitality. We would, then, affectionately, yet earnestly, inquire of you, brethren, who compose the churches of these lands, whether you are all placing your pastors in circumstances to discharge the duties of hospitality, without infringing the fundamental law of owing no man anything, but to love one another? If those who watch for your souls are not so provided for in a time when the churches have rest, then assuredly in you the whole Word of God has not free course and is not glorified. Still further, from the days of your fathers, the humblest amongst you have prized a well-educated ministry, provided it be also godly, and you have inherited the healthy feeling, that your whole mental, moral, and religious condition is thereby elevated; but such a boon you cannot hope to retain, unless you shall conscientiously and zealously aid in supporting and augmenting the great central fund of our church, (Free Church of Scotland,) so as to raise the annual income of our ministers to the lowest sum secured to them when you were united to the State. But this present period of calm may be only a breathing time before the storm; and if so, you shall now do wisely to give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth. If in your own or your children's days, as in the days of your fathers, a time of distress should overtake the church, where there shall be a famine

of the Word of the Lord, and you be found wandering from sea to sea, to seek it, your ministers will the more cheerfully abide with you, and endure all things for your sakes, if you have first proved your kindly affection towards them, and give you, without sorrow, ministrations, for which you may be able to offer no return, when you remember that you had freely shared with them your abundance.

We have spoken thus frankly, dear brethren, not because we desire a gift, but because we desire fruit that may abound to your account; but we cannot forget that all our givings and receivings, our ministrations and our waitings on the ministry, our words and our works, are sadly mingled with sin and with self; and we would, therefore, pass from all these and lift our eyes to Him, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, and unite with you in saying, Thanks be unto God for his unspeakable gift.

PRAYERFULNESS OF PRIMITIVE CHRISTIANS.

(From the German of Neander.)

CHRISTIANS of this period regarded prayer as the sweet and strong aspirations of the soul after that life-giving Spirit which assimilates the heart of man to itself. The whole life ought, in their estimation, to be but one prolonged, continued prayer, of which the principal burden should be, thanksgiving for the grace of God in the gift of a Saviour, and supplication for continued supplies of that grace to sanctify them wholly unto himself. "The entire life of the Christian," says Origen, "should be but one continued prayer to God; and each individual act of devotion should only be a part of this perpetual prayer." Clement, of Alexandria, says: "Prayer is habitual intercourse of the soul with God. Whether whispered in secret, where none but God can hear, or whether only felt in the silent aspirations of the soul after him, it is equally heard and answered in heaven. There may, indeed, be appointed seasons for prayer, but the advanced Christian will pray always; ever striving after closer communion with God." And Cyprian also says: "We that are in Christ Jesus, and walk in true light under the beams of the Sun of Righteousness, ought all the day long to be held in a prayerful frame of mind; and when night succeeds to day, our prayers should

not be interrupted: for to them, as the children of the light, the night shineth even as the day. How can he be in darkness, in whose heart is the light of life? Or, how can the cheerful light fail to him to whom Christ is like a sun by day and by night? Preserved by the grace of God, let us continually aspire after that which we shall one day become. Destined soon to enjoy in heaven a cloudless day, to which no night shall succeed, let us both night and day continue instant in prayer. There, without ceasing, we shall offer unto God our devotions; then here on earth let us never fail to offer up unto him our praises and our supplications."

In accordance with these sentiments, the primitive saints prayed always with all prayer and supplications. Three times a day they offered their customary prayers; at nine, at twelve, and at three o'clock. And yet they recognized no law binding them to stated seasons of prayer. They began and ended the day with prayer, and gave thanks at every meal. And when a brother who had enjoyed their hospitality departed, they commended him to God in prayer, saying, that "in beholding this brother we have seen the Lord himself." All their meetings for mutual consultation were opened with prayer; and in all seasons of distress, under persecution or in prison, they gave themselves unceasingly to prayer for deliverance. And often received as alive from the dead their brethren, delivered from their persecutors, as they firmly believed, in answer to their prayers.

HELP YOUR PASTOR.

To find fault with fault-finders, though proverbially a useless, is not always an unsatisfactory task. He who does it, while feeling the reward of performing his duty, finds the unpleasantness that sometimes accompanies this office removed, by remembering that the admonition he gives is not only needed but deserved; and it is this that gives, as it were, a relish to our efforts in speaking a kindly word to those who are in the habit of finding fault with their pastor. Such there are in almost every church. They are not those who are the most free from faults themselves. They are not the most regular in their attendance upon the services of God's house. They are not the most zealous in every good word

and work. They are not the most humble and diligent *self-examiners*. But, for all this, they oftentimes have considerable influence. Other circumstances than their consistency of Christian character give their language weight; and really unimportant as they may be, they nevertheless, like the mouse in the fable, play havoc with the net-work around noble game. Would that their labours always ended as well, and that they led him out of difficulties instead of into them!

It were much to be desired that those who are actually, though thoughtlessly, labouring to break their pastor down, would hesitate whenever they are about to speak of him, and ask themselves what they expect to accomplish. Is it his improvement? Why not, then, seek some way of quietly informing him of that wherein they think he is deficient, and thus do what they can to correct the evil, instead of whispering it to the open-eared world, who will not exercise much charity toward one who seems so little esteemed by his own flock. Is it merely for the sake of talking, or *conversing*, as it is termed? Far better choose some happier theme, or show their wisdom by following the advice of Job to his sorry comforters. For some, it would be well to reflect whether their own lives are not a sufficient commentary on the inability of their pastor, without their using extraordinary efforts to bruit it abroad.

How much does a minister of the gospel need the aid of his people! He has the cares and troubles from which no man escapes, and added to these are the sorrows the world knows not of—sorrows arising from his own want of success, from the frivolity and carelessness of those to whom he ministers; their backwardness in rendering him that cordial support in word, in effort, and in prayer, that he so much needs. These things he tells not to others; but he feels them deeply. How much must it add to his grief, when, besides the drag upon his usefulness, which want of effort on the part of his people produces, he receives the chilling intimation, that he is directly opposed, not by an enemy—else he could bear it—but by those whose attendance upon his ministry, and cordiality to himself, had led him to suppose they were his friends.

THE POSSESSION THAT ALL NEED.

MAN has necessities that can be met only by the joy and peace of believing. There is no condition of humanity that does not need the *witness of the Spirit* that God is our reconciled Father, through the merits of his Son Jesus Christ.

1. *The rich need it.* The wealth of the world cannot give permanently a *quiet* conscience. The history of wealth furnishes not a history of enjoyment. Uncertainty of continuance, forever annoys the enjoyment of its present possession. What has it that can purchase health, that can cool fever, that can turn aside the dart of the great archer, death? The heart is corrupt; can money cleanse it? The spirit is dark; can gold enlighten it? The soul is condemned; can the world purchase its redemption? Another query which may serve as a reply to those above propounded—"What is a man profited, if he gain the whole world, and lose his own soul?"

2. *The poor need it.* Surely, if it be necessary that the rich man should have the religion of the Bible to make *him* happy, the *poor* man has need of it. Could earthly possession afford bliss, the possession is not his, and the boon were therefore unsecured. He is jostled in the great thoroughfares of life at every step; and, as though poverty were a crime, he is looked upon coldly by those who should "know him as a brother." In the chamber of affliction, alas, how dark is poverty! How dreary the death-struggle where *want* accelerates the work of disease and death! There are who are poor in this life, yet have riches that language may not utter; whose hopes are bright, whose joys are full, though the world esteem them wretched. Without godliness, poverty is inseparable from crime and woe; but the heart purged by the self-denials of indigence may feast on "angels' food."

3. *The young need it.* "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to the word." Youth is beset on every hand. A thousand temptations lay before him. Wealth glitters—fame charms—pleasure beckons—ambition prompts. He is treading on slippery places every moment. What shall give to his feet security, and to his heart repose? "They that seek me early shall find me."

4. *The old need it.* If religion be needful for the young man, how much more, we had like to have said, is it needful for the *old*! Then, where is the

time-worn heart to turn for comfort and repose? The past telleth but a sad history—a brilliant sunrise, a darkened noon, and an evening of storm and tempest. The present hath nothing consoling, for the sun is setting, and the twilight will be uncheered by a star of hope. The midnight is coming on apace; the voice of the Bridegroom will be speedily heard; and what if there be no oil in the vessel with the lamp?

5. IT IS FOR ALL. Blessed assurance! Who will not haste to secure the promised boon? Let not the rich man glory in his riches. Let not the poor man despair that shadows fall thickly upon his path. Let not the young presume upon his strength; nor the old weep that the day of mercy is ended. For *whosoever* shall call on the name of the Lord *shall be saved*. The language of invitation is sent forth to every man. Mercy's hands are wide open, and she has gifts for all. Not as the world giveth—to flatter and to poison; but as a father pitieth his children, and giveth that their joy may be full, so the Lord pitieth them that fear him, and giveth that they may *rejoice in his salvation*.

QUENCH NOT THE SPIRIT.

QUENCH not the Spirit! Beware lest, grieving the Spirit, he cease to move upon your heart, and you become hardened. And, oh, think what it is to be hardened! It is to have all the moral and religious sensibilities of the soul deadened. It is to become reckless and unconcerned. It is to be habitually in such a frame of mind that there are no compunctions for the past, no apprehensions for the future; deaf to all the calls of mercy, stupid under all the means of grace. It is to be habitually in such a frame of mind, that all promises and threatenings are alike disregarded, and all motives and appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the showers of heaven, even so it is with him whose heart is hardened. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity: even funeral rites and the burial of the dead affect him not. Spread before him the glories of heaven, and he is not allured; point him to the torments of the damned, and he is not alarmed; lead

him to Calvary, and talk to him about the love of Jesus and his dying agonies, and he is as insensible as steel. Friends may entreat, but he heeds not; ministers may warn, but he repents not. Others may feel, but he feels not; others may weep, but he weeps not. He is hard as rock; or say,

"Some alarming shock of fate
Strikes through his wounded heart,
The sudden dread! another moment, and alas!
Where past the shaft no trace is found,
As from the wing no scar the sky retains,
The parted wave no furrow from the keel."

The rock may be riven, but it is rock still; it may be broken into a thousand fragments, but there is no softening yet; and so it is with the sinner, when the drawings of heaven resisted, and the Spirit quenched, the sinner is left to himself, and becomes incorrigible and hardened—past feeling and past hope! Let me be poor, let me be a bondman, let me be a beggar; but let me not, given up of the Spirit, be a hardened sinner! O my God, cast me not away from thy presence, neither take thine Holy Spirit from me! Fellow-sinner, take care what you do just now. You are in solemn circumstances, and great interests are at stake! Many of you are under the influence of Divine drawings now, and some, perhaps, who are not fully aware of it. Oh, remember,

"God's Spirit will not always strive
With hardened, self-destroying men;
You who persist his love to grieve
May never hear his voice again!"

SECRET PRAYER MADE PLEASANT.

1. *Be regular in the observance of it.* Arrange your affairs with reference to your daily seasons of retirement; and do it with just as much purpose as with reference to your ordinary meals, and, if you are ever irregular in the latter, with more. More depends upon this than most are aware of.

2. *Watch over your life and conversation.* If you suffer yourself to be betrayed into any irregularity of conduct, or frivolity of conversation, it will press like lead upon your spirits as you enter your closet. There is meaning in the words of the apostle, "*Watching thereunto with all perseverance.*"

3. *Prepare for it by meditation.* The mind that has been engrossed, as it is sometimes necessary that it should be, in secular business, needs time to recall itself, that it may gain a proper attitude to commune with Jehovah. You must la-

bour to secure the conception of a present God. You are alone with a grieved, offended, yet compassionate Friend. That Friend is He before whom the angels veil their faces. There must be a preparation in order to enter suitably into communion with Him.

4. *Read,* in connection with your devotions, a few pages in such works as Baxter's "*Saint's Rest*," Kempis's "*Imitation of Christ*," and, above all, devotional portions of the Bible.

5. Let your heart dictate every word you utter in the form of prayer. In other words, do not go to the closet merely to discharge your conscience in relation to the duty; but go there to unburden your soul of its emotions; and, while there, do not utter words significant of desire you do not feel. If you have not the emotion which you ought to have, do not mock God by expressions which signify its possession; but meditate, and pray for it till it is awakened; and when it comes, utter it.

6. *Pray much to Christ.* He can be touched with the feeling of our infirmities. He was tempted, *tried*, in all points as we are; and presents himself before us in a form to meet our sympathies, and invite our most confiding approaches. Why did Stephen, in the hour of his trial, pray, "*Lord Jesus, receive my spirit?*" There is a volume of instruction in that prayer. It points us to One who—having trod the path of temptation, suffering, death—bears towards us the heart of a brother, that *can be touched*, combined with omnipotence to save.

PRAY WITHOUT CEASING.

At a monthly meeting of ministers in London, after lecture, they met, as usual, at a tavern, took dinner, and before they separated a question was proposed to be discussed at the next meeting, viz.—"*How can we pray always?*" A woman at the bottom of the room, attending to the fire, turned round and said, "*Why, gentlemen, I could answer that question now.*" "*Ah,*" said a minister, "*Susan, do you know how to pray always?*" "*I hope so,*" said Susan. "*But,*" said the minister, "*you have so much to attend to, how can you find time to pray always?*" "*Oh,*" said Susan, "*the greater the variety I have to attend to, the more I am assisted to pray. In the morning, when I open my eyes, I pray, 'Lord, open the eyes of my understanding, that I may behold wondrous things out of*

thy law.' Whilst I am dressing, I pray, 'Lord, may I be clothed in the robe of righteousness, and adorned with the garment of salvation.' As I am washing myself, I pray, 'O Lord, may I be washed in the fountain opened for sin and uncleanness.' When kindling the fire, I pray, 'O Lord, kindle a fire of sacred love in this cold heart of mine.' And whilst sweeping the room, I pray, 'Lord, may my heart be swept clean of all its abominations.' And so, gentlemen, I am praying all the day." Oh, happy woman! I dare say she was not a gloomy Christian. Such a life furnishes clear evidence of an interest in Christ, and experiences the truth and reality of what many sing, but never realize:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

THE WINGS OF PRAYER.

Our wretchedness and God's mercy are the two wings on which our prayer ascends to heaven. Let us consider, first, how short our life is; how slippery the way, and how uncertain the hour of our death; that we came into the world weeping, that we pass along in it with sorrow, and shall quit it with anguish. Let us consider what bitterness is mingled with its highest delights, and how deceitful and treacherous is everything which comes from the love of the world. Let us think what unnumbered evils lie heavily upon mankind at large, and what dangers have threatened us in particular. Let us remember how many sins we have committed from our youth up; how much worthless labour we have performed; how often we have toiled for nothing; what we have found, and what we have lost; where we are, and from whence we are fallen. What can urge us to prayer more strongly than such considerations?

On the other hand, what can more sweetly attract us to it than the mercy of our Creator, which we never cease to experience? How much good he has shown us, and from how much evil he has delivered us! Let us consider how

he reminds us of himself when we forget him; how he calls us back when we forsake him; how graciously he receives us when we come to him; how he forgives us when we are penitent; how he upholds us when we stand, and how he raises us when we fall; how he brings bitter sorrow out of our sinful pleasures, and heavenly consolation out of our sorrow. Surely, if we consider all this, our hearts will be inflamed for prayer.

BIBLICAL ILLUSTRATION.

"As doves to their windows." ISA. LX. 8.

THIS text has been well illustrated by Morier in his "Second Journey," p. 140: "In the environs of the city (Ispahan) to the westward, near Zainderood, are many pigeon-houses, erected at a distance from habitations, for the purpose of collecting pigeon's dung for manure. They are large, round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of dwelling-houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen upon one of these buildings, afford, perhaps, a good illustration of the passage in Isaiah, lx. 8: 'Who are they that fly as a cloud,' &c. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage." What gives an additional value to this illustration is the probability that similar dove-houses were in use among the Hebrews; for they certainly were so among their Egyptian neighbours, as we see by the ancient paintings and in the mosaic pavement at Preneste, where the dove-cotes are such large round towers as Morier describes, decreasing in diameter upwards; but they are without the conical spiracles which we find in those of Persia. It has been common with writers and speakers, referring to revivals of the work of God, and the conversion of men in large numbers, to speak of sinners flying as a cloud to the church, and as doves to their windows, and the figure seems marked alike by propriety and beauty. Conversions at present, however, resemble less a harvest than a gleaning, and scarcely anywhere is aught spiritual occurring, to which the language can be applied; but such times have been, and such times will be again, and they are, perhaps, nearer at hand than is generally supposed. The darkest hour is that which just precedes the dawn. The Lord hasten it in his season! Amen and amen!

Lessons by the Way; or, Things to Think On.

QUESTIONS FOR YOU.

For you, my reader, are they—young or old, rich or poor, male or female. I wish to have you answer them, if you can.

1st. Are not the 600,000,000 of heathen, who are perishing in ignorance of the gospel, famishing spiritually?

2nd. Is the famishing of the soul less lamentable than that of the body?

3rd. Are not those six hundred millions famishing for the bread of life, dependent on us, who have it, for a supply of it?

4th. Has not our Lord Jesus Christ told us to supply them with it?

5th. If they are as truly dependent on our sending it, as on his providing it, should not we be as willing to devote our lives to carrying or sending it, as he was to devote his to providing it?

6th. If we refrain from many expenditures, which fashion demands, that we may do the more to save them, will it cost us more than it did him, to leave heaven and go to the stable, the garden, and the cross, to save men?

7th. If we refrain from many expenditures for which *taste* pleads, that we may be able to do more for them, shall we do more than he did for us, when he took the form of a servant, and subjected himself to contempt, and insult, and a public execution with criminals?

8th. If we even deny ourselves some *comforts* and *conveniences*, for their benefit, shall we be going farther in self-denying benevolence than he did?

9th. Was he more benevolent than he would have us be?

10th. Would it be more painful for us to refrain from many expenditures, which fashion demands, and for which taste pleads, and even deny ourselves many comforts and gratifications, for the sake of giving them the gospel, than it would be for them, if we should not give it, to "have their part in the lake that burneth with fire and brimstone?" (See Rev. xxi. 8.)

11th. If it would not, then is it not our privilege and duty thus to refrain and deny ourselves?

12th. Would not you be more Christ-like, more happy, and more useful, if you should do it, than you would be, if you should not?

13th. Will you do according to your answers?

THE TREASURES OF THE WICKED.

EVERY man is treasuring up stores for eternity:—the good are laying up "treasures in heaven, where moth doth not corrupt:"—the evil and impenitent are "treasuring up wrath against the day of wrath." What an idea is this? Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be getting fame; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the

treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night he is richer in vengeance than when he rose in the morning.

He is continually deepening and darkening his eternal portion. Every neglected sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents will be taken into the account, and all will tend to increase the treasures of wrath, laid up against the day of wrath.—Rev. J. A. James.

VIEWS OF HOLINESS.

In President Edwards' brief narrative of his religious history, his views of holiness at an early part of his Christian experience are thus set forth:—

"I remember the thoughts I used then to have of holiness, and said, sometimes, to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, that there was nothing in it but what was lavishly lovely; the highest beauty and amiableness—a divine beauty: far purer than anything here upon earth; and that anything else was like mere defilement in comparison of it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm, and gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrant; standing peacefully and lovingly in the midst of other flowers round about; all, in like manner, opening their bosoms, to drink in the light of the sun. There was no part of creature-holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God as in the dust; that I might be nothing, and that God might be all; that I might become as a little child."

ONE DROP AT A TIME.

"Life," says the late John Foster, "is expenditure; we have it, but are as continually losing it; we have the use of it, but as constantly wasting it. Suppose a man confined in some fortress, under the doom to stay there till death; and suppose there is there for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, the quantity is very great; he cannot penetrate to

ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to. Not, 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but having had it, and my having it to day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our moral, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day a less possession!"

WEAR A SMILE.

WHICH will you do, smile and make others happy, or be crabbed and make every body around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make scores and hundreds wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love glow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night, when you rest; at morning, when you rise, and through the day, when about your daily business!

"A smile—who will refuse a smile,
The sorrowing breast to cheer?
And turn to love the heart of guile,
And check the falling tear!"

ETERNITY.

WHAT is the eternity of God? Existence without beginning or end. Who can comprehend it? Run your thoughts back, as far as the utmost stretch of imagination, even millions of ages before creatures were made—God existed, and was as old as he is now, or as he will be, when millions of ages more are passed away. From everlasting to everlasting he is God!

What is the eternity of creatures? Existence without end. Such is our inheritance, to live for ever and ever. No period of years, or revolution of unnumbered ages, will diminish aught of the duration, which will still lie before us. Here we have no abiding place. Time is hastening us into eternity. All we do is for eternity. We are forming characters for eternity. The thoughts we indulge, the feelings we cherish, the words we utter, the works we do, are all drawing the features of our moral likeness. How short and uncertain is the period of our probation. How soon will our deathless souls rise to the joys and employments of heaven, or plunge into the world of hopeless despair!

Do you wish your present character to remain unchanged for ever? Is your preparation all made; is your lamp trimmed, and your light burning for ETERNITY?

HOW TO BE HAPPY.

Do all the good you can. Whenever you hear of a poor widow, an orphan child, or aged man who

is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion of your property to the poor. Never get angry. If you are slandered or imposed upon, better suffer a little, than to retaliate and use harsh language. Be not proud or selfish. Think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe. Keep out of debt. Have nothing to do with lawyers. Get not entangled in the meshes of the law; avoid it as the sure gate to ruin. Shun vicious pursuits and unprincipled associates. Honour the sabbath, serve God, and be devoted to truth and religion. Finally, take some useful paper, pay for it in advance, and read it attentively, and our word for it you will be happy. Peace and contentment will smile in your path, joy dance on your countenance, and every lane of life before you will be fraught with blessings rich and abundant.

THE SIGHT OF THE DYING.

THE late Abner L. Pentland, of Pittsburg, remarked, when he was dying, "Mother, I can see a great distance!" Doubtless this is the experience, beautifully expressed, of every one who comes with a chastened faith to a calm death-bed. In his progress through ordinary life, the vapours that float in the mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and the serenity pervades the whole being; the vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven, the river of life, its glad waters kissing the footsteps of the throne of God, the glories of the new world grow brighter and brighter upon him; with Stephen, he beholds Jesus at the right hand of his Father; and as he dwells with rapture on those enlivened sights, the earth and all its scenery grows dim about him, and, like Elisha's servant at the gate of Damascus, he is instantly environed with troops of angels, come to take him up over the everlasting hills in the chariot of the Lord of Hosts.

THE HEATHEN WORLD.

ACCORDING to the most accurate recent calculations, the entire population of the earth is about one thousand millions of inhabitants. The following is as accurate a distribution of their religious classes as can well be made, and answers every purpose in order to have a practical view of the condition of the world:

Protestants	70,000,000
Roman Catholics . . .	130,000,000
Greek Church	56,000,000
Armenians and others . .	8,000,000
Jews	6,000,000
Mohammedans	100,000,000
Pagans	630,000,000
Total	1,000,000,000

The *Christian Journal* remarks: "It is now about forty years since the commencement of the modern missionary effort. There are now among the heathen about 2,000 missionaries; and these occupy nearly as many stations. In connection with these are 7,000 or 8,000 native and other salaried teachers, catechists, helpers, and assistants of various kinds, engaged in the offices of education and religious instruction. There are about 200,000 converts in Christian communion, and about 250,000 children and

adults belonging to missionary schools. Some 300 or 400 churches, and 2,000 or 3,000 schools have been organised. The Bible is printed in most of the principal dialects of the children of men. These are the brief results of what has been done for the heathen in the period of 1840 years' effort."

THE TEST OF FAITH.

Do you fetch your joys from earth or heaven? From things seen, or unseen? Things future, or present? Things hoped for, or things possessed? What garden yieldeth you your sweetest flowers? Whence is the food that your hopes and comforts live upon? Whence are the cordials that revive you, when a frowning world doth cast you into a swoon? Where is it that you repose your soul for rest, when sin and sufferings have made you weary? Deal truly; is it in heaven or earth? Which world do you take for your pilgrimage, and which for your home? I do not ask where you are, but where you dwell? Not where are your persons, but where are your hearts? In a word, are you in good earnest when you say you believe in a heaven and hell? And do you speak, and think, and pray, and live as those that do indeed believe these things? Do you spend your time, and choose your condition of life, and dispose of your affairs, as a man that is serious in his belief? Speak out: do you live the life of faith, on things unseen, or the life of sense, on the things you behold? Deal truly, for your endless joy or sorrow doth much depend upon it. The life of faith is the certain passage to the life of glory; the life of sense, on things here seen, is the certain way to endless misery.—*Baxter*.

MEEK, BUT VEHEMENT.

The Christian is meek, but vehement; meek in his own cause, but vehement in the cause of God; as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humours of the greatest. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest. When he is most vile in his own eyes, he is most glorious in the eyes of God. He cannot sin, yet he cannot but sin. He cannot sin habitually, and with full consent of will; yet he cannot but sin actually, through weakness. He saith, "O, wretched man that I am! who shall deliver me?" Yet he saith, "O, blessed man that I am! who shall condemn me?" He grieves, yet rejoices, under the stroke of his heavenly Father's hand. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a Father. He knows there is no absolute perfection in this life, yet is continually reaching after it. The less his burden grows, the more he feels it. The less sin he hath, the more sensible he is of sin; not that sin grows, but light, holiness, and tenderness are increased. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with him in heaven.—*Mason*.

MADNESS OF INFIDELITY.—The infidel, who, by his cavils, would undermine the foundations of Christian hope, is like the madman who recklessly pushes from him the life-boat which is his

only hope of rescue from the wreck. Christianity does hold out hope; it is a hope which has proved substantial and consolatory to thousands; but what has infidelity done? Its highest achievement is to produce temporary insensibility to a fate which cannot be averted, and which, when it does come, will crush the obdurate unbeliever into perdition.

MINISTERS OF CHRIST.—St. Paul, in his Epistles to Timothy, speaks of ministers both in a negative and in a positive sense. He says of a man fit to be a minister, he must not be a novice: that is, not one "newly come to the faith;" not one who is floating upon the surface of things, but he must be "a good soldier of Jesus Christ;" one well-trained, disciplined, and equipped for the fight; one that can endure hardness; a husbandman that laboureth; one that digs deep, breaks the clods, sows good seed, waits in patience, and is made a partaker of the fruits!

PREPARATION FOR CHANGE.—The impression is general that we are on the eve of great events. A cloud impends—perhaps of mingled evil and good. It is an expectation which is solemn and emboldening. It leads a man to say, "Away with trifles, I must abandon all that is frivolous. Life is short. A great work is before me. I must gird myself. I must pray more." It must affect men in their relations as associated. "We are on the eve of great things, therefore let us be sober, let us be vigilant, let us be active, let us be at peace, let us live for Christ!"—*Dr. Alexander*.

PRAYER.—A writer very correctly remarks, God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at.

ON A DYING CHILD,

Two years and a half old, who wiped away the tears shed by his father on account of his anticipated removal.

PALE was the little polish'd brow,
That lately bloom'd so fair,
And speechless lay the baby boy,
His parents' pride and care.
The struggle and the fever-pang
That shook his frame are past;
And there, with fix'd and wishful glance,
He lay to breathe his last.

Upon his sorrowing father's face
He gazed with dying eye,
Then raised a cold and feeble hand,
The starting tear to dry.
And as he wiped those weeping eyes,
E'en with his parting breath,
Oh! tender deed of infant love,
How beautiful in death!

Yes, as that gentle soul forsook
The fainting, trembling clay,
It caught the spirit of that world
Where tears are wiped away;
And still its cherish'd image gleams
Upon the parent's eye.
A guiding cherub to that home
Where every tear is dry.

Sigourney.

Essays, Extracts, and Correspondence.

DANGERS OF METHODISTIC CENTRALIZATION.

TO WESLEYAN METHODIST SOCIETIES THROUGHOUT THE BRITISH EMPIRE.

"The progress of intelligence and morals always tends to de-centralize and diffuse power among the people; the progress of ignorance and corruption always tends to its centralization, and when these exercise their full power, leads to the toleration of a despotism."—TORONTO EXAMINER.

BRETHREN AND FATHERS,—Your liberties, both civil and religious, are in imminent danger of ultimate destruction from the centralizing policy of your Conference government. But the peril is not confined to you; it extends to all sects in the church of Christ, and to all parties in the British empire. That greatest of modern philosophers, the infidel Adam Smith, was early alive to the evils and dangers connected with centralization, as will appear from the following passage :

"The interested and active zeal of religious teachers can be dangerous and troublesome only where there is either but one sect tolerated, or where the whole of a large society is divided into two or three great sects—the teachers of each acting by concert, and under a regular discipline and subordination. But that zeal must be altogether innocent, where the society is divided into two or three hundred, or perhaps into as many thousand small sects, (congregations,) of which no one could be considerable enough to disturb the public tranquillity. This plan of ecclesiastical government—or, more properly, of no ecclesiastical government—was what the sect called Independents, a sect, no doubt, of very wild enthusiasts, proposed to establish in England towards the end of the Civil War. If it had been established, though of a very unphilosophical origin, it would probably by this time have been productive of the most philosophical good temper and moderation with regard to every sort of religious principle."—WEALTH OF NATIONS, Vol. III., p. 200.

A "philosophical origin" is not claimed for this system; it is enough that its origin is inspired: the philosopher certifies that, while it is wholly conservative of civil liberty, it is also highly conducive to social harmony. These are points which demand the attention alike of statesmen and of Christians, since Conference Methodism threatens in the end to be destructive of both. No two systems can be more unlike to each other than the Methodism of the former and the Methodism of the present century; and the grand distinguishing feature of the latter is—centralization. The system

of Wesley, abhorring location, was wholly incompatible with this tremendous evil. In his days it was entirely unknown; but, with that sagacity which penetrated everything, he saw the principle of *location* at work, which he knew would lay the foundation of centralization. Speaking of this, he says, "I beg, my brethren, for the love of God; for the love of me; your old and well-nigh worn out servant; for the love of ancient Methodism, which, if itinerancy is interrupted, will speedily come to nothing; for the love of mercy, justice, and truth, all of which will be grievously violated by our allowed inroads on this system; I beg that you will exert yourselves to the utmost to preserve our itinerant system unimpaired." Would that this vehement entreaty of the great Patriarch had been listened to! But the Divan have not only contemned, they have systematically violated the solemn injunction: Location is the basis of centralization, and the seat of the Divan's despotic empire. Hence means have been devised of collecting a body of picked men, and fixing them in London, as the great theatre of Connexional operation. To accomplish this without exciting popular alarm required skill, plans, and purposes strongly marked by pious plausibility. The project was bold and hazardous, but the courage and dexterity of its authors were equal to the occasion. Building on the ancient and deep foundation of the Book-room, they added story to story, till the Temple of Tyranny was completed. The Committee of Privileges, with its accompaniments, was a master stroke: its location is necessarily in London; its object is laudable; and its name at once indicates denominational importance and official vigilance: it is, therefore, calculated to bespeak popular favour, and to lull healthful suspicion into a self-complacent security. Next came the Missions with their stationary Committees and functionaries, and endless ramifications of intercourse, influence, and authority. To these must be added fifteen or sixteen Metropolitan Connexional Committees—a boundless source of strength and authority to Conference. Add to all these the Theological Institution at Richmond, with its officers and students, with the President of Conference for the time being, who is now always resident in the

Metropolis, and you see a system which supplies no contemptible analogy to the Government itself of this great empire!

Here, then, you behold your Oligarchy—a Conference within a Conference! Here is the Head of influence, the horn of power. Here is the mind that rules the realm of Wesleyanism, the arm that executes its universal law. The mass of the ministers, spread and toiling over the country, are nothing, and the people everywhere are less than nothing. Here is the throne of that tyranny which, at home, abroad, and in all places, lies on the watch to crush the liberties of men! Thus London is rapidly becoming, in this the kingdom of modern Methodism, what Rome was in the field of ancient Christianity. The eyes of the whole Methodistic world are directed towards it—it is their metropolis. The fate of the whole body of Preachers at home is determined there, and thence emanate the laws which are to govern every member of the fraternity in the remotest corners of the earth. The despotism of the Caesars was not more complete; the Society of the Jesuits is not more dangerous. In fully estimating this danger, we must look less to the history of the past, how pregnant soever with instruction and warning, than to principles and their tendencies, as illustrated by the present position and proceedings of the Oligarchy of the Conference. Its horn grew while men slept; it has stolen a march both on the churches of Christ and “the powers that be;” it has called out and disciplined to its various offices and purposes a large portion of the mind of the empire, including men, active, ambitious, and aspiring. It has put in requisition, on a large scale, a faculty for administering a new system of religious politics wholly unknown to the apostles. It has silently and gradually formed a close connection with the public mind, by its diversified agencies, its tracts, its books, its weekly and monthly periodical literature, its sabbath and day-schools, its Local and Itinerant ministries, and the countless ramifications of social and commercial life. It has, through its innumerable auxiliary societies, established a system of action on the public mind at home, for the support and extension of its various interests, that is in constant and all-pervading operation, increasingly effective, and, of its kind, without a rival. It understands the mind of the country, and can, at any given period, with tolerable accuracy, gather up the public sentiment.

It has at its disposal far more talent than the State, and ten thousand times more character; it has much wider connections over the globe, and a far more extensive correspondence. It has penetrated the unexplored regions of barbarism, and established its posts of observation and influence in the heart of remote nations. It has planted foreign colonies, and governs them. In a word, it has taken a field that is its own; and has gained an influence, either for good or evil, with all the governments on earth whose territories it has invaded.* Throughout this vast ghostly empire your Conference are the sole legislators, the irresponsible judges, and the irresistible executive! A most vigorous writer of your own has correctly said, “The President of the Conference is the generalissimo: he, with his staff-officers—few, we understand, in number—issues the word of command, and all the army begins to move; he cries, ‘Halt,’ and forthwith they stop; he saith ‘to this man, Go, and he goeth, and to another, Come, and he cometh.’ This union of action is observed in all matters of great concernment; in relation to charitable institutions, human rights and human wrongs, the interests of the race and the interests of individuals, the election of a member of parliament and the election of a parish apothecary. Nor do we hesitate to say, that to our apprehension it proceeds mostly in the wrong way. The influence of the Conference is, for the most part, anti-liberal. They are, as will appear in the sequel, tyrants themselves, and they seem generally to incline to the side of tyranny. It has, in fact, been put forth by them as a plea in their favour, that they have checked innovation, been pillars to the State in perilous times, and prevented thousands from becoming absolute Dissenters.”

Fathers and Brethren! These are facts; and from these facts arise your dishonour and the common danger. This is modern Methodism, but it is not apostolic Christianity, which imposes no laws but those of Christ. THE SUFFICIENCY AND THE AUTHORITY OF THE NEW TESTAMENT—these are the only true principles of church government. None else can bind your conscience; none else should regulate your conduct! And as far as these principles are violated by self-elected ecclesiastical legislators, the deviations, whatever their precise character, should

* See “A Voice from America to England,” pp. 89, 90.

be promptly rejected, indignantly spurned as the impious assumptions of illegitimate power; in submission to which you degrade yourselves, and sacrifice the holy principles of Christian liberty to the ambition of a domineering priesthood! This system is wrong in proportion as it is opposed to the word of God, and the danger is in proportion to the wealth and numbers at its disposal. Now, it has no foundation whatever in the word of God! The system of the apostles is thoroughly popular, and hence in apostolic times the church presented not one element or atom of centralization. Will you not listen to your own Benson? That eminent man, speaking of the apostles, in Acts vi., says, "It would have been happy for the church, had its ordinary ministers, in every age, taken the same care to *act in concert with the people committed to their charge* which the apostles themselves did on this and other occasions." How different your condition! The apostles were the "*servants*" of the churches; your preachers are your "*masters*." The apostles made proposals to be considered; Conference issues edicts to be obeyed! The apostles renounced the management of even the most insignificant temporalities; Conference has grasped into its own hands the entire financial economy. One of the ablest men that ever lifted a voice in your behalf, thus expounds the matter: "Who are the circuit stewards? The nominees of the preachers! Who chooses the laymen on the Mission Fund Committee? The Conference alone chooses the members of that Committee! The same remark applies to the Chapel Fund Committee, and the Auxiliary Fund Committee. We do not get one step farther in having laymen on these Committees towards securing the liberties which we ought to possess as subscribers to these Funds. The preachers alone take all these matters into their own hands, because they take care to appoint those individuals only who will be subservient to their will. The preachers nominate men, not on account of their natural or spiritual qualifications, but solely on account of their known subservience to the Conferential system!" Your position is utterly unlike that of any other portion of the church of God on the face of the whole earth.

Another most able advocate of your rights, whose voice unhappily could not command a hearing, has made the following truthful and solemn deliverance on your lamentable condition:—"Of

the real state of things in this body, the country at large has but little knowledge; nor are our fellow-countrymen at all aware of the dangers with which they, in common with ourselves, are menaced by these overt acts of an ecclesiastical tyranny. The concentration, the organization, the secrecy, the ease with which, at the nod of one man, the most complicated, yet most efficient machinery in the world, is now brought to bear upon the people of England, as one means of checking the progress of salutary reforms; and, under the mask of religion at home, and Missions abroad, of overtopping all other churches, and upon their ruins causing a second grisly Papacy to arise; these religious and political features of Wesleyan Methodism, as at present administered, are now disclosing themselves in a way that, unhappily, leaves no room for doubt, whilst it must fill the mind of the generous philanthropist with serious apprehension, if not with dismay. * * *

The object is, to call the attention of Christians, and of the public generally, to the present position and aspects of the Wesleyan Conference on the one hand, and of its reformers on the other; to forewarn Englishmen of all classes of the danger that threatens their *municipal and national liberties*, through the wily but steadily progressing career of this now stupendous body, more secret, farther ramified, and more dangerous than any *Orange Union* that ever plotted against our freedom; to forearm all thus forewarned, that they may be ready to meet these men at every fresh development of their deep-laid schemes, and to bespeak the counsel and support of all who are willing to take any part in reforming this great people, and so, relatively, in reforming the entire church of Jesus Christ."

Methodists! Englishmen! we conjure you by all that is sacred to ponder your situation, to reflect on your tremendous responsibilities! The time is come when, as one man you are called upon to invoke the spirit of scriptural reform. Most great reforms have come from the people, or rather from a portion of the people; the minority generally works the deliverance of the majority. The multitude are for the most part too ignorant to value liberty, or even to understand that to possess it is not simply a privilege but a duty. The thoroughly priest-ridden portion of a people have a horror at innovation not unlike that of the ancient *Poles*, who when their king *Stephen* proposed

to new model the government of the country, and among other ameliorations to exchange the customary punishment of whipping with rods till the blood came, for one more humane, threw themselves at his feet, and begged that nothing might be altered, because innovations were dangerous! Surely religious Englishmen will not aspire to emulate these debased and miserable peasants. In the minds of too many good people the love of religion is divorced from the love of liberty. What one of our greatest and most eloquent patriots said of civil, holds but too true respecting religious liberty; "They," said he, speaking of the people, "are taught to think that a certain set of men come into the world like demi-gods, possessed of right, power, and intellectual abilities, to rule the earth, as God rules the universe, without control. They are taught to believe that free inquiry and manly remonstrance are the sin of sedition." As applied to religion, all this holds with force a hundred fold. Be ye on your guard against such folly, as it is allied to the deepest guilt! See that your conduct be regulated by sound judgment and sacred Scripture, not by blind prejudice and spurious sanctity. Fortify your souls by inquiry and reflection. All philosophy, all reason, all experience, all history, all Scripture is against the Conference system of government. Let me set before you some of the views of one of our most distinguished living writers, the author of "*Natural History of Enthusiasm*," in his work on "*Spiritual Despotism*:"

"In every age it has been by gathering themselves into clusters, apart from the people, by sitting in conclave, with the doors barred against the laity, and by concerting measures, not in the church, but in chambers and closets, that the ministers of religion have converted the gospel into a system of tyranny and an engine of cruelty. The history of *Spiritual Despotism* hinges upon this division of the elements of church power. An impious and fatal divorce of what God had joined, a divorce craftily effected by the clergy, was the principal means of introducing and establishing all corruptions and all usurpations.

"The people, whether in mass, or by representation, being present, and taking a share in church proceedings, and being allowed a real, not a nominal agency in church acts,—knowing whatever is proposed, and concurring in whatever is determined,—there will no longer be danger in granting to the clergy as high and free authority

as Christian men could wish to exercise, or safely to themselves sustain.

"The two great rudiments of ecclesiastical polity, namely, the sacerdotal origin of sacerdotal powers, and the presence and concurrence of the people in acts of discipline, and in the enactment of regulations, and especially in the management of pecuniary affairs, are correlative, and the worst evils arise from parting them, or from practically nullifying either. The one is not worth contending for apart from the other, and the one is essential to the complete operation of the other. Whichever party aims to compromise the privileges and rights of the other, is blind to its own."

Men and Brethren! Ponder these words. In what an humbling plight they represent you! One scarcely knows whether is the greater object of pity, your ministers or yourselves. You are robbed of your rights, and they are not enriched by the spoil! Many of them know their position to be false, and feel their power a burden from which they would gladly be free. Thus it has always been with some of your best men. The words of the famous John Pawson deserve to be inscribed on all your door-posts, when, addressing you, he said, "You have not only built our chapels, but you bear every burden of a temporal kind; why, then, should you be excluded from having a proper share in the government, or at least in the regulation of the church of God? Your leaders being the most intimately acquainted with you, are the most proper to represent you. *If you think it not safe to trust the Conference with your spiritual privileges, then, in the name of the Lord, I entreat you to keep them in your own power.*" Nothing can save you, nothing can guarantee society against the dangers of centralization, but the reduction of your Conference, and the introduction of Lay Representation. This, and only this, can neutralize the deadly power of centralization.

Apply the Conference principle to the Government of England, and mark the change. Let members of Parliament be self-elected and chosen for life! From the beginning of each session to its close, let their proceedings all be secret! Let them sit day and night with closed doors! Let them nominate to all offices in the Navy, in the Army, and in the State! Let all local and municipal government as now existing be extinguished! Let these things, and all that these imply be done, and tell us the result to England, to Europe, and to the world!

Men and Brethren, the system of the Oligarchy is an abomination! It is wholly indefensible; it has been surrendered by all your own best and ablest men. Hear your own great prophet, *Richard Watson*: referring to an excellent individual whose life he was writing, he said, "He understood, as well as any, the principles upon which a church should be governed, and the rights that they, as Christians, had to maintain. He discovered a radical defect in the Old System, a power assumed, not delegated, and exercised without limit and without accountableness. A power which, in the hands of infallible virtue, would have produced the most beneficial effects; but, in the hands of fallible men, is often made the instrument of degradation on the one part, and the support of illegal and unchristian authority on the other."

We shall close with another writer of your own, that would do honour to any community: "We ask then, if any other body in civilized countries are so priest-ridden as are the Methodists? And by Methodists we mean, speaking in general terms, not only the people, not only the local preachers, but also no few of the itinerants. Why tolerate such assumption? Why suffer under so slavish a degradation? In becoming Methodists have they ceased to be Englishmen? Is it needful to be a slave in order to be pious? Are the itinerants, who are not debauched by a participation in the despotism, so wedded to the craft, so blind to their rights, so deadened by servitude, so fear-stricken at the presence of their masters, so fascinated by hopes of preferment, that they have not a heart, nor a hand to unseat the lordling priests, and establish a government that shall place all the itinerants on a footing of equality, and secure to the people their undoubted rights?"

Fathers and Brethren, leaving you to answer these questions,

I remain,

Your friend and servant,

JOHN CAMPBELL.

July 7th, 1847.

P.S. Since the above was written, we have received a variety of communications from Canada, all of a melancholy and ominous character. Dr. Alder, representative of the English Oligarchy at the Canadian Conference recently held, immediately on his arrival, was invited to spend the first evening with the representative of British Majesty at Government House! There was propriety in this, as his object was to effect a union between the Canadian and British Conferences, and as, in the judgment of

intelligent Wesleyans on the spot, the "re-union is A GOVERNMENT MEASURE." The Conference met in the city of Toronto, on Wednesday, June 2; and on Saturday, after Dr. Alder had discoursed to them "of the glory of the English Conference—its powers, its vast riches," &c., the Plan of Union was adopted by a majority of ten to one; the votes being eighty-two for, eight against it. The Canadians having thus struck their flag, Dr. Alder boarded and took possession of the vessel; or, in the words of the oracle itself, Dr. Alder was "invited, in accordance with the appointment of the English Conference, to take the chair, and preside over the Conference during its sittings." The *Toronto Examiner* presents an admirable review of the whole matter, in which it says, "The people are now enchained by their ecclesiastical rulers as thoroughly as the slaves of any despotism in the world." Every limb is loaded with its appropriate fetter. The preachers seem possessed by the seven spirits of thralldom! They have actually surrendered the last fragment of their liberty; for when, says the *Examiner*, to check the power of a British President, two brethren moved "that THE CHAIRMEN OF DISTRICTS, INSTEAD OF BEING CHOSEN BY THE PRESIDENT ALONE, SHOULD BE CHOSEN BY CONFERENCE, the very body itself, whose rights were involved in this resolution, voted by a large majority against it!! This official phenomenon seems almost inexplicable upon any rational grounds. Surely any body of men so utterly destitute of self-respect—so utterly indifferent to the first duties—so utterly regardless of the most obvious and important rights of all associations, especially such as profess to be governed by the laws of the New Testament, are fit only to be the vassals of power."—"Thus the most astonishing act of ecclesiastical despotism of modern times has been consummated. Both preachers and people of the Canada Connexion have been enslaved and sold by their leaders, and the transaction has been gilded with a covering of self-interest, and surrounded with a halo of religious feeling!"—"The preachers, by their own vote, have become the slaves of the British Conference, while the British Conference openly avow that they are . . . a schismatic branch of that anti-christian Colossus (the Church of England)—an institution which even Wesley declared had no foundation in the New Testament, but was purely political! Thus the Canada Conference have become the slaves of the slaves of a political power whose aim is to crush religious liberty in Canada, and upon its ruin to raise a spiritual Golgotha. This project is a movement preparatory to the centralization of the British Wesleyan power over the whole North American Colonies. It is a movement in a retrograde direction, and will be attended by wide-spread and ruinous consequences." J. C.

SURVEY OF THE IRISH PERIODICAL PRESS.

IN surveying the condition of the Irish Press—a subject of serious inquiry alike to the statesman, the patriot, and the Christian—we shall first range the several journals under the classes to which they respectively belong, and then make such

remarks as the subject suggests, and form such deductions as the facts authorize. We shall commence with the Capital, the journals of which are the following:

<i>Neutral.</i>			
Dublin Farmers' Gazette . . .	5d.	1842	
Dublin Irish Farmers' Journal . . .	5d.	1845	
Saunders's News Letter . . .	4d.	1746	
<i>Conservative.</i>			
Dublin Evening Herald . . .	5d.	1846	
Dublin Evening Mail . . .	5d.	1823	
Dublin Evening Packet . . .	4½d.	1828	
Dublin Warder . . .	6d.	1821	
<i>Liberal.</i>			
Dublin Evening Freeman . . .	5d.	1831	
Dublin Evening Post . . .	4d.	1779	
Dublin Freeman's Journal . . .	4d.	1763	
Dublin Mercantile Advertiser . . .	5d.	1820	
Dublin Nation . . .	6d.	1842	
Dublin Pilot . . .	5d.	1828	
Weekly Freeman's Journal . . .	6d.	1817	
Dublin Register . . .	6d.	1818	
The World . . .	6d.	1840	

From this table it will appear, that while the Dublin Press, as a whole, is feeble, the Liberal portion of it is greatly in the ascendant. The Tory organs, it appears, are only four, and of course are Church and State. The first, second, and third are issued only thrice a week, and the last twice. It is not to be expected that these Protestant State-Church journals should be regarded with any feelings other than those of scorn and contempt by the Popish part of the population. It deserves to be particularly noted that the spirit which pervades the Liberal Press is not simply that of Popery, but of Popery in conjunction with Repeal; that is, the repeal of the Union between England and Ireland, and the establishment of an Irish Parliament. There are actually six out of the nine Liberal journals labouring intensely for Repeal; and to augment the evil, these comprise, with one exception, all the papers of frequent issue as well as of extended circulation; while the march of madness is headed by the *Freeman's Journal*, the only daily journal in the city. The only papers on which a Protestant patriot can look with satisfaction are the *Post* and the *World*, both of which, we understand, have done and are still performing distinguished service to the nation. We shall now proceed to the papers of the provinces, which rank under the following classes:

<i>Neutral.</i>			
Ulster Gazette . . .	4½d.	1844	
Tyrawley Herald . . .	4d.	1844	
Western Star . . .	5d.	1845	

Belfast Mercantile Register . . .	4d.	1822	
The Anglo Celt . . .	5d.	1846	
Tralee Chronicle . . .	6d.	1843	
Waterford News Letter . . .	5d.	1838	

<i>Liberal.</i>			
Westmeath Independent . . .	5d.	1846	
Banner of Ulster . . .	4d.	1842	
Northern Whig . . .	4d.	1824	
Belfast Vindicator . . .	4½d.	1839	
Mayo Telegraph . . .	6d.	1836	
Tipperary Free Press . . .	5d.	1826	
Cork Examiner . . .	6d.	1840	
Southern Reporter . . .	6d.	1807	
Drogheda Argus . . .	4½d.	1835	
Newry Examiner . . .	4½d.	1830	
Galway Mercury . . .	6d.	1844	
Galway Vindicator . . .	6d.	1841	
Meath Herald . . .	5d.	1845	
Kilkenny Journal . . .	5d.	1830	
Limerick Examiner . . .	5d.	1846	
Limerick Reporter . . .	5d.	1839	
Londonderry Journal . . .	4½d.	1772	
Tipperary Vindicator . . .	5d.	1844	
Roscommon Journal . . .	4½d.	1828	
Sligo News . . .	5d.	1836	
Kerry Examiner . . .	6d.	1840	
Tuam Herald . . .	4d.	1837	
Waterford Chronicle . . .	5d.	1844	
Waterford Freeman . . .	5d.	1845	
Wexford Independent . . .	5d.	1805	

<i>Conservative.</i>			
Armagh Guardian . . .	5d.	1844	
Athlone Sentinel . . .	5d.	1834	
Ballyshannon Herald . . .	4d.	1831	
Belfast Chronicle . . .	4d.	1805	
Belfast News Letter . . .	4d.	1737	
Belfast Journal . . .	3d.	1844	
Roscommon Gazette . . .	4½d.	1822	
Carlow Sentinel . . .	6d.	1830	
Mayo Constitution . . .	6d.	1809	
Tipperary Constitution . . .	5d.	1835	
Coleraine Chronicle . . .	4d.	1844	
Cork Constitution . . .	6d.	1822	
Downpatrick Recorder . . .	4½d.	1836	
Drogheda Conservative . . .	4½d.	1837	
Clare Journal . . .	4½d.	1778	
Enniskillen Chronicle . . .	4d.	1808	
Fermanagh Reporter . . .	5d.	1825	
Kilkenny Moderator . . .	4d.	1814	
Limerick Chronicle . . .	5d.	1766	
Londonderry Sentinel . . .	4½d.	1829	
Londonderry Standard . . .	5d.	1836	
Longford Journal . . .	4½d.	1839	
Leinster Express . . .	6d.	1831	
Westmeath Guardian . . .	5d.	1835	
Northern Standard . . .	5d.	1839	
Nenagh Guardian . . .	4½d.	1838	
Newry Telegraph . . .	4½d.	1812	
Tyrone Constitution . . .	5d.	1844	
King's County Chronicle . . .	4½d.	1845	
Sligo Journal . . .	5d.	1740	
Kerry Evening Post . . .	6d.	1774	
Waterford Mail . . .	5d.	1823	

Such is the institution of the Periodical Press among a Nation of Nine Millions of Men. To those who are conversant with the economy of the empire of Mind, it will tell a dismal tale. But it may be said, is not the desolation of the Newspaper Press in some degree repaired by

the state of the Religious Periodical Press? Not so; for in Ireland that is almost a nonentity; and to complete the misfortune, the state of General Literature is in mournful keeping with the state of things just described, as will appear from the following statistics of Irish bookselling, recently brought before the public:—"In Ireland," according to that document, "there are seventy-four towns, each with a minimum of 2,500 inhabitants (census 1841,) not one of which contains a bookseller! Scotland, with a *third* of the population, has *three times* the number of booksellers; being in the proportion of nine to one! The seventy-four towns without one 'of the trade' include the following: Dungarvon, 12,382; Carrick-on-Suir, 11,049; Youghal, 9,939; Carrickfergus, 9,379; Cashel, 8,027; Newtonards, 7,621; Lisburn, 7,524; Kinsale, 6,918. More remarkable still, there are six counties which cannot boast of even one bookseller, or a single circulating library; and we shall name them: Donegal, Kildare, Leitrim, Queen's, Westmeath, Wicklow. These may be considered strange, but most assuredly they are very startling facts!" It is difficult to conceive of a more affecting picture of intellectual benightedness than that which these returns present. It implies a darkness all but Egyptian!

The above tables of the Newspaper Press, collected mainly from the accurate and laudable inquiries of Mr. Charles Mitchell, for the present year, give only eighty papers, and but one of them *daily*, for the whole nation; many of which circulate to an extent so limited, that they are in hourly jeopardy of extinction. But as things of this sort are best understood by comparison, let us look at the United States. In a return of the Postmaster-General, made some years back—since then, of course, the numbers are much increased—it is stated that the number of Newspapers and other periodical journals in the United States, was 1555; of which 116 were daily; 14, three times a week; 39, twice a week; and 991, once a week; the remainder, which were issued fortnightly, monthly, or quarterly, being chiefly magazines and reviews. The subscribers to the Newspapers alone were computed at 1,000,000! The American Periodical Press, like the sun in the heavens, from day to day, with ceaseless iteration, continues to flood with light the whole intellectual domain of the New World. There are in the United States 14,601 post-offices. There are 3,530 con-

tractors for carrying the mails. There are 4,285 post-routes, the total length of which is 149,414 miles. The total amount received last year for postages was three millions, four hundred and eighty-seven thousand, one hundred and ninety-nine dollars. The cost of transporting letters and papers last year was nearly a million of dollars more than the postage. The beneficial effects of this stupendous system, with all its imperfections, which time will remove, are set forth by Tocqueville, the most erudite, the most cautious, the most candid, and the most philosophic of all our European travellers, as follows:—"Speaking of the observant stranger, he says, "If he only singles out the learned, he will be astonished to find how rare they are; but if he counts the ignorant, the *American People will appear to be the most enlightened community in the world*. In New England every citizen receives the elementary notions of human knowledge; he is, moreover, taught the doctrine and the evidence of his religion, the history of his country, and the leading features of its Constitution. In the States of Connecticut and Massachusetts it is extremely rare to find a man imperfectly acquainted with all these things, and a person wholly ignorant of them is a sort of phenomenon." To this extraordinary state of society no one thing, nor all things together, except the Pulpit, has contributed so much as the Newspaper Press. The American Consul, O. Rich, with reference to Newspapers, says: "Their number and cheapness, and the extent of their diffusion, are unparalleled. It may, in fact, be asserted, that *almost every man in the country reads a newspaper; for, as every man has a direct personal interest in public affairs, and as the policy of the country has been to facilitate their distribution by the mail, they penetrate everywhere, and constitute, probably, the greater part of the reading of at least the agricultural portion of the people*."

Nothing can more strikingly illustrate the degradation of Ireland, with the blinding, paralyzing, and all-destructive effects of Popery, than the facts we have adduced. Nor is this all that these facts teach; they show the great work that yet remains to be achieved for the intellectual illumination of the Millions of Great Britain, as well as Ireland. All attempts to elevate the People, without enlightening their understandings and purifying their hearts, are absurd, and

they will only end in disappointment, or social convulsion. The true friends of Britain are not those who clamour for a more extended suffrage, while they make no effort to improve the suffrage we have. What is wanted to England's welfare is not so much more voters as better voters. Let the whole of the mighty fellowship of TEN POUND HOUSEHOLDERS be thoroughly instructed as to their rights and their duties; let them be clearly taught the great lesson of the British Constitution; let them be well indoctrinated in the general interests of their country, and deeply imbued with the spirit of a godly patriotism; let these things be done, and even the present constituency will be found fully adequate to the entire regeneration of the empire. Nor is this all; these things will infallibly bring along with them a general preparation for a vast extension of the franchise; while, practically, they would render that extension unnecessary, they would, at the same time, render it perfectly safe.

To return to Ireland; the condition of things, with respect to the Newspaper, Periodical, and General Press, is obviously deplorable in the extreme; but the worst of the case does not, at first sight, appear. In the above list of twenty-five Liberal Provincial Papers, *twelve* of the ablest and most vigorous are avowed Repealers! Again; the Repeal papers are widely spread over the Nation, and mostly occupy commanding centres, from which they bring their artillery to bear with effect upon the surrounding masses. The facts are curious and instructive as to the Conservative Press, which numbers more by *seven* than the Liberal; out of the above list of thirty-two, no fewer than *seventeen* are zealous supporters of the Church of England,—forming a moat round Mammon's temple! What an embodiment of quills, type, learning, logic, and eloquence, for the defence of an "Apostolic Church!" Let us add to this, Police of divers classes, and a Standing Army of 20,000 men, with guns, bayonets, cavalry, and cannon! Noble branch of the church militant!

The political aspect of the Irish Press is far from pleasing or satisfactory. It cannot be enough deplored that, both in Dublin and in the Provinces, the strength of the Liberal Press is violently employed to excite and madden the multitude in favour of the preposterous and mischievous project of Repeal. The true source of Irish misery is not the union between Ireland and England, but the union be-

tween Ireland and Ignorance,—Ireland and Idleness! Let the Irish Press hurl its thunders against *that* Union, and it will become the true and large benefactor of that afflicted Nation. Otherwise, it will prove a cruel deceiver, a traitorous disturber, a ruthless destroyer!

But the religious aspect of the Irish Press is still more appalling. With slight exception, the real religion of the New Testament is neither regarded nor understood by it. Scriptural Nonconformity is an idea foreign to the mind of the Irish Press. The word may almost be said to have no place in their language. There exist in the Island a few churches on the apostolic plan; but they are as lilies springing out of a dry ground. They have to contend, amidst much discouragement, and they have nobly contended, with difficulties, of various sorts, and all but insuperable. They require to be encouraged and strengthened, and their means of defence and assault augmented, in all possible ways; and among these means, a chief place must ever be assigned to the Printing Press. How, and under what conditions, this giant power is to be put forth, is a problem for solution by the Christians of Great Britain, and the question cannot too soon engage their most serious and profound consideration. Protestant Dissent, in Ireland, is, as a whole, worthy of its Episcopal sister; the one is a pampered plunderer of the Catholic population, and the other a crouching pauper fed by the crumbs which fall from the Imperial table. Under the head of PROTESTANT DISSENTING MINISTERS IN IRELAND, a Parliamentary paper has just been printed, containing returns of the number of ministers participating in the Parliamentary grant of £36,214 for Nonconforming Ministers in Ireland. Sixty-two receive £100 Irish each per annum, and 423 receive £75 per annum. Some of the recipients, it is right to mention, belong to the Remonstrant Synod, which consists of persons holding Arian and Unitarian opinions. Sad spectacle! An Irish Ecclesiastical Workhouse for Protestant Dissenters, containing nearly Five Hundred Inmates, and upheld at an expence to the country of more than Thirty-six Thousand Pounds! Once more, sad spectacle!

POWER OF THE LIVING PREACHER.

THERE is much truth in the following extract, from a sermon on ministerial education, by Rev. T. C. Teasdale. It

sets forth the importance of the pulpit in a happy and not too forcible manner :

"The world can be evangelized only by the preaching of the gospel. By preaching, I mean the communication of truth by the *word of mouth*, in distinction from books or signs. The word translated *preacher* in the text, means originally a herald, or public crier. How shall they hear without some one to *proclaim* the truth. It is plain that the knowledge of the gospel must be communicated to men, either through the medium of writing, (or the language of signs,) or of speech ; and I maintain that it can be effectually communicated only through the latter.

"Much is said in these days of the *power of the press*, in comparison with the gift of tongues enjoyed by the Apostles ;—much that is true, and much that is extravagant. The press is indeed a mighty auxiliary in the cause of truth ; but mainly among an enlightened, civilized people. The mere reading of the word of God, is often made effectual to the conversion of the soul in a *Christian land*, when the mind is necessarily in some degree enlightened and familiarized with truth ; yet even here, how few come to the knowledge of the truth, who do not attend upon the preaching of the gospel. How could religion flourish in this Christian country, without the living ministers of the world ? Take from these churches their *pastors*, (I magnify mine office,) demolish these pulpits, close these sanctuaries, and, though you have the Bible in your dwellings, though your minds are stored with truth and your shelves are stocked with divinity, the religion of the gospel would die out among you in another generation. And the reason of this is obvious. Most men are averse to contemplation. They will not investigate truth for themselves. Their attention must be called to it from without. But the printed volume requires the mind to arouse *itself* to attention, whilst the voice of the preacher calls up that attention, by an irresistible impulse. How much easier do men find it to hear a sermon, than to read an essay. There is music in the human voice. Its chords, when swept by the tide of holy emotion, give utterance to sounds that reach the soul. It is like

'The harp the monarch minstrel swept,
The king of men, the loved of Heaven,
Which Music hallow'd while she wept
O'er tones her heart of hearts had given :
It soften'd men of iron mould ;
It gave them virtues not their own :
No ear so dull, no soul so cold,
That felt not, fired not at the tone,
Till David's lyre grew mightier than his throne.'

"The words of sacred truth uttered in tones which the heart dictates will awaken kindred emotions in other minds. The words which on the printed page are lifeless, when spoken have a voice and soul ; and even that which thrills us when we read it, makes often but a slight impression, compared with that produced on those who heard it. To these remarks, of course, there are exceptions. Yet so true is it as a general fact, that men prefer to hear rather than to read the gospel, that if the preacher were silenced, the Bible would be neglected even by the pious, and vital godliness speedily decay. Multitudes are now stimulated to read the gospel, simply by *hearing* it, who otherwise would live in ignorance of its blessed truths."

DIVERSITY OF GIFTS.

MINISTERS differ in their intellectual powers and accomplishments. Here, there is an Edwards or a Butler, trained to the most profound and discriminating research ; there is a Hall or a Mason, the grandeur of whose conceptions throws the thoughts of common minds into the shade ; and yonder, standing alone, I had almost said, in the world's entire history —is a Whitfield, who is familiar with the avenues of the heart, which others have not explored ; who can raise a tempest in the bosom when he will, and quickly speak it into a calm ; while a great multitude shine with inferior but indifferent degrees of lustre. There is a difference in their *moral constitutions*. The unshrinking boldness of Paul, the headstrong impetuosity of Peter, and winning gentleness of John, the docile spirit of Nathaniel, and every other variety of natural disposition, is continually exemplified in the Christian ministry. There is a difference in the amount of *piety* which they possess ; some keeping the world under their feet, and having their conversation habitually in heaven, while others seem scarcely to rise to the ordinary level of Christian attainment. They are favoured also with different degrees of usefulness ; and their usefulness flows in different channels. One exerts an influence in advancing the kingdom of Christ which is felt far and wide ; while another, with feebler powers and less zeal and perseverance, would seem to labour to comparatively little purpose. One is directly instrumental of turning many to righteousness, and there are hundreds and even thousands who expect to heap

blessings upon him in heaven as the instrument of their salvation; while another exerts a more silent but scarcely less important influence, in vindicating the claims of Christianity, in moulding the character of the young, in guarding the general interest of the church. And to crown all, they differ in their ultimate reward. They that have been faithful in a few things will not *lose* their reward; but they that have turned many to righteousness, will shine as the brightness of the firmament.

Such is the variety which the great Head of the church permits—I may say, has ordained, in the Christian ministry. And the *wisdom* of this appointment, especially in regard to the different intellectual and moral constitutions of the ministry, has to perform its work upon every variety of character, and the influence which might be entirely lost upon one individual, might operate with mighty power on another. Hence I cannot think it is desirable that all ministers should try to force themselves into a conformity to any one particular standard; indeed, that seems to me to be doing violence to the Divine constitution. God requires, indeed, that all his ministers should preach the same great principle, but He has not required that they all should be of the temperament of Peter, or of John, or of Paul; he chooses to have his sons of thunder and his sons of consolation; and no one may say with the greater degree of favour. I have sometimes heard even ministers complain of their brethren as likely to accomplish little or no good by preaching, because, though they preached the truths of the gospel plainly, they preached them with less energy; or less apparent fervour than could be desired. But I would say in all such cases, you have no right to require the brick where God has not given the straw; and besides, the very mode of preaching which you desire, would doubtless be far less useful to many individuals than that which you object. Let a minister keep himself within those bounds of decorum which God's word and the dignity of his own office prescribe, and the more closely he follows the bent of his own mind, the better; he may not be a Paul or Apollos, a Chalmers or a Dwight; but he will be *himself*; and in that most natural of all characters he will be likely to do his Master's work in the best manner, and with the greatest success.

FRUITS OF A FAITHFUL MINISTRY.

MISS B—— was a young lady of beauty, fashion, and accomplishment. Being possessed of a large estate, she was able to gratify every desire of her heart, and to move continually in the midst of flattering admirers. She had for several years cherished the hope that she had passed from death unto life. But yet the hope she had did not purify her, nor did it check the vanity of her life and conversation. She loved the dance, the party, the gay promenade, the idle discourse of the drawing-room, and all the things which may be called the insignia of worldliness. Notwithstanding this, she still claimed the Christian name, and argued smartly for every vain delight she loved. She was so influential, by reason of her wealth and personal attractions, that few, if any, ever dared to deal honestly with her conscience.

While in this state, it so happened that a meeting for religious conversation was held at the house in which she lived. The Spirit of the Lord was there, and scores of anxious souls were assembled to be instructed in the way of life. This lady sat in the room not as one that needed anything, but as one that felt disposed to patronise the efforts that were being made to save souls. A minister of Christ was there, who was not wont to cover or hold back the truth through fear of man. He took his seat by the side of the lady above named. He knew her, and had often heard of the pride and worldliness which filled her heart. He asked her how it was with her soul; to which she replied that it was well. As the conversation proceeded, she was drawn out into a bold and argumentative defence of the most fashionable pleasures of sin. These, she said, did not interfere at all with her religious enjoyment. The man of God heard her for a season in patient silence, until she had finished; and then, because he felt it to be his duty, and not that he had much hope of opening her eyes to her true character, he said, "*My friend, your religion is false, it will never take you to heaven.*" He then proceeded to tear away her refuges of lies, and expose her miserable condition as a self-deceived sinner. He left her, and passed on to others, not expecting to hear from her again in this world.

A few weeks after she went to the house of this minister, and on meeting him burst into tears! She told him she had not seen a moment's comfort since she saw him in the meeting. She had

been led to see her sinfulness, and the vanity of her hopes; and she trusted that, on the day before this interview, she had indeed found her Saviour. The minister was broken down with emotion, and for a season nothing was heard in that room but sobs: it was indeed a *Bochim*. Then the lady said, "What can I do for God? I have money, how shall I use it?" She was directed to the various benevolent societies, and commended to God in prayer. From this time she became a praying, active, benevolent Christian. She finished her course in faith, and now rests from her labours.

MORAL.

1. *Ministers have to do with the grounds of the hope which men cherish*; nor are they safe in counting all who profess piety as true believers, and not needing their admonitions. They should thrust the sword of the Spirit between the joints of the harness, and make it a discernor of the thoughts and intents of the heart.

2. *Ministers should be afraid of no one*. They are ambassadors of God, and should stand up boldly before the proudest, the richest, and the most influential. The bolder they are the more honour will God confer upon their labours.

3. *We never know when the honest utterance of truth will take hold*. We shrink through timidity a hundred times, where the heart is prepared for us, to one case in which we fail to do good, when we speak out boldly for God. Generally, the worst of men, and those who are regarded as most firmly fortified against religion, will be found *vulnerable* if we go forward when conscience bids us.

4. *Finally, how awful the responsibility of holding back the truth for fear it will give offence, or do no good!* The eye of *sense* would never discern a single opportunity. The eye of *faith* sees occasions everywhere. How many can we find who will say that they never withheld the truth through fear without subsequent regret; and that never yet, when they had spoken boldly in honour of God, did they review that act but with pleasure?

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

MINISTERIAL LEVITY.

If the Christian minister seeks not to aid his Master's cause, in all his conversation, but permits his speech to be tinctured with levity, and becomes a trifler

in private life, what must be its natural effect upon himself? His character will lose that firmness and sobriety which are essential to his calling. His thoughts will too often be drawn from things heavenly, and fixed upon this earth. His zeal will become languid; and he who is a minister nowhere but in the pulpit will find that his own spirituality is decaying, and the spring of holy fruitfulness drying up in his soul. It is a law of our nature, that the frivolity which dwells upon the lip, passes by a natural transition to the head, and infects the heart. Where it exists, Christian graces must languish. On this point we will quote the dying testimony of one, who, though he ended his career at the early age of eighteen, had attained a ripeness in his spiritual character not often seen in one so young. It was addressed to a member of his family: "There is nothing," said Wilberforce Richmond, "so opposed to religion—to the mind of Christ—as *levity and trifling*. It will keep you back more than anything. Take my solemn warning, I speak from my own experience. You will never be a consistent Christian, and you will never grow in grace, if you indulge in *habitual* trifling conversation. It is not like the mind of Christ. Your temper is volatile, and Satan may use it as a snare to injure your soul. *Piety and levity cannot long dwell in the same heart*. One will destroy the other."

And how many there are, who, by watching the workings of their minds, might record a similar testimony! Life should not be with any a time to trifle. Its moments are fleeting too fast away—its hours are too rapidly hurrying unto the tomb. There is too much to be effected—too mighty a work to be done to admit of frivolity. It is indeed a fearful thing to *live*—to know that on this narrow span of time events are hanging of such momentous consequences—to feel that soon an eternity will burst upon us with its awful disclosures, and its changeless state. With us the night is passing away; the day, the unending day, is at hand. Not in vain, then, was that exhortation of the apostle, "Be ye sober." But if this is applicable to the private Christian, with what added emphasis does it appeal to the Christian minister! If Paul could write to the Church of the Ephesians, that "foolish talking and jesting are not convenient," does not the charge come with double power to him who stands between the

living and the dead, as the messenger of God to sinful and apostate man? Shall he, whose business is with eternity—the effect of whose labours will last long after the light of the sun has been quenched—shall he stoop to mingle in the idle railery of those around him? Shall he not rather bear ever written on the tablet of his mind that confession of David: “There is not a word in my tongue, but lo, O Lord, thou knowest it altogether?” With what feelings can he pass from the midst of levity to join in the solemn duties of his profession? He may be summoned, while the half-uttered jest is yet upon his lips, to go forth and see the last hours of some one committed to his charge—to stand by the dying sinner, when eternity is opening to his view, when his lips are quivering with a long-forgotten prayer, and for the first time he asks, in the agony of his spirit, “What must I do to be saved?” Or, it may be his lot to administer the comforts of our most holy faith to the departing Christian, and to aid him in gathering up the energies of his soul for the last stern conflict. Will his spirit be fitted for duties like these when he has just been mingling in the frivolity of the world? No; if the Christian minister seeks nothing beyond his own spirituality, and that frame of mind which shall fit him to deal with the souls of dying men, he will let his conversation be such as becometh the gospel of Christ.

HINTS TO A YOUNG MINISTER.

“In the whole course of your ministrations, let your mind be directed toward that department of labour to which it must always be mainly applied. Aim early, aim constantly to furnish yourself to become a preacher. Every thing you do, or leave undone, should have an influence on your usefulness as a preacher. Instruction from the pulpit is to be your great business. It is a part of a minister's duty, which holds the first place, and which may never be yielded to any other. No other contributes so much to his usefulness. Other duties he has. He must visit the sick and the dying. He must bind up the broken-hearted in the house of mourning. He must lift the consolatory and warning voice in the land of silence and amid the memorials of the dead. He must be watchful, too, how he neglects to cultivate those social affections whose cheerful and benignant influence the piety of the gospel elevates

and purifies, and which wind their way into the kindest sympathies of those he serves. But after all, he must remember that his great business is to prepare for the public service of the house of God. In no other ought he to be, and for no other does he need to be, so well furnished. Nothing may interfere with his duty of preparing for the sabbath. Next to actual immorality and the want of personal religion, there is no such defect in a minister's character as deficiency in his public instructions. I look upon the minister who neglects the wants of the whole body of his people, from a false regard to the wants of a single family, or a single individual, as criminally unfaithful to his high and holy trust. Judge ye whether it is more profitable to discourse, instructively, appropriately, tenderly, with a single family, or to discourse, instructively, appropriately, tenderly, with the assembled tribes of God's Israel? I would not have you to depreciate pastoral visitation. God forbid! But I would have you appreciate the paramount duties of the sanctuary. A minister should never leave the place of study and prayer, except for the performance of duties which do not interfere with his preparation for the pulpit. I have known men who devoted five days in the week to pastoral visitation, and satisfied their consciences with a single day's preparation for the sabbath. And I have heard their congregations exclaim, *My leanness! My leanness! Wo unto me!* And I have seen their once verdant, prolific field of labour becoming like the heath in the desert. Pastoral intercourse in the case of men whose gifts lie in that direction is good, and may be useful; but nothing can compensate for a feeble and ill-informed pulpit ministration.

DR. MASON'S RULE FOR SERMONIZING.

1. Go to the bottom of your subject, and think of everything that ought to be said upon it, and consider what points or parts of it, your hearers would be glad to have cleared up or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at bottom; be at the pains, then, of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject by aiming to exhaust it. Don't endeavour to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon

a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel, it will run over.

4. Protraet not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well-disposed, and well-digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his Table-talk, that one necessary qualification of a preacher, is to know when to leave off.

ARGUMENTATIVE PREACHING.

As a rule, we find that the ablest ministers of the gospel have been those who "applied their hearts to seek out wisdom and the reason of things." In reading the sermons of the elder Edwards, we stand in awe; for he speaks not as one who sings a pleasant song, but in the name of Him who says, "Preach the preaching that I bid thee." There is something in his discourses that presses us, crowds upon us, follows hard after us; and if we flee from it, it is close upon our footsteps; and there is no sense in our trying to escape it. It is the power of

God's word, shown to be God's word, identified as such, and therefore we cannot stay it in its onward urging. Overcome by his argument, we fall a prey at once to his appeal. His discussion interests us; we are at once surprised, then taken captive, and afterward borne along "whithersoever the Governor listeth." So was it with Paul. "He reasoned in the synagogue every sabbath," and as he once "reasoned of righteousness, temperance, and judgment, Felix trembled." He was not afraid of abstruse preaching, nor of metaphysical preaching, but he uttered words hard to be understood and liable to be wrested by the unlearned and unstable; still he enforced them by such compressed ratiocination as to make his hearers feel, that in striving against him they were striving against God. The direct tendency of strong argument is, to transfer the reasoner's appeal from the sphere of his own opinions to the sphere of Divine inspiration; and he who braces himself against this appeal, strikes and presses against a brazen wall. Hence it is characteristic of every preacher who fortifies his words by giving the reason for them, to speak as with authority. "My words are not my own," he seems to declare, "but I have proved them; and you know them to be true. He that receiveth them receiveth not me alone, but Him who sent me. He that despiseth them poureth contempt not on me alone, but upon his own mind, and upon his Maker, and shall at last wonder and perish."

Biography.

MEMOIR OF MARY ANN COLLINS.

THE subject of this brief sketch was born in London, June 1818. From her childhood she was most affectionate and obedient to her parents, studious of the word of God, and distinguished by considerable strength of understanding. So early as twelve years of age, she commenced her labour as a sabbath-school teacher, with the junior class of Fitzroy schools, Grafton-street, London, and for the five years that followed was persevering and assiduous in the performance of the duties she had thus assumed. The child, says the Proverb, is the father of the man; and in her case she was now forming those habits and feelings which were to adorn her after-life with its fairest flowers and most golden fruits.

In 1835, her sphere of labour was changed; she became a teacher in the sabbath school then lately established in connection with Tottenham-

court Chapel, and continued there a steadfast and most useful teacher to the very close of life. It was about this period that we date her conversion to God. She was wont to say herself that it was gradual, and that she could not fix any exact time. Awakened at first to consider seriously the concerns of her soul, and her danger as a sinner, by that mysterious visitation of Providence, the cholera, she was led to cry yet more earnestly after salvation under a sermon at that time preached by the Rev. James Parsons, from Ezek. xxi., 9th and part of 10th verses.

It would seem, however, that she subsequently relapsed into a state of greater indifference; these early convictions wore away; the fear of death, and her hope of salvation became weak, so that the things that remained were ready to die. But this did not long continue; for being reproved by her now departed mother with Christian admonition, and Christian affection, she remembered from whence she was fallen,

and repented; the love of God once more burned within her breast, she trusted herself wholly for salvation on the finished work of Christ, and gave herself up to him in a covenant not to be broken. Conviction having thus issued in, conversion was followed by open confession of the name of Jesus, and in 1837, being then in her nineteenth year, she was admitted a member of Tottenham-court Chapel. Thenceforward, hers was an onward course; strengthened by the grace of God, and looking unto Jesus, the author and finisher of our faith, she was enabled to run with patience the race set before us. There does not appear to have been anything very striking in her religious experience. She passed quietly along the road that leadeth unto life harassed by few doubts, overshadowed by no clouds of fear. In her profession there was nothing loquacious, nothing forward; she was humble and meek, much in prayer, much in the study of God's holy word, and diligent in the improvement both of mind and heart. She studied that portrait which Paul has coloured of the virtuous woman; and was "adorned in modest apparel, with shamefacedness and sobriety; not with brodered hair or gold or pearls, or costly array, but (which becometh women professing godliness) with good works." Her speech, her dress, her countenance, her very gait, were all so many lines of that Epistle of Christ which every professing Christian should present in himself. But that though a quiet, her's was not an idle life. As Secretary to the Bible Association, and of a Benevolent Institution connected with the Chapel, and also as a visitor of the sick, she was exceedingly useful and efficient, giving time and talent, and strength to the work of God. Above all, she was a faithful, laborious, and successful teacher in the sabbath-school. For fifteen years, more than half the period of her entire life, her work as a teacher knew no break; for the last seven years the Girls' Bible Class, at Tottenham-court Chapel, was under her superintendence, and her prayers and faithful instruction received their highest reward. She was privileged to see not less than seven of the class declare themselves on the Lord's side; she had the happiness of seeing them received into the church, gathered round the emblems of their Redeemer's dying love, and more than one becoming teachers in the school where they themselves had been taught of God.

For the last few years, Miss Collins suffered from disease of the heart, and frequently returned from the sabbath-school completely exhausted, yet loving her work too well to relinquish it. The 18th of October, 1846, was the last time she was to meet her class, or attend public worship. She left the chapel that day with her mother, neither of them to enter it again. The mother was seized with a painful affection, which terminated in death on the 8th of November following; and a few days previously the daughter, worn out by anxiety and night watching, which her love would not yield up to others, was taken to the bed from which she was no more to rise. On the day of her mother's interment, life trembled in the balance, and it was manifest that there was some aberration of mind; but on the following day she appeared to revive. Her medical attendant gave hopes of her recovery, and her sorrowing class and nearer friends began to picture her as

once more given back to them. These appearances lasted for a few days, during which her soul was most peaceful and happy. Her thoughts were ever directed to the Rock of Ages, her hopes were inseparably bound up in the work of Jesus. Here emphatically she had rest. It was the anchor of the soul—sure and steadfast. She heard of her mother's death with Christian meekness and submission, and more than once, when her friends whispered hope, expressed her conviction that "the time of her departure was at hand," and that she must soon "follow after." She looked forward to this with perfect calmness, and it is remarkable that when her bodily weakness became extreme, and the mind sympathized with it, this was shown in her imagining that she was again surrounded by her class, to whom, in turn, she addressed warnings, entreaties, and counsel, which, doubtless, were well suited to the circumstances and characters of those to whom she supposed them spoken. The day preceding her death, her mind was clear, composed, and tranquil. She conversed much with her female attendant on the certainty of her speedy dissolution, and the glory that should follow. In the evening she seemed glad to see some of the members of the church who visited her; and although unable to speak much, bade them an affectionate farewell. "Is Christ precious to you?" asked the Rev. Mr. Richardson; she faintly, but firmly replied, "He is my all in all." These were almost her last connected words; she became weaker during the night, and early on the morning of December 25th, the spirit gently disengaged itself from its tabernacle of clay, and she left the earth with the words of her Redeemer on her lips, "It is finished."

Such was the life, such the death of Mary Ann Collins. Youthful reader, does not the wish spring to your hearts, "Oh that I may die the death of the righteous, and that my last end may be like hers?" *Then live like her.*

But in the meantime, she being dead yet speaketh:

1. *To the Aged.*—Death that spared not the young will not spare you. Are you ready to meet him? Have you built on Christ? Try yourselves. See there is no mistake, for many do mistake.

2. *To the Young.*—Imitate her youthful consecration to God. There is much work to do, short time to do it in; special promises to the young; special advantages in deciding early on the Lord's side. Come forward, then, and be baptized for the dead.

3. *To the idle Christian.*—What! a Christian and idle, a soldier in battle, walking amid the clash of swords—his own quietly sheathed the while! Doubt whether you be a Christian. Doubt whether Christ has been formed in you, or only an idea of your own. Christ was a man of work! Up and be doing!

4. *To the active Christian.*—You visit the sick, distribute tracts, teach the poor, write, pray, preach, work for Bible Societies, Missionary Societies, any society that benefits the souls or the bodies of men! Good. But be more earnest in the work. On every side is material waiting to be hewn and shaped. Mental wildernesses to be cleared, moral bogs to be drained. Gird yourselves afresh to the work. One of your number is fallen; your turn comes next,—and there is no work, labour, nor device in the grave!

Now, now! The strong arm, the keen axe, the sword of the Lord and of Gideon.

5. To the *Unconverted*.—She bids you work, too; and this is the work of God, that ye repent and believe on him whom he hath sent. No working for others till you have worked this work for yourself.

Lastly, to the *sabbath-school teacher* she speaks. Listen! 'tis a sweet word—"Hope." Brethren and sisters in the work, ye know its importance and end, to bring sinners to Christ; nothing less will content you. But you labour, and see no result—you are ready to throw it up. Now, here is an instance of one who saw fruit and that abundantly. It may be worth our while to study her as a teacher, and then honestly trying ourselves by her standard, the cause of our failure may perchance be discovered to us.

She was converted herself. This is the root of the matter; for if the blind lead the blind, they shall not walk safely, or to heaven, but both shall fall into the ditch of error and self-righteousness.

She was much given to prayer for herself and for her class. She had a set time for this—came from the closet to the class; and it may be questioned whether in the majority of cases the failure of sabbath-school teaching does not result from neglect of closet prayer: "For all these things will I be inquired of, by the house of Israel to do them, saith the Lord." Teacher, have you inquired?

She was persevering. She spent her life in this work; if no higher glory or reward can be reaped by man than the conversion of souls, who shall say that five, six, or even seven years is too long to labour upon one child? It is a fact that girls were in her class for the longest period named before they were converted to God. But the good time came at last, and she reaped with joy. Be not discouraged then too soon.

She was faithful. She fed her lambs with the unadulterated milk of the Word—put before them their lost condition—appealed to conscience—proposed the blood of Jesus—urged and encouraged to repentance. Do you?

She was laborious. In the words of one who knew her well, "she never gave to her class what had cost her nothing." It is a bad sign to see a teacher refer to the lesson-list as he sits down with his boys. What has cost nothing is worth nothing; an axiom as true in the school-room as in the market. The converse is equally true; to have evidence of work in written paper will assist you in awakening and fixing attention.

She was punctual, and regular. If the teacher is now late, now absent altogether, what wonder if the scholar think lightly of the employment and the responsibility? Our departed fellow-labourer was none such; for many years in delicate health she was seldom absent from her post, and detained at home by no inclemency of weather: a frequent saying of hers was, "If any of my class can go, I ought to attend." Have you considered this duty enough? Too many teachers are here remiss.

She was affectionate. No angry looks, no hard speeches that hurt more than hard blows. She was tender and encouraging, full of sympathy and love. And it is love that wins souls; "We love him," says the Apostle, "because he first loved us."

Dear brethren and sisters in the work, this paper is written largely for you; give the portrait a careful examination with a reference to self. We live in an age—say rather in a year, which more than any that has preceded it imperatively demands all the energies of the sabbath-school teacher; you know what Government is doing—you know what a State Church is doing; answer, what are you doing?

C. C. P.

Church Affairs.

"THE CHURCH OF THE FUTURE."

UNDER the above title, the Chevalier Bunsen, the minister of the King of Prussia at the British Court, has published an interesting and instructive volume, explanatory of a correspondence he had with William Gladstone, Esq., the Member for the University of Oxford, on the German Church, Episcopacy, and Jerusalem.

It is not necessary to inform the readers of the *CHRISTIAN WITNESS* of the circumstances which originated, or the points which characterise that correspondence. Suffice it to say, that the piety, learning, and true Christian charity of the Prussian Minister, are very manifest, and his protest against the exclusive claims of the Anglican Episcopate most decided. Let the following extract speak:

"If at any place or time Episcopacy is to be made the badge of church membership;—if the church, as manifesting herself and existing through Episcopacy, is to take the place of Christ and the Spirit, who alone can give real church membership, because new life (that is, filial thankfulness and self-devotion springing out of the divinely free-will which God has set free, instead of the feeling of accursedness and despair which result from the bondage of self);—if covenanted salvation is to be made dependent upon this Episcopacy, then, I think, the death-blow is aimed at that church's inmost life, the eternal decree of condemnation is passed upon her unless she repent. For she is seeking salvation in man, and not in God; in the "beggarly elements of this world," and not in the Living Spirit, the source of all life, and the sole deliverer from death and corruption—she is attacking "the glorious liberty of the children of God," of Christ's redeemed, the new-born, the native citizens of the Lord's kingdom—the is crucifying Christ, and practically denying the merits of his sacrifice. Not the Gentiles but the

Jews crucified Christ; and so they do still. Of all this I feel as convinced as I feel convinced of the existence of God, and as I believe in the saving death and divinity of Christ, and in the ever-renewing almighty power of the Spirit. I *hope* I should feel so, even if, to my deep affliction, God had ordained that I should be born in the Romish church. I do not say any particle of this as a Protestant, although I bless the Reformers for having taught it to me, by opening to me the sense of Scripture and of church history. But it is unnecessary to add, that I should consider it as a parricidal act, (besides its being godless to my mind, at all events,) if I did not vow to devote all the energies of my mind, insignificant as they are, and the last drop of my blood, to protest against *such* an episcopate in the church of that nation to which it is my privilege (I say so in thankfulness) to belong. If an angel from heaven should manifest to me, that by introducing, or advocating, or merely favouring the introduction of such an Episcopacy into any part of Germany, I should not only make the German nation glorious and powerful above all the nations of the world, but should successfully combat the unbelief, pantheism, and atheism of the day—I would not do it: so help me God. Amen! We may be doomed to perish, Church and State; but we must not be saved, and cannot be saved, by seeking life in externals.”—pp. 46, 47.

It is due to Mr. Gladstone to state, that whilst, in his reply, he informs the Chevalier that he is “tied and bound by his own conscientious convictions, and by testimony borne in the face of the world, of which they were and are the ground, to a theory of Episcopacy and the visible Church different from his,—yet that he “could not at all excuse or endure the obstructing for such a cause those channels of intercourse which ought freely to pervade, and vitally and sensibly to connect, all the parts of the body of Christ.” This is a truly catholic sentiment. “If ye know these things, happy are ye if ye do them.” Will the new Member for the University of Oxford practically apply it, by proposing the repeal of those non-intercourse laws, whatever they may be, which shut out from the pulpits of the State Church orthodox ministers of other denominations? Why should not such eminent members of “the body of Christ” as Merle D’Aubigné, Adolphe Monod, Frederick Tholuck, Moses Stuart, or Albert Barnes, when visiting the churches of Christ in this country, be permitted to occupy Episcopalian as well as Nonconformist pulpits? What outrage on truth or charity would follow the interchange of ministerial services between the clergy of the Established Church of these lands and the ordained ministers of the Presbyterian, Wesleyan Methodist, Baptist, or Independent denominations? “Be it known unto all men,” that the only im-

pediment to such a lovely exhibition of a genuine “Evangelical Alliance,” is the haughty and exclusive spirit of the Anglican Episcopate. Truly does the Chevalier remark:

“Episcopacy has, no doubt, a one-sidedness and openness to abuse, which must be considered peculiar to it; in that, namely, it conceives the historical continuity of the Episcopal office to be essential to the legitimacy of the ministry. So far, then, it may be affirmed, that it leads men more directly than any other form to consider the church, and the participation of its members in the redemption of Christ and the gifts of the Holy Ghost, as inseparably attached to the outward historical descent of that ministry; and thus to corrupt the doctrines of redemption, justification, and the sacraments, by giving to them a judicial meaning. *This is, in our opinion, to deny and crucify Christ!*”—p. 73.

But we must return from this digression, to the great theme of the volume before us,—“The Church of the Future.”

The Church of the past, amongst the Germanic races, was a clergy-church, founded by a foreign priestly caste, who claimed for themselves mediatorial honours, and to be the only authorized dispensers of Divine grace to mankind. “But it was not so from the beginning;” and our author regards it as one of the blessings of the Reformation, that it demanded “the recognition of the *universal priesthood of Christians*,” as opposed to the usurped and exclusive priesthood of a sacerdotal caste. He therefore pleads for a church of the people, as opposed to a church of the priests; for a congregational church, as distinguished from a clerical church. But we must transcribe his scriptural and important opinions upon this question:

“If we apply all this to those views of priesthood and sacrifice which we have already enunciated, thus much appears to be clear. First, that priesthood and sacrifice, in the sense in which the Jews and the heathens held them, have altogether and for ever ceased to be true expressions of the religious feelings of mankind. There can henceforth be no more human, and therefore typical, mediators between God and man; for the Mediator, the High Priest, is himself God: no more acts of mediation (*sacrifices*) can henceforth exist, as means of producing inward peace and satisfaction in the conscience; for the true sacrifice of atonement has once for all been offered, and the true sacrifice of thanksgiving is continually being offered. The mediatorial act of the reconciled man consists simply in his free faith; his faith, namely, in the love of God, revealed to him by Jesus Christ, in the Spirit which is promised by Christ, and in the work of that Spirit, in renewing his own heart—and the world. In this sense, then, there could be no more priests among those nations, whose vocation it was to carry forward the new progressive moral order of the world, to realize the kingdom

of God amongst men. All types must cease as soon as ever the reality appears. The Divine Reality, who had entered visibly and personally into the world, had completed the atonement, and therefore, by his perfect sacrifice, the sin-offering was for ever abolished. Every attempt at expiation became from that time forth a retrogression, or rather a direct act of unbelief and sinful presumption. The consciousness of sin, indeed, still remained; yea, more, sin first appeared in all its power and hatefulness, when viewed in the light of that image of the Divine perfection and power which was manifested in Christ. Man was invited to approach the Deity as man, to draw near to God *immediately* in Christ, and therefore with the dignity of a priest. But he could not carry on this immediate personal intercourse with God, under that conviction of sin which the knowledge of Christ awakens, without feeling himself, as he had never felt before, personally responsible for all his actions and thoughts. No other man, he would feel, could relieve him of this responsibility; and more than this, no outward act of his own could supply the lack of those inward feelings of faith and love, by which alone he is reconciled and united with God. Christianity first gave to man's moral responsibility its true position, first made it the central feeling of the individual, and caused it to be felt as the insuperable appendage of the awful gift of personality. Thus far, then, had every individual man become a priest of the Most High, because morally responsible to him alone. Man's whole life, in intercourse with the world, as well as in the direct worship of God, was to be a continual sacrifice, to form a portion of the great work of the Spirit of love, by whose influences mankind is restored, and the kingdom of truth and righteousness founded and advanced. Faith and morality were now inseparable and essentially equivalent; what was external in former religions had become internal—the inward disposition had taken the place of the outward act. This is, according to our view, that priesthood which the apostle, St. Peter, ascribes to the whole Christian church, or body of believers, under the designation of the true and elect Israel, when he says: 'Ye are a chosen generation, a royal priesthood; an holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light,' 1 Pet. ii. 9. In this was accomplished that promise which God made to the Jews by his servant Moses, to be to them a light along that dark path of law and legalism which they were so long to pursue; 'and ye shall be to me a kingdom of priests and an holy nation,' Exod. xix. 6. This continual devotion of self in thankful love is the sacrifice to which the apostle exhorts the Christian community in the same chapter from which we have just quoted: 'Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto God,' 1 Pet. ii. 6. This is the reasonable service to which St. Paul invites the Romans (xii. 1): 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' This is the sacrifice of praise, which, according to the Epistle to the Hebrews, (xiii. 15,) Christians are continually to be offering to God by Jesus Christ. Lastly, this collec-

tive life of Christendom in God and in the world, this exercise of the universal priesthood of Christians, this earnest endeavour to realize and promote God's moral government of the world, is the universal pure offering, the incense, which, according to the words of the latest prophet of the old covenant, (Malach. i. 13,) shall hereafter be offered by all people from the rising of the sun to the going down of the same."—pp. 11—14.

By this manly and scriptural assertion of the liberties of the sons of God, M. Bunsen does not seek to promote those levelling opinions which would invade the Divine rights of a special ministry, and supersede its labours and influence; but to restrain the tendency to claim undue authority, which, it must be confessed, has been too often manifested by the ministers of religion of every church and every creed:

"The principle of the *universal priesthood*, so clearly taught by the New Testament, and so fully acknowledged by the earlier church, when allowed to be paramount in the reconstruction of the inward constitution of the church, will exclude (and nothing else will) the clerical despotism grounded upon the assumed absolute Divine right of the clergy to be the only authorised interpreters of the Divine will and word. On the other hand, the right of the clergy, when wisely limited and reduced to the evangelical claim of a divinely-appointed ministry in the church, will prevent that principle of universal priesthood from producing confusion and disorder, false enthusiasm and wild delusions; whilst, at the same time, it will make the church strong in herself against the encroachments of secular despotism—a despotism which may be exercised, not only by absolute princes, but also by sovereign republican councils, by parliaments and chambers. Acting as the whole church, the clergy have been unable to defend her against such enemies, have ever invited their attacks; acting as a part of the church, they will render her as invincible in any contingency as was the primitive church at Jerusalem, or at Rome. Under this limited form the clergy loses (if it can be called a loss) the tribute of superstitious reverence paid to the supposed dispensers of bliss and damnation at the expense of rational Christian belief; but they gain a thousand-fold in being honoured by a believing and moral nation, as the preachers of the eternal word of peace and love, and (if their conduct is not unworthy that high call) as the model of every domestic and national virtue, as the flower of Christian life in the land."—pp. 44, 45.

It is unquestionably true, that He who "has received gifts for men," will endow members of his church with those talents and graces which shall fit them to promote the edification of the body; and that his faithful people are not dependent upon a heretical or immoral clergy for the profitable observance of Divine ordinances:

"The new and free church is a congregational

one, and therefore her constitution must not be derived from the ecclesiastical laws of ages which are defunct; and for her the letter of the canon law (that is, the law of that clerical corporation, which constituted itself therein the church and the sovereign person of the church) is dead. The new church, once for all, is not constructed out of the old canon law, but herself constructs the new canon law—and that by the law of God and man.

"We have already expressed our assent to the doctrine of an illustrious father of the English church, that the congregation (the believing people) have a right, in case of the apostasy of the clergy from the faith, to derive from their own body the ministry of the Word. And indeed for this reason, because the duty is incumbent upon them to do so. The congregation, if it wishes to continue a member of the body of Christ, (of humanity adopted into the Divine fellowship,) must restore the apostolical ministry of the Word as the gospel and the apostles deliver it; and therefore bear witness before God and man, that it has renounced that clergy for the sake of this gospel, and the faith once delivered to the saints,"—p. 217.

As the Chevalier Bunsen holds so many opinions in common with the Independents, our readers will be curious to know his judgment on their principles and position:

"It must be allowed, that the Independents have the merit of having asserted and established the inalienable rights of the congregation (that is, in the highest sense, of the Christian laity, which is necessarily composed of local congregations,) against State-churches as well as clergy churches, against systems of police as well as systems of dogmatism. But, from leaving out of sight the other side of the idea of the church, it necessarily followed that Independentism, having started with asserting the rights of the fundamental unit of church life, the local congregation, should continue to regard this as its highest manifestation, as the church herself; and should degrade the ecclesiastical liberty it achieved into a liberty exterior to the national life. By its first one-sided view, (that is, by leaving catholicity out of sight,) it incapacitated itself for exhibiting to the world, at any rate in practice, a great church communion; by the second, (that is, the neglect of nationality,) it nearly relapsed into the errors of the Middle Ages, and even into papacy. The papacy, from its inherent enmity to nationality, disturbed as far as it could that Divine law, according to which Christianity is developed around the divinely-appointed centres of independent nations and states. Independentism, with its American gospel and canon law,—the doctrine of what is styled the separation of Church and State,—loses the idea of nationality as well as of catholicity. While it protests against the state, the nation escapes from it. Its adherents desire freedom, and fall into a mischievous servitude,—the clergy under the fanaticism of a local congregation, or its majority; the congregation under the one-sided dogmatism of their preacher, tempered by no historical development. There is, in this respect especially, a very remarkable similarity between the theory of Independentism and the monasticism of the Middle Ages. Like

the latter, it does not find the pure expression of the Christian character in the civil relations assigned it by God, but shrinks from an encounter with the world, instead of joyfully and hopefully opposing it with faith, and penetrating it with love. Despairing of the renovation of the national churches, held in bondage by the state, or in the far worse slavery of worldliness, Independentism forgets time and hour, and looks even upon the present—that hard-won inheritance of centuries—as having absolutely no real existence. In this despair it is for beginning everything afresh, as if the past had yielded no experience, and formed no institutions, as if no Christian state existed; led away in this by American orators, who, like many others before them, make a virtue of necessity. And thus people have been brought to perceive in an embryo condition the height of perfection; and in the point of commencement, at which America naturally herself stands, the end and haven of all development. We may deplore this one-sidedness and delusion, and yet recognise the great work of Independentism, as presenting us with one of the necessary elements in the constitution of the church, and bestow our admiration on the Christian earnestness and zeal of its confessors and teachers. John Owen preached the doctrine of liberty of conscience with even more power and fearlessness than his contemporary, Bishop Taylor—not, as a later age, in unbelief but in faith—not in a sense hostile to the church, but for the church's sake."—pp. 77—79.

The frank and generous acknowledgment which Chevalier Bunsen here makes of the good services Independents have rendered to the cause of church liberty, should induce us, with all candour, to consider what he has excepted against in our principles, practice, and consequent position. We are, however, at a loss to understand what he means by "that *Divine law* according to which Christianity is developed around the *divinely-appointed centres of independent nations and states*." We confess our ignorance of any such law of God's word or providence. It has always appeared to us that Christianity was designed to destroy national distinctions. Certainly "the churches of Christ in Judea" were gathered out of a pre-existing national church; and the first churches in the heathen cities were not national, as they were mainly formed of Jewish colonists, and for many an age stood in the presence of the proud *national* establishments of paganism, as despised sectaries and separatists from the institutions of their country. It does not follow, that, because the Papacy opposed nationality, it was therefore *necessarily* in error. Truth may be found even at Rome; and it is no wonder that a church professing to be *catholic* in the sense of universal, should plead, that in Christ "there is

neither Greek nor Jew, Barbarian, Scythian, bond nor free;" or say with the apostle Paul, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

The Chevalier's references to America are not fortunate—scarcely kind. He alleges, that "American orators"—*that* is not a courteous phrase—"make a virtue of necessity," and contend for voluntarism because they cannot accomplish nationalism in religion. Had the Chevalier been more familiar, than he appears to be, with the early history of New England, he would have known that the first settlers contemplated and set up national churches, and that it was the failure of the Establishment principle then that necessitated the present Voluntary system.

But we would, at the same time, entreat our brethren to observe the other points of our system which M. Bunsen censures, namely—our incapacity for appearing "as a great church communion," and our subjection to the fanaticism of the pulpit and the pews. As to the former, the Independent churches have always had, by occasional communion, letters dismissive, and ordination services, greater unity and fellowship than has been supposed. But the formation of the *Congregational Union of England and Wales* ought to have rolled away our reproach. For the last fifteen years our Annual Assemblies have witnessed that *we are* "a great church communion," and at those solemn and joyous gatherings we have displayed greater practical catholicity than most national churches could exhibit. Eminent ministers of Christ from France, Holland, Belgium, Switzerland, Prussia, and other German states, from America, and other parts of the world, have met with us; and by their prayers and tears, their fraternal addresses and godly greetings, have shown that we, as a denomination, do stand before the church and the world as a living member of the mystical body of Christ. The other objection,—“that we fall into a mischievous servitude—the clergy under the fanaticism of a local congregation or its majority, the congregation under the one-sided dogmatism of their preacher”—has force in it. Too often "this witness is true;" and that is the *one great question* which remains to be considered,—how far we can permit the advice of neighbouring pastors and churches, to preserve *order*, without hazard to our *liberty*? The Congrega-

tional churches of New England have solved this problem, and we hope that their elder brethren in Great Britain will not permit this reproach much longer to remain upon themselves.

But though Chevalier Bunsen has permitted himself to speak of "the narrowness and absurdity of Independentism," yet he holds opinions that almost qualify him to be a member of the *Anti-State Church Association*. Let the following extract, which must be our last, determine:

"We in no wise aim at a state church—that unfree inheritance of the later Roman empire and of the Middle Ages. A Protestant state church, according to our views, is then only possible when there is a church state corresponding to it; that is, when (as in Geneva, from the time of the Reformation, and for some centuries after, and in Sweden at the present day) state and church are actually commensurate, and cover each other." (*So it was in New England.*) "It is, however, difficult for such a state of things long to continue; at least whenever liberty of conscience is secured to the citizen, and religious feeling is lively. For the state church will oppress, with the weight of civil enactments made in her favour, other religious communities, or, at least, will not allow them to enjoy all their civil rights. First one element and then another of the religious life of the nation will thus be excluded, and the church herself at last become a lifeless machine of the state; at all events, in case of conflict with the state, she must be crushed. For, in fact, she can only be a clergy church; her connection with the nation is not an organic one, realized in synods of laymen and clergy, but an inorganic one, patched up by means of the authorities of the state, who are supposed, by an absurd fiction, to be the highest representatives of the church, though, perhaps, they do not even personally belong to her. A state church is, in fact, a dangerous political institution, because it is, or becomes, a political fiction, (which always partakes somewhat of the nature of falsehood,) and because, in almost every case, blood and violence attend its footsteps. When powerful, state churches persecute—as has been seen in England and in Sweden; when feeble, they are crushed by the tyranny of worldly men—as at present in the churches of the Pays de Vaud, where the laymen had no direct part in the legislation of the church except through the state. We do not then desire a state church."—pp. 50, 51.

We have not space to inform our readers what the good Chevalier desires for his beloved Prussia. But of this we feel pretty confident, that the application of the great principles he has propounded will eventually abolish, not only State Churches as they now exist, but also prevent the setting up of "a National Church" such as M. Bunsen has conceived, and the proposed details of which occupy the bulk of his volume, but which possess little interest for general readers.

J. B.

THE CHRISTIAN WITNESS.

LONDON, OCTOBER 1, 1847.

REVIVAL OF RELIGION.

THROUGH abounding mercy, the horrors of famine, which lately impended over these nations, are now removed; and Christian citizens, while borne down by a sense of the Divine goodness, are placed in a situation favourable to the survey of the spiritual condition of the empire. Nor is this the only favourable circumstance in our condition. During the last three or four years much has occurred to distract the minds not only of the masses, but of the churches, and necessarily to absorb them in the things of the passing world. Such things, doubtless, have all had a bearing on eternity, and they were, therefore, matters of pressing obligation; but their tendency, nevertheless, was, for the moment, in some degree, to turn aside attention from the immediate work of men's salvation. The all-pervading conflict of the Corn Question, Factories' Education Bill, Chapels' Bill, the intense struggle on the Minutes of Council, and lastly the Elections—these great subjects are now for a season all settled, and the nation will have rest, and with the nation, the churches, which, we trust, will be "edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, will be multiplied." Now is the time, then, to build up the waste places of our Jerusalem; and it will be the wisdom of all denominations, with their utmost might, to set about it. The strength of Britain's piety is to be found in her Nonconformist churches. Throughout the whole heathen world they are the spring and soul of Christian missions. In the mission field, generally, the aspect of things is favourable; and we are by no means despondent with respect to the home churches. Among the bulk of the Transatlantic churches, too, the work goes well, with the exception of the Methodists, who, as well as in England, are suffering an extraordinary reverse.

Revival considerations, then, have largely regulated the preparation of this Number of the WITNESS. The whole of the first division is intended directly to bear upon the churches, in the hope that it may work in them a right feeling on the subject of their duties to a lost world. It comprises articles from the pens of godly men from nearly every section of the Protestant Orthodox Churches. The invaluable opening discourse is a condensation of the first, in

a volume on Revivals, published some time back by Mr. Collins, of Glasgow, by Rev. John Bonar, of the Free Church. Would it were indelibly engraven on the hearts of all our readers! We have ventured also to direct a very large portion of another division to the refreshment of the spirits of our ministerial brethren, on whom, under God, in all onward and heavenward movements, everything must depend. In connection with this momentous matter, we again crave attention to the all-important work of Mr. James,—THE EARNEST MINISTRY, the second edition of which, we rejoice to see, is already called for. This is one of the best signs of the times.

AMERICAN METHODISM.

"THE decrease of Methodists within the bounds of the New York Conference has been so great that a 'day of fasting and prayer' has been appointed on account of it. One of their bishops stated in a recent address that there had been a falling off of *two thousand members* in the New York Conference in one year; and in the 'whole Connexion' a falling off of *fifty thousand* within the same period! He also called attention to a most extraordinary state of things in that communion. He is reported in the *Christian Advocate* to have said as follows:

"Our rules required of members received into the church that they be subjects of experimental religion; yet it is the practice in more than half the church to receive persons who have not experienced a change of heart: and there are probably not less than fifty thousand persons whose names on the church books have the letter *S* attached, to denote that they are 'seekers,' and not believers."

Such is the statement of one of the most respectable of the New York Journals. This "most extraordinary state of things" confirms to the very letter, with respect to America, the article in the WITNESS for last January, which excited so much displeasure in certain quarters. From given data we argued in behalf of certain tendencies, and here is proof incontrovertible of the perfect soundness of our conclusions. But between Transatlantic and British Methodism there is, according to the above cited bishop's testimony, a most vital difference. By the former a profession of faith is required in order to admission; by the latter, only "a desire to see

from the wrath to come, and be saved from their sins;" and yet in the teeth of this momentous apostolic tenet, 50,000 men avowedly unconverted have been received to communion by "more than half the American Methodist church," a church comprising far above 1,000,000 of members! What infatuation! What culpability! Truly it is time for that church to seek the Lord; but let "fasting and prayer" be accompanied by repentance and reformation, and a conscientious adherence for the future, to Apostolic principles.

ENGLISH METHODISM.

THE Returns made to Conference in August proclaim a decrease in Great Britain and Ireland, as compared with last year, of no fewer than 5,002 members, and an increase on foreign stations of only 253. The fact, it is stated, is explained partly by extensive emigration in Cornwall; but this, while an important circumstance, is not the whole. The truth is that Conference Methodism has of late years suffered sad reverses in that quarter, as the following figures will demonstrate. Cornwall numbered,

In 1842	.	.	24,759 members.
In 1845	.	.	24,030 "
In 1847	.	.	21,467 "

There is another and far more powerful cause of failure than emigration to Cornish Methodism, —the unhappy controversy on the subject of *Temperance*, through which Conference has lost a large number of valuable members. It thought proper not only to close its chapels against *Temperance* meetings, but also to interdict its ministers from advocating *Temperance* principles. Large secession followed, and hence arose the "*Teetotal Wesleyan Methodist Society*;" having, according to a Correspondent in the *Wesleyan*, its branches in most parts of Cornwall, and acknowledging none as members unless they pledge themselves to abstain from all that can intoxicate. They number now about three or four thousand in Cornwall. While the act of the Conference was clearly ill-advised, the course of the seceders is much to be regretted. Here is a new condition of fellowship—a condition wholly unknown to the Apostles, and a condition which would shut out nineteen-twentieths of the most intelligent, devout, and spiritually-minded Christians in England. This is not the way to advance the cause of sobriety. According to the *Watchman*, "After all the explanatory circumstances stated, and various others which were incidentally referred to, it was felt by the Conference that

there was much in these Returns calling for deep humiliation before God, and earnest prayer for that richer and more general outpouring of Divine influence, which, if granted, would be sufficient to overcome all counteracting circumstances, and to turn again upon the Connexion the tide of general prosperity."

The matter, then, stands thus: last year there was an increase of 690; this year there is a decrease of 5,002. Let these facts be considered in connection with the discussions of the WITNESS during the previous months of the present year, and let the reader say how far the facts fortify the argument. Let it be remembered also, that this is the result of the labours of a year, in which, from various causes, the temptations have been very strong to ply every means, and exert every power, to the uttermost, to make the most of things in the way of increasing members, and not only to sustain, but to improve appearances. This is at all times a temptation which attaches to Methodism, and fully to resist its force requires much godly jealousy and much high-principled determination. How far the said temptation has, during the past year, been resisted, or has triumphed, we pretend not to say; but, at any rate, all efforts have failed; the matter of decrease is a question of arithmetic—an absolute decrease of five thousand members!

Taken by itself, such an event is far from yielding us joy; it fills us with the deepest grief; but viewed in connection with the spirit and the proceedings of the Conference, both at home and in the Colonies, it is somewhat modified. If such events shall at length materially contribute to force on reform in the government, and to purify the fellowship, of Methodism, the loss will in the end be compensated; but appearances, we confess, are far from hopeful. It was but the other day that, at the grand Yorkshire Conservative banquet, the Rev. John Maclean, a great name in the ranks of Methodism, made an elaborate speech on the toast of "Church and State," in the presence of a number of clergymen—a speech which may well fill the enlightened, liberal, and patriotic portion of the Wesleyan community with shame, sorrow, and indignation. That speech was such as must have been marrow to the souls of the most bigoted Church-and-State men in England; a speech which most fulsomely and most flagrantly glorified the Established Church at the heavy expense of truth and righteousness, patriotism and philanthropy; and closely identified with it Wesleyan Methodism, in its spirit, affections, principles, and operations.

THE CLAIMS OF LONDON.

THE population of the Metropolis is increasing at a rate wholly incredible to men not conversant with the subject, and the increase of human habitations goes on, of course, in a corresponding ratio; but it is much otherwise with respect to spiritual provision. In the former case the demand creates the supply, but it is not so in the latter. The erection of houses of worship bears no proportion whatever to the erection of dwelling-houses. The cause is clear. Spiritual provision can only be supplied by spiritual men—a fact which seems, in London, to have been very generally forgotten by Dissenters. The only party at all awake to it is the Church of England; whose erections, as to site, style, and number, do them great credit. This subject peculiarly affects the Congregational Body, since they have a stronger hold on the Metropolis than any other Christian denomination whatever. The chief strength of Dissent there is unquestionably among the Independents; and hence their responsibility, to which they do not seem by any means to be duly alive. There is among them, and all other classes of Dissenters, a strange want of consideration on the subject. How the gospel is to be diffused in London, on New Testament principles, appears never to have taken hold of the mind of our city and suburban churches. This great thing has been left to be provided for by chance, by providence, by wrathful strife, or by amicable secession. It can be properly effected, as a rule, only in one of four ways: by an individual, an association of individuals, a church, and an association of churches. Great things have been done for London by an individual. But for the late Mr. Wilson, Hoxton Chapel, Claremont Chapel, Tonbridge Chapel, Faddington Chapel, and Craven Chapel, would have had no existence. What additions were these! From the loss of a good we may best estimate its value. Were these spacious and commodious chapels, with their noble and useful churches, now to be withdrawn from the Body, how great would be the blow to the Congregationalism of London! Something valuable has also been done by an association of individuals. *The Metropolis Chapel Building Association* has effected great good; but for that body, York-road Chapel, Westminster Chapel, and Park Chapel had never been erected, while Albany Chapel and Clayland's Chapel would both have been lost to Independency, and perhaps to the gospel. This Association deserves the highest praise.

Here, then, the record ends. Hitherto neither

churches nor associations of churches have done anything in this direction; but if aught more is to be effected, it must be by them. There is no probability of a successor to the admirable Mr. Wilson; and the Chapel Building Association, from having been so unworthily supported, in achieving what it has so nobly effected, has exhausted its limited resources, and it is not likely to proceed much further. What then is next to be done? The churches can no longer go on as they have done, without a culpability which it is frightful even to contemplate! The path of duty is open; the remedy is of easy command and ready application. The whole body of Independent churches ought, without delay, to form themselves into a Building Association, each church giving annually two collections, say on the first sabbath of the year, and sending two of their members to form a Board of Directors for the work of building chapels in and around London. Connected with the Congregational Board there are 109 churches; the collections from these would produce, at the least, £1000, and annual subscriptions to the extent of £1000 more might very easily be realized. By this means one substantial chapel might be erected, annually, at an average expense of £3000, leaving on each a debt so moderate as to be easily manageable. This rate of progress is far from satisfactory, but even this cannot be thought on without delight. The Baptist and Methodist bodies ought to adopt a similar course. We shall return to the subject.

MORAL CONDITION OF THE METROPOLIS.

In connection with the immediately preceding article, we beg to call special attention to a pamphlet just issued, entitled, "*The Power of the Press: is it rightly employed? Facts, Inquiries, and Suggestions, addressed to the Members of Christian Churches.*" Published by Partridge and Oakey. The author of this most startling production, who is known to us, is a member of the London Press,—a man of talents, piety, and active philanthropy, thoroughly conversant with his subject, who has here rendered no ordinary service to the cause of religion and patriotism. Having been favoured with a perusal of the manuscript, we not only recommended but pressed its publication; and we now urge our ministerial and educated readers, without delay, to procure and ponder it. It reveals a state of things which makes the ears tingle, and the blood run cold.

Review and Criticism.

Memoir of William Knibb, Missionary in Jamaica. By JOHN HOWARD HINTON, M.A. 8vo, pp. 562. London: Houlston and Stoneman.

THIS is a valuable addition to our Missionary Biography. It particularly portrays the character of the class of men required for the efficient working of Colonial Missions, especially in the West Indies, where the planters and the legislatures still require to be watched, and occasionally bearded, if not also dragged before the British Parliament and the British Public. This volume is eminently adapted to implant in the heart of its reader the love of freedom and the love of man. The spirit which pervades it is that of vigorous Christian manhood. The character here presented is a fine specimen of the middle-class Englishman,—robust, generous, brave, ardent, active, humane, and patriotic. A man, richly adorned with all these virtues, appears, as in a truthful mirror, from the beginning to the end of this most interesting volume. Mr. Hinton, as usual, has done his part ably, faithfully, and fearlessly, according to his best judgment. The infirmities of religious biography have but small place in this work; the air and manner of the writer is alternately that of a witness and of a judge, rather than of an admirer and panegyrist. It strikes us that the memory of the deceased owes very little to his biographer's bounty; and yet that, taken as a whole, there is no great reason to complain of his injustice. A little more warmth would perhaps have been in keeping with his subject, and have been readily forgiven by the multitudes who were wont to hang with rapture on the lips of the missionary philanthropist, as he thundered against the oppressors of the African race. Were we not convinced that it is a work of supererogation, we should earnestly commend the volume, which will long perpetuate the memory of the deeds of one of the best men and most distinguished missionaries of modern times, and one of the greatest benefactors of the slave that ever trode the shores of the Western Indies.

Memoir of William Yates, D.D., of Calcutta. With an Abridgment of his Life of W. H. PEARCE. By JAMES

HOBY, D.D. 8vo, pp. 480. London: Houlston and Stoneman.

No two spheres could be more unlike each other than those of Knibb and Yates; and, as was meet, there is a corresponding dissimilarity between the men. To have transposed them had been to rob them each of more than half their honours, by reducing their usefulness to narrow dimensions. Yates was born to conquer dialects, and Knibb to give battle to bad men. Their biographers, too, not inaptly represent themselves: the one penetrating, blunt, and resolute; the other judicious, amiable, and pliant. These things are as they should be; "every man in his own order." The Narrative of Dr. Hoby is clear, calm, instructive, and interesting. It was our privilege to class William Knibb among our most valued friends; Dr. Yates was known to us only through his meritorious labours and general reputation. Now, however, he stands forth in the fulness of the stature of a matured and richly-gifted servant of the most high God, showing the nations of the East the way of salvation. He was clearly a man in all points worthy of that noble trio,—Ward, Marshman, and Carey, with whom it was his high honour to be associated. Although cut off at the early age of *fifty-two*, he left not the world till he had executed stupendous monuments of his talents, learning, and laborious piety. He translated the New Testament into Hindusthāni and Hindī; the whole Bible into Bengali; the New Testament and a great part of the Old into Sanscrit; and in addition to all this, he wrote a variety of useful works in a variety of languages. The Narrative does great credit to Dr. Hoby, and will be read generally by intelligent men with reverence for the character and admiration of the labours of William Yates. The value of the volume is enhanced by the addition of an abridgment of his Life of the excellent W. H. Pearce.

Napoleon Buonaparte: Sketches from History, adapted for the Young. Tract Society.

A THRILLING narrative, conducted to a just conclusion. Such books as this greatly conduce to the formation of right opinions on the subjects of war and greatness.

The Doctrinal Puritans—Howe and Hall. Two Vols., 18mo. Tract Society.

THE best portion of two of our best writers.

Scriptural Conversations between Charles and his Mother. By LADY CHARLES FITZROY. Royal 18mo, pp. 218. Longmans.

A USEFUL book for purposes of family instruction.

The Necessity of Reforming the Church, presented to the Imperial Diet at Spire, A.D. 1544. 18mo, pp. 291. Translated by H. BEVERIDGE, Esq., Advocate. Dalton.

LEARNED men need not be told that this is one of the most celebrated productions of Calvin's pen. Whoso would see a wonderful exhibition of the union of rhetoric with logic in assailing the empire of the Man of Sin, let him read this volume.

* * *Drs. Harris, Halley, Massie, Stroud, &c., next month.*

The Young Tradesman. 18mo, pp. 258. Tract Society.

TWENTY-SEVEN most valuable letters, setting forth a large body of sound principles and golden precepts on all the chief points of human life in relation to trade and commerce.

Lectures on the Pilgrim's Progress. By G. B. CHEEVER, D.D., New York. 18mo. Tract Society.

A PRETTY edition of this work, somewhat emasculated, so as to adapt it to the catholic purposes of the Society.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD FOR GENERAL EDUCATION, IN CONNECTION WITH THE UNION.

NINTH AUTUMNAL MEETING OF THE UNION.

AGAIN, with much earnestness, we invite attention to the ensuing Autumnal Meeting of the Union at York, which will be then close at hand when our present Number meets the public eye. Pastors, and deacons, and other members of our churches, who, with enlightened thought and prayer, long for the spread and power of our principles in these eventful times, for your help and sympathy on this occasion appeal is now made!

1. The hope of Dr. Wardlaw's presence and services is disappointed. Strict medical charge forbids our honoured brother from engaging in any efforts, public or private, likely to produce excitement, for some considerable period of time. To Dr. Wardlaw, full of kind regards to his English brethren, and of deep interest in their position and movements, this disappointment is as afflictive as to those who had anticipated peculiar pleasure and benefit from his visit.

2. Being thus unavoidably deprived of Dr. Wardlaw's promised services, the Committee rejoices to announce its success in an application to the Rev. Dr. W. L. Alexander, of Edinburgh, to attend at York as preacher, and representative of the Scottish Union, instead of Dr. Wardlaw. The value and kindness of Dr. Alexander's prompt consent to this proposal must be felt as, under the circumstances, very great. The doctor will preach the annual sermon before the Union, on Tuesday evening, the 12th of October, in Salem Chapel, the Rev. James Parsons'.

3. The morning sessions require every effort to sustain their interest, and increase their beneficial effects. The Rev. Dr. R. W. Hamilton, of Leeds, will preside. In them information should be gathered, brotherly love promoted, wise counsel taken, a devout spirit cultivated, and vigorous action prepared for. Every speaker should study to promote those great designs by brevity, perti-

nency, kind and manly candour, respect for his own opinions and for those of others.

4. The morning session of the Tuesday it is proposed to devote entirely to fraternal conference on our state and duties as a body of Christian churches; thus securing for this important purpose the beginning of our time, and the freshness of our spirits. In addition to the subject for consideration already notified—namely, an attempt to exert some favourable influence on the manner and spirit in which the first approaches to the ministry among us are made by our young brethren—various topics of deep interest may be easily suggested. For instance: How can a more devout and spiritual character be imparted to our Union meetings? Is it practicable to adopt any plan for raising the incomes given to their pastors by our feebleness churches, that might operate generally and effectually? How can we give more breadth to our hold and action as a body of preachers and churches on the popular mind in this country at a time so peculiar and important as this? How can the spirit of the Denomination be raised in pastors and people to higher devotion in labour, liberality, courage, and self-denial?

5. BRITISH MISSIONS.—British missions ask the whole of the Wednesday morning. A patient hearing, and a thorough sifting of the whole case of the British missions are implored, besought. Give them up, or do them justice. Let brethren inquire into the facts. Let them declare their sentiments. Take the Colonies first. Here would be no controversy, no difficulty. An hour would suffice. Proceed to Home, an equally undisputed case, but needing somewhat more of explanation, reasoning, and detail. Give to this department an hour and a half. Then Ireland. Two hours and a half will remain. Give every minute of it to Ireland, till our position is thoroughly ascertained—our resolve taken—our work commenced.

6. EDUCATION.—Education claims the whole of the Thursday morning. First, Sunday-school education—how this can be extended and improved. On this important subject a paper will be presented. Then general education—what position and course for the future shall be taken by the Union in reference to this interest of such vast consequence, and immediate urgency?

How can we best serve our country; how best maintain our principles on this vital question? Surely we accomplish the former when we secure the latter, or we have studied reason, Scripture, and history under mistake, and must CHANGE our PRINCIPLES!

7. Then there are the four evening services.

1. On Monday evening public prayer, invoking blessings on all that is to follow. 2. On Tuesday evening the sermon by Dr. Alexander—God's Word spoken in the ordinance of preaching, for testimony, instruction, and edification. 3. On Wednesday evening a public meeting for British missions—to bring out the wisdom, the soul, and the purpose of the morning conference, and to impregnate therewith the public mind. 4. On Thursday evening the public meeting for the Union proper itself—to explain its principles, and to promote its objects—to show how its labour is to maintain the sentiments and to promote the interests of the Independent churches of England and Wales; and to ask assistance in this great and good work.

Such are the proceedings anticipated with desire, hope, and prayer. With God's blessing thereon, they cannot but subserve the sacred cause of truth, liberty, and piety.

8. At some convenient period of the morning sessions, progress must be reported in the ascertained adhesion of churches and brethren to the Union under its revised constitution; and further approvals and contributions must be sought from brethren present who may not have previously notified their decisions. This revision of the Union, so far as hitherto ascertained, meets with entire approbation, and promises to place our association on a safe, strong, and permanent basis.

BRITISH MISSIONS.

THE Directors are anticipating the simultaneous collections to be made by the churches for "Home, Ireland, and the Colonies," at the close of the present month, with extreme anxiety. The opening prospects of usefulness which present themselves in the several departments of the empire where the operations of the Societies are conducted, and the earnest appeals for additional labourers which are constantly addressed to the Committees, are as painful, when the Directors are compelled to refuse the aid which is solicited, as they would be delightful could they respond to the appeal, and "send forth more labourers to the harvest." But the fact must be known. The financial position of each of the three British Mission Societies is a most perilous one. Either a greatly augmented permanent increase must be secured, or, not only must the Directors refrain from any *extended* operations, but they will be under the distressing necessity of reducing the number of their agents, and withdrawing men from spheres of labour in which God is eminently crowning the efforts made with his blessing. This statement is not made for the mere purpose of effect, but is the simple announcement of the fact of the case. Either larger contributions must be made, or our British Missions will cease to be effective; their labours will be confined within the comparatively narrow sphere at present occupied, or one greatly more contracted. If there was ground to believe all has been done that the British churches *could* effect—that the amount of

contribution was as great as could be reasonably expected, the Directors, endeavouring wisely to appropriate the funds with which they are intrusted, would patiently wait, and fervently pray for a more auspicious state of things. But this is not the case. That there is wealth enough in our churches to meet the necessities of the present crisis, for a crisis in the history of the Missions it unquestionably is, cannot be doubted. The present emergency could be met, the income of the three Societies could be augmented, if our churches, with their pastors, would seriously, *prayerfully* consider the perishing condition of myriads of their "brethren, their kinsmen according to the flesh," for whose eternal salvation the Societies exist. To the pastors of our churches the Directors would especially appeal. On you, beloved brethren, it will devolve, on the 31st of the present month, to plead with your people on behalf of British Missions. Read the Reports of the three Societies which have been forwarded to you. Acquaint yourselves with the facts connected with each. State them to your people as impressively as you can. Tell them of the towns and villages of our own land which the faithful missionary could visit; of the readiness to receive evangelical instruction evinced by the multitudes saved from starvation by their bounty in the sister country; and of the cities and extensive regions in our colonies, where ministers would be welcomed as angels of light. Urge upon them the claims of these Institutions by all the arguments to be derived from the commands of their Divine Lord, and from their own participation in the blessings of salvation. If you thus plead the cause of our British Missions, the Directors cannot doubt the result of your effort; the present year will witness such an increase in the amount of contribution as will unspeakably encourage them in their anxious discharge of the duties you have devolved upon them, when you confided to them the conduct of your Missions.

HOME MISSIONARY SOCIETY.

HOWEVER much the state of the Society's funds may depress the Committee, they are greatly encouraged by some of the journals of the missionaries recently received. Not only is the attendance on the preaching of the gospel maintained without any diminution, but the truth dispensed is in many cases blessed to the saving conversion of the hearers. The following instance may be cited as an illustration of this remark:

"About three months ago, while I was conducting the afternoon service at S—," writes a missionary near the metropolis, "a young woman entered the chapel. Her appearance indicated that disease was preying on her frame. The subject of the discourse was the character of Manasseh. I was led to speak of his sins and of his repentance, as well as the methods God often employs to bring sinners to himself. I also enlarged on the freeness and fullness of Divine mercy as displayed towards the vilest of sinners. She heard the word with fixed attention, and, like Lydia, her heart was opened. In a few days she sent for me. I immediately went; and as soon as I entered the room she burst into tears, and said, 'Oh, sir, you told me concerning my past life so plainly, that I

thought some one had been telling you all about me.' She stated she felt that she was a sinner, and needed mercy. I told her of the willingness of God to show mercy, and of the efficacy of the Saviour's blood to cleanse from all sin. I visited her several times, and she appeared to be truly penitent. It was thought necessary that she should be removed to the place where her friends resided; after which she grew worse, till death terminated her sufferings. Her sister informed me that, a little time before her death, she spoke with thankfulness of having been induced to come to hear me; for the sermon she then heard had been the means of causing her to consider her past life. She expressed at the same time her reliance on the merits of her Saviour for salvation. I have every reason to believe she died in the faith of the Son of God. Poor young woman! I have since heard that her sins, like those of Manasseh, were of an aggravated character. She had when young attended a sabbath-school; had gone out into the world, and lived a life of careless indifference, causing her aged parents much sorrow of heart on her account. May we not say, 'Is not this a brand plucked from the burning?'

From a Grantee in a Northern County.

"It is nearly six months since I came to this place, and during that time, by my repeated visits to the four villages where I preach, I have seen more of the effects of ignorance and heathenism, than ever I expected to witness in this highly favoured country. A land of Bibles! and yet in some of these villages where I have called upon every family, I have found sixty out of every hundred, has had neither Bible nor Testament, and very many could not read them if they had them. I persuaded some to purchase Bibles, and some kind friends have engaged to teach them to read. I relate a pleasing instance of good effected by tract distribution. I went into a house at S. H.—with a tract, intending also to invite the people to attend the meeting. What a scene presented itself to me when I entered! The house bare of all furniture, the children in rags, the father (unworthy of the name) was lying in a corner in a state of intoxication—his wife, poor creature, was crying. I tried to comfort her in her misery. She told me they had no Bible, her husband had destroyed it because he believed it was all lies. She said he was worse than ever since he had done that—she had been obliged to sell all her furniture to buy food for herself and children—for although her husband could earn 4s. 6d. a day, he spent it all in drink! I left her a tract, and promised to call again. When I did so, I found her husband had seen the tract. She told him who had left it, and that I promised to call again. The tract was, "What do you get by gin-drinking?" He told me he had read the tract, and that he was convinced drinking was wrong, but he was sure there was no truth in religion. I reasoned with him upon the subject—induced him and his wife to attend the meeting, and gave him another tract, 'Believe and be saved.' The mists of infidelity have by these means been cleared away. *He has bought a Bible, and regularly attends our meetings on the sabbath, and, as often as his work will permit, in the week. Such an instance as this, is an ample remuneration for all our toils and difficulties. I am glad to say the meetings at the different stations are*

well attended. Many have been brought to hear the gospel who never heard it before, while I trust some have been made partakers of that peace which passes understanding. I have received a supply of tracts from the Tract Society for which I am truly thankful."

From a Missionary in an Eastern County.

"In resuming the labours of another month I regret that I am unable to speak of any instances in which the gospel has become the power of God in the salvation of souls. The present month is one of unusual activity in collecting the fruits of the earth. The husbandman is now reaping the reward of previous toil, and when I see the Author of all good thus blessing physical effort, I pant for the day when the entire body of his faithful servants who now go forth bearing precious seed, shall return again rejoicing bringing their sheaves with them. The Lord of the harvest has promised that they who sow in tears shall reap in joy. I often labour under distress of mind, because I cannot see the word of God like a two-edged sword, piercing the consciences of men, and constraining them to bow to the authority of Christ. But amid all discouragements my soul is cheered by listening to the earnest cries of my Christian friends for the exertion of that arm whose power is sufficient to break the hardest heart, and to bow the most stubborn spirit. While I thus write, I cheerfully admit that it would be ingratitude in me not to say that God has graciously given me the opportunity of mingling joy with sorrow. The following statistics will justify the above assertion:—When I was sent to this station, in October, 1839, I found one chapel, and two rooms occupied as preaching-places. Now, there are two chapels and four rooms. In 1839, no school, now two schools, containing upwards of 100 children. No church was then in existence, now two churches containing twenty-seven members, to which should be added five who have recently left this locality, and have become connected with other churches. At that time no religious periodical was in regular circulation, now upwards of 1,200 are annually disposed of. According to the station's account-book, I cannot find that £20 were sent to the Society directly from this station in six years. I am thankful that a gracious God has enabled me to send you in rather more than seven years upwards of £170 from the people. This sum does not include the heavy expenses which have been defrayed out of the collections. The increase on my congregation 150. This success, which by individuals unacquainted with local circumstances may be deemed small, is sufficient to assure me that Ichabod is not written upon our walls, that the glory of the Lord is not departed. O that the Divine Spirit may be poured out upon us from on high, that the little one may become a thousand, and the small one a strong nation."

IRISH EVANGELICAL SOCIETY.

THE Committee continue to receive gratifying intelligence of the progress of the cause at many of the stations occupied by the agents both in the cities or towns, and in the rural districts. The distribution of the fund so generously raised by British churches for the relief of the starving

multitudes in that country, has awakened a strong feeling of gratitude, and produced a readiness to receive evangelical instruction to a degree never before witnessed. In many places the people crowd the rooms or other buildings in which service is conducted, and listen with deep attention to the preaching of the gospel. This is the case in some parts of the country hitherto the most ignorant and bigoted. The Committee would gladly enter the open door that is presented, but for the state of their funds. Had they the pecuniary means they could send forth twice or three times the number of agents, who, as missionaries or Scripture readers, would find immediate access to the people, to make known to them the truths of the gospel of salvation. Should the opportunity which the providence of God and British benevolence have presented be suffered to pass away unimproved, it is impossible to say when we may again be able to enter on such a field. Will British Christians, who enjoy so great an abundance of spiritual privileges, and who exult in all the blessings and joys of salvation; and, moreover, who are intrusted with so large a portion of the riches of this world; will they hear the cry from their sister country, "Come over and help us!" and refuse to respond to the appeal? It is not for a distant portion of the world the Committee are concerned; the people whom they are anxious to serve dwell not at our antipodes, neither are they estranged from us by laws which forbid our approach to them; but they are our fellow-subjects, living almost at our very doors, easy of access, ready to listen to "the glad tidings" which the messengers of mercy proclaim. Will not, then, our churches come forward with an energy equal to the emergency of the case? The Committee thankfully received between £9,000 and £10,000 for the relief of the temporal necessities of the starving, dying sons of Erin; and multitudes, by the distribution of this bounty, have been saved alive, and were now waiting to listen to the sound of salvation by the cross of Christ. Will not the churches who thus evinced their ability to contribute to the temporal wants of the people, show at least the same willingness to save their souls from death? Is there an individual to be found who contributed to that fund, who could not give the same amount to advance the cause which the Society exists to promote? Let the effort be made; let our pastors plead the cause with their people, and the Committee cannot but cherish the hope it would be easily accomplished.

The Committee feel pleasure in announcing that arrangements are under consideration, in connection with the Connaught mission, which, with the blessing of God, will be of lasting benefit to that benighted province. The amount remitted to their own agents and others in that part of the country, for the mitigation of the sufferings of the people during the existence of the famine, was considerable. This has paved the way for other efforts which are now contemplated. The Rev. M. A. Garvey has visited Castlebar, Ballinasloe, and other places, with the view of ascertaining, by personal observation, the plans most likely to prove effective. The Committee cannot speak too highly of the value of his services. Much information has been gained which will be of unspeakable advantage to the future operations of the Society

in that province. The Committee are prepared to carry on with the greatest energy that important branch of their mission; and, if duly sustained by their friends, they indulge the anticipation of the most gratifying result.

The following extract from a communication just received from one of the agents connected with that mission, will confirm and illustrate these remarks: "The Roman Catholic portion of the poor are indescribably wretched. The public funds of relief having been closed up, there is nothing to release them but death; and I bear testimony to their docility, subdued spirit, and readiness to hear the salvation of God. I have been astonished at their readiness, and encouraged by their reception of the truth of God; and do solemnly believe, that if proper Christian exertions had been heretofore made, or could yet be made amongst them, that Divine seed could never fall on better ground. I deplore their situations; I grieve for their long-neglected state; and would entreat for some aid, were it to extend no farther than to wet the parched lips of my expiring countrymen."

COLONIAL MISSIONARY SOCIETY.

*St. John's, New Brunswick,
June 12th, 1847.*

MY DEAR FRIEND,—Many weeks have passed away since I wrote my last letter to you. I commence this so near the departure of the mail, that I fully expect to be unable to finish it in time, and hence another fortnight may be added to the present interval. When I last addressed you my health was giving way rapidly. Still I kept on in my ordinary duties, and intended so to do for several weeks longer. But I was soon compelled to alter my arrangement, and to leave home abruptly. Mrs. G— and I, leaving our remaining little one in the care of a kind friend, took our departure from St. John's on the 13th of April. We were accompanied by Brother Tomkins, who was on his way to England. We reached Portland, in the state of Maine, by a steamer on the following day. This town, you are aware, was once the scene of the labours of that eminently holy man, Dr. Payson, whose pulpit is now occupied by Dr. Caruthers, late of Montreal. One of the sons of Dr. Dwight is settled as pastor of another Congregational church in Portland. It is one of the most interesting towns in New England. The next day brought us to Boston, where we remained a short time. This old Puritan city is now spread out to a noble size, containing a population of 120,000. It is the centre of immense commercial transactions, and bids fair to rival, if not outstrip, New York. Boston has quite the air of an English town. It is a city of substance, rather than of show; and conducts all its operations on a steady principle, and on real capital. The Bostonians look before they leap. When they put their hand to any thing, they do it well, and seem to have no idea of a retreat. The battle of Bunker's Hill, the monument of whose victory meets one's eye in every direction, is a worthy emblem of the true Boston character. You are quite aware that Unitarianism has gained an immense influence in this scene of the labours of the increase of Cotton Mather; the primary cause of which is, probably, to be found in the Puritan mistakes of rendering eli-

gibility to civil office dependent on the religious circumstance of external church connection, and of sustaining the orthodox ministry by general taxation. It is cheering, however, to find, that in the abandonment of these blunders, and in the general progress of education and religious freedom, the cause of evangelical truth is rapidly advancing. The orthodox Congregationalists number, I believe, as many churches as the Unitarian; while the Baptists and Methodists have added their share to the common interest of evangelicity. So far as I could learn, the Unitarians themselves are approximating more and more, in spirit as well as in phraseology, to evangelical standards. There may be, too, a hazardous approximation of the orthodox in another respect towards the Unitarians. I refer to their ordinary mode of preaching. From the specimens I heard, I did not think the sermons of the orthodox Congregationalists richly imbued with evangelical sentiment. A rigid attention to the critical examination of the text, the process of which was rather unsparingly exhibited; and a very ample share assigned to the controversial portion of the subject, with limited appeals to the affections; seemed to me characteristic of the orthodox preaching in New England. Some Americans despise English preaching, because of the small amount of intellectual effort, which, they say, it indicates. I must pronounce American preaching in this respect above contempt; and if a display of thought is the only end and use of the pulpit, I will admit that they arrive nearer perfection than the general run of preachers in the old country. But admitting that the main use of preaching is *persuasion* rather than bare instruction, knowing the drowsy and unalarmed condition of most of our hearers on the sabbath, and remembering the uncertainty of human life, I must pronounce the American plan of slavishly reading a theological discussion, however learned and talented the effort, a failure in respect to the highest end of this Divine institution. I have my fears as to the result of this unnatural use of the pulpit. Certain it is, that ministers of other denominations, of far less intellectual calibre, but of much more popular attractions, are rapidly occupying the ground which was once in the possession of the "original denomination;" and there is some reason to fear, that cold orthodoxy may degenerate into bare formalism; if not, something worse. From all that I could learn on this subject during my brief stay in the metropolis of New England, I am persuaded that the present hold of the orthodox pulpit on the public mind, is owing more to the force of endeared historical associations than to its own inherent adaptation to stir the conscience and engage the affections. Inferior as may be the intellectual vigour of the English pulpit; too well-merited as may be the sarcasm of Dr. Bushwell, that there is "a sort of goodness about it;" still I am not the only one who believe that the abandonment of the reading system, and a very large infusion of that energy, pathos, and ease, which are somewhat characteristic of the British pulpit, are just the ingredients which American preaching needs to make it a mighty instrument of usefulness.

From Boston I passed on to New York—a city that bears some striking resemblance to Liverpool; and which, in some of its thoroughfares, forcibly reminded me of the home of my

boyhood, London. It contains a population of more than 400,000, and is rapidly extending. Its locality at the mouth of the noble Hudson, and near the centre of the Atlantic sea-board, will secure to it an immense population and an immense trade as long as the United States shall be a nation. New York is the centre of a considerable Episcopalian influence, which arises not so much from the Torified character of the place prior to the Revolution, as from an immense amount of property which has since fallen into the hands of that denomination. Lands, which were open fields when bequeathed to that community, are now included within the limits of the city, and yield, in consequence, an enormous rental. The Episcopal Church there, as in old England, is deemed the most fashionable denomination, unless, indeed, the Roman Catholic is beginning to take the precedence in this respect. As New York is a very gay city, and the favourite resort of Europeans from the Continent, I am inclined to think that those who study fashion in religion as they do in dress, will gradually attach themselves to the Romish rather than (as it is called) the English Church. But the difference between the two communions is not more marked in that land of Puritanism and freedom than in Britain. Puseyism has its warm advocates in America. So inwrought is the spirit of ascendancy in the nature of Episcopacy, that in that favoured land, where the curse of an establishment is unknown, where no man gains the slightest civil advantage over his neighbour on account of his religious creed, you may hear Episcopalians speaking of "Dissenters;" and will never hear of an exchange of pulpits between them and the clergymen of other denominations. Presbyterianism, both in its old and new school adherents, has a strong hold in New York. I heard some rumours of a re-union of these two branches of the great Presbyterian body. So far as I had an opportunity of judging, I think such a result very far distant. That the clergy of the two denominations may desire such a consolidation is not at all improbable; but in this, as in other respects, there is a clear difference between the ministers and the people of America. The new school movement had its origin in the infusion of a strong popular element into the Presbyterian system. It was, in fact, the inroads of Congregationalism, aided by the ardent attachment of Americans to all self-government, upon the old embankments of the church of John Knox. The clerical leaders of the movement were impelled by an impulse from beneath. Some of them may begin to think they have yielded too much. The recent attempt to hold an annual meeting of the General Assembly of the new school, in the place of a triennial meeting, is an indication of the feeling to which I refer. But that scheme is evidently unpopular, and will, probably, not be attempted again. The impression is gaining ground among the members of the new school, that as other denominations get on very well without synods and general assemblies, so might they; and that, to say the least, the less they have of this external, mechanical, and comparatively irresponsible management, the better. Congregationalism is certainly making very marked progress in the city of New York. Within a very few years seven churches of this order have been formed there. The famous Tabernacle in Broadway, the most

spacious Protestant sanctuary in the city, is now a Congregational church.

After a considerable stay in New York I went on to Philadelphia, the cleanest, neatest, and most elegant city in the Union—the scene of the signing of the ever-memorable declaration of independence—the real asylum of civil and religious liberty—the imperishable monument of the sagacity, taste, and philanthropy of one of the greatest of the human race, William Penn. The views and principles of this extraordinary man contained the embryo of all that is great and good in that noble country, and are an earnest, I believe, of the good things that are yet in store, not for that land alone, but for the entire world. When sectarianism shall have given way to Christianity, and when the councils of peace and universal brotherhood shall prevail, it will then be everywhere acknowledged that the Quaker Proprietary of Pennsylvania was the fairest type of the world's regeneration. No Congregational church exists in Philadelphia. Presbyterians, Episcopalians, and Methodists are very numerous.

Anxious to see slavery in the life, I journeyed to Baltimore, Washington, and Alexandria. For the first time I sat down to dinner with a slave at my back. I felt more disposed to weep than to eat. Slavery in its most revolting forms did not come before me within the latitude to which I was compelled to limit my journey, but I saw enough to convince me that this awful violation of the law of justice, is attended with the frown of Providence. Baltimore is a flourishing town, but will not admit of any comparison with Boston, New York, and Philadelphia. And after you pass that city, which is on the outskirts of the Slave States, and proceed to Washington, you feel at every step that you are receding farther and farther from the region of health, and vigour, and enterprise. Washington is a poor, straggling village, with one or two fine-looking public buildings. Alexandria, in Virginia, a fair specimen of all the towns still southward, one of the dullest, most dilapidated and wretched looking towns I have seen. How I longed to leave it, immediately I entered, and hasten back to the regions of liberty. What madmen are the slaveholders of America! How blind to their own interest! How fond of struggling through the mire with millstones fastened to their necks! Infatuated admirers of the ancient penalty of bearing about on their own living backs, the heavy and gory limbs of the victims of their own cupidity! Poor, pitiable, contemptible men, who have not the sagacity to trace their misfortunes to their origin; or the manliness to listen to remonstrance, and to avow their mistake. Determined to hug their "domestic institution" to the last, perhaps, it is the Divine purpose to let them have their fill of it, and to accomplish the deliverance of the slave, admit the awful destruction of the possessions and the lives of their taskmasters—not to say the convulsion of the entire Union. But slavery must cease, or that it will shake the constitution of the United States to its centre, no observing person can doubt. The matter is getting, at length, fully before the public. It introduces itself on all occasions—is becoming universally discussed, and is compelling a patient hearing within the walls of the capital. It can no longer be cushioned. The abolitionists as a party are far ahead of the general community;

so much so that many friends of emancipation honestly dread the tendency of the bold operations, and daring projects of the leaders of that party. Garrison and his companions go, at once, for the entire breaking up of the constitution of the States; and with that catastrophe the absolute annihilation of every existing form of ecclesiastical organization, and the neglect of every public religious ordinance. My impression is that he and his associates are opposed to all government, civil and religious. Lewis Tappan and his companions, the other section into which the abolitionists are divided, wage no war with the civil constitution of the United States, make no attack upon ecclesiastical organizations as such, and direct the attention to the one object of forming a separate political party, who, like the Whigs and Democrats, shall carry their distinctive principles into every political action, which they are called as American citizens to perform, and who, by means of placing in every office from the lowest to the highest a man holding anti-slavery principles, shall ultimately succeed in carrying the great matter of emancipation. There are thousands and tens of thousands of persons in the States who are opposed to slavery, and desire its extinction, who connect themselves with neither of these parties. I confess that my sympathies do not go at all with the movement of Garrison and his friends—though their extravagance is not without its advantages. *I believe that Garrisonism will become a reality, if the moral and religious power of the States, be not put forth in due time, and in due strength to utter the mandate, "The slaves shall be free."* If the church will not do the work, I believe God will employ the devil. I have no hesitation in saying that the church of America is very criminal on this question, and too fairly exposes itself to the bitter and withering taunts of the infidel. If ministers and churches will not support the political movement of Lewis Tappan, a truly noble-hearted man, let them clear themselves of all reasonable suspicion of secretly conniving at the wrongs of the enslaved race, by fearing a movement of their own—a religious anti-slavery movement. Let the movement spring from the Cross, let it be baptized by incessant prayer, let it believe in the light of the judgment day, and let all salaries, all smiles, all ecclesiastical position, all sectarian interests, all intercourse with the south, all standing of worldly respectability be sacrificed to the stern dictates of conscience and the rights of the slave, and the honour of Christianity.

From Alexandria I returned to New York, where I attended several of the anniversary meetings of the various religious societies of America. These meetings much resemble the May meetings in London; with the exception that, while on your side the Atlantic the audience is accustomed to speeches, the Americans are generally favoured on such occasions with sermons. The addresses are long, argumentative, and evidently delivered memoriter. Let it not be supposed that the Americans cannot enjoy good speaking. A good orator with them is a perfect idol. But the good old Puritan leaven still shows itself in mannerism as well as in matter. Ministers draw their models of elocution more from the past than the present; and seem to imagine that the goodly tomes of President Edwards will furnish a safer guide in addressing

the men of the present day, than the study of man himself. There would be speaking in that country if all its ministers would take lessons from Gough, the famous temperance lecturer, or young Beecher, who has lately been undergoing a famous schooling in the art of elocution among the emigrants of the far west.

After leaving New York, I spent a few days with Dr. Sprague, of Albany, one of the kindest men it was ever my lot to meet. Never shall I forget the open-hearted friendship of that man. America has in Dr. Sprague a fine specimen of genuine hospitality,—a virtue which modern Christendom seems to number among the very inferior graces of religious character. Thus far on my way, I could not resist the temptation to journey as far as Buffalo, and thence to the Falls of Niagara. Do not ask me for a description; the best account that you have ever read of that sublime spectacle cannot exceed its merits. If the man that is not impressed, enraptured, and awe-struck by that scene, he is one whom nature has formed without any moral susceptibility. After surveying it by daylight, I went, alone, near midnight, and stood on the stone tower which is built on the edge of the Horse-shoe Fall. The moon was up, but the night was cloudy. I felt awfully desolate. The emotions that I had on going behind the sheet of water, the next morning, baffle all description. After spending a day at Niagara, I crossed Lake Ontario, to Toronto. There I met our mutual friends, brother Roaf and his family. There, too, I met with no less than twenty-five individuals whom I knew in England, some of them members of the church at West Bromwich, and some of them relations. The delight of meeting old friends in a strange land must be experienced to be appreciated. I was much gratified to find one of these friends pursuing a course of study, under the superintendence of Mr. Lilly, with a view to the Congregational ministry. Brother Roaf has a noble sphere of usefulness at Toronto. Many helpers are needed. An infusion of English tastes and habits is well, but the success of our cause in Canada must mainly depend on an efficient native ministry. The Colonial Society does well to send out to certain stations English parties, presuming that they are men of prudence and energy; men who will study to conform themselves to circumstances, rather than expect the habits of a free people to yield to them; men who can labour with untiring vigour, and yet shun dictation and love of power as the mariner avoids the rocks. There are, however, other ways in which your Society may benefit the Colonies. Give all the support you can to *collegiate institutions*, and as far as possible in securing the support of the student during his college career. Obtain the very best tutorial qualification. Grant sums to the different Congregational Unions which have been, or may be formed, rather than to one or two ministers on behalf of their brethren. Let these general sums be added to provincial subscriptions from the different churches, and leave the appropriation of the different grants to feeble churches, and itinerant labourers to the discretion of each Union. The less of individual responsibility in the disposal of grants the better. The more this matter is managed by an assembly consisting of ministers and delegates from the churches, within the range of whose observation the monies are expended, the better. Though

I have been placed in a central situation, and may be called on frequently to respond to applications from various settlements in these Lower Provinces, I should decline the responsibility of handing over their salaries to any of my ministerial brethren, or in any way fixing its amount. We have formed, as you know, the Congregational Union of Nova Scotia and New Brunswick. So far as we, in these Provinces, are to share in the funds of the Colonial Society, I, and I believe my brethren in this field, would prefer that the amount granted should be appropriated to the different cases in accordance with the general vote of the Union. Besides helping the Colonies in these ways, you may greatly encourage and edify us by sending over occasionally, more especially to the British Colonies in North America, some of your best men, to spend four or five months in the apostolic practice of visiting the churches, and seeing how they do. This will not merely help us; it will enlighten you, and stimulate the churches at home.

From Toronto I went to Kingston, which is soon to be supplied by one of the students under the care of Mr. Lilly. In twenty-four hours afterwards I visited Montreal, the finest city in our colonial possessions. There I spent a happy sabbath with my dear old friend, brother Wilkes. He has a noble chapel, and an interesting congregation, but has to contend against an immense amount of Romish influence, French and Irish. The second Congregational church is languishing for want of a pastor. From Montreal I was obliged to make my best way homewards.

We reached St. John in time for the services of the first sabbath in June. We there found our precious remaining little one quite well. The services had been regularly sustained, chiefly by ministers of other denominations, at Union-street church, during my lengthened but necessary absence. The people gave us a cordial welcome. I found all things in a pleasing state. Our health and spirits were greatly improved by the journey. We have much reason to bless God for the many mercies vouchsafed during our lengthened absence,—in the course of which I travelled between two and three thousand miles, and saw many things new and wonderful, painful and pleasing; but was disappointed in my efforts to obtain assistance for our cause in St. John or New Brunswick.

Next week I have to leave home again, to attend the first annual meeting of our Congregational Union at Yarmouth, Nova Scotia. Oh, that I had a brother labouring with me in this city!

Brother Heathcote, of Coleraine, Ireland, has written to me, expressing a wish to come and labour in the colonies. He is a worthy man. By all means encourage him to come. I will take in all that come, and then strive to find them a sphere of labour. If Mr. Tomkins do not come to Yarmouth, you might at once apply to Mr. Heathcote, if you cannot apply to Mr. Jackson. Yarmouth must not be trilled with. It was a grievous thing Mr. T.'s returning to England. If he cannot come soon, another ought to come.

You may publish this letter in the *CHRISTIAN WITNESS*. I think it might do some good if it could thus travel back to America.

Yours affectionately,
J. C. GALLAWAY.

presence had become hateful to him. Seven months passed by through the untrodden paths of peace, without having an interview either by letter or otherwise. One evening, as I was on my way to the house of God, and being in a meditative frame of mind, the world and transitory things to me were lost in this train of thought, I felt the slight touch of a hand on my back, and a voice said "Stop!" On looking round, to my surprise I found it was my friend and his female companion. I thought his countenance said there was no peace within his soul. After some questions of each other's welfare, the following conversation took place:—He asked me for what place I was bound; I told him to join the people of God in prayer and praise, and invited him and his comrade to go with me. There was something of an unusual, strange appearance in his countenance; he said if he were alone he had no objection, but on the following week, that night eight nights, he would go with me. I took the liberty to ask him where he was going. I received no answer from him; but was suddenly answered by his companion, "We are for the theatre." I thought it was my duty to be instant in season and out of season: I urged him not to go, but come with me for one night; but he was afraid, if he deserted the ranks of Satan and gave up the works of darkness, the world would laugh at him. "My friend," said I to his companion, "what comfort have you in the theatre, or the vanities of this world?" The answer was: "There is every happiness to be found; the performance, scenery, and characters were all so fine, that who could not take comfort therein?" "Yes, friend," said I; "but there is one happiness you have not yet spoken of: will they give happiness to you on a death-bed; or will that grand scenery yield you any comfort in a dying hour?" I received a sneer to this question; they both walked off, and when my friend was about to go, I said, "Rejoice, young man, in thy folly; let thy heart cheer thee in the day of thy youth; but for all these things you shall be called to judgment," &c. He said, in another week he would grant my desire, and would go with me to the house of prayer, (alas! alas!) and so we parted.

This was on the Wednesday night; and on the Friday following Death found him out. He was seized with a violent pain and throwing up of blood: "In the midst of life there is death." I was sent

for the third day to visit him by his desire; I did so, and found the work of death would soon be done. When I entered the room there were a number of persons round him; but they quickly retired. We were now alone; he seemed to be near the gates of death; it was some time before he could speak to me, being racked with pain; but as soon as he was able, he took hold of me by the hand, and said: "My friend, you and I are about to part, to meet no more for ever. My sins have found me out; my summer is over; my harvest is come, and I am not saved!" He remained silent for some time. "My friend," said I, "what think you of death?" In a short time he replied, with a convulsive groan, "Ah, it is dreadful; it is most awful! It is an awful thing to fall into the hands of an angry God!" I endeavoured to direct his mind to Christ, that even at the eleventh hour he might have mercy upon him; but all was in vain. He said there was no mercy for him, for the worm that never dies had already begun to torment him; he was already feeling the vengeance of an angry God; and to speak of Christ or salvation only added to his torments: "I see my sins like a wall of fire around me; the pains of hell have already taken hold of me." This was a trying scene, indeed, my readers, to see the wicked driven away in their wickedness. About this time his companion (the female alluded to before) arrived, to visit him contrary to his desire; I brought in the visitor to his bedside. Here my feelings are better felt than expressed. Before me lay my friend—my friend, yes, from my school-boy days: through youth up to manhood we were one; we had gone to the house of God together, sat beneath the joyful sound of the Gospel, and joined ourselves to the same branch of God's family, and partook of Christ's dying love to his believing people. Now behold him in the arms of death—a despairing backslider! Alas! my feelings, in beholding the object of his ruin stand at the side of his dying pillow. My duty was obvious: "Well," said I to her, "what comfort does the theatre yield to poor John now?" I received no answer to this. She said to him: "How do you feel; you are very low?" He made no reply for some time. I asked him if he was aware who the individual was that spoke to him. He said, yes; but he was so unable to speak he could give no answer. The visitor asked again, with tears,

"How do you feel?" He lifted up his eyes, fastened them on the object before him, and said, "I feel all the torments that is possible for man to endure in the body; let this be a warning to you and others not to put off their day of salvation." This hardened daughter of sin and servant of the wicked one said, "This is only an imagination of the brain; you will yet recover." I then removed her; he took no notice of what was passing. Being sorely racked with pain, he held me by the hand; and still his language was, "I am tormented!" He said to me, "Warn your acquaintance to beware of evil company." Some other words he uttered, but I was not able to gather them, from the weakness of his voice. In a short time after, with a dreadful struggle, his spirit fled the tenement of clay, and winged its way to an eternal world to meet its sentence there; so that on the same day he was to have gone with me to the house of prayer, I accompanied his remains to the cold valley of the shadow of death—death, indeed, that never dies. Alas!

The above is a brief sketch and heads of the last moments of this young man, my friend, John Stewart, as far as my memory serves me. Reader, from the nature of the scene, what think you of death? Are you yet in your sins? if so, fly, fly to Christ while he may be found; call upon God while he is near, &c. Leave not your salvation to a death-bed or a dying hour, lest you be like the poor sinner you have now read of; for there is neither knowledge nor salvation in the grave, whither you are fast hastening.

THOMAS PATERSON.

Glasgow, Aug. 14th, 1847.

THOUGHTS ON PUBLIC WORSHIP.

BY DR. GIUSTINIANI.

It is not without diffidence that I attempt to speak of the feelings of joy and grief which have many times pervaded my heart, when assisting at the public worship of Protestant churches of different Christian denominations; not that I have any doubt of the truth of what I am about to dwell on, but of myself. I feel at this moment the greatness and the almighty power of God, and the feebleness of man, whose voice can have no power if it be not the echo of the eternal voice of the great I AM! I know that the foundation of the earth is less solid than the Word of God; but I must make

that Word heard, though a thousand voices arise from the heart to intercept that Word, which alone can save our souls.

I entered within the walls of the high cathedrals, with their gigantic towers and gothic architecture; there I saw the ceremonies performed with all the splendour of outward pomp; festoons, and drapery, and surplices; highly wrought pulpits, multi-coloured windows; the vault reverberating with the peals of the organ, the melodious voices of the children, the deep chant, and the majestic chorus. I saw their ritual, the mitre, and the crosier; my eye was charmed, but my heart—alas! my heart remained cold and oppressed. In vain there I sought my crucified Redeemer—I beheld this as a Protestantism brought forth by the power of the world, which neither Luther, nor Calvin, nor other reformers had ever contemplated; as a weak and vacillating child, disguised in the armour of Christianity; as a negative Protestantism; an easy pillow on which to rest with pleasure, and sleep the sleep of death; as a Protestantism, alas! created but for painters and poets! I left the place with tears in my eyes; crying, "Ichabod, the glory is departed, for the ark of God is taken! They forgot God their Saviour; they believed not his Word, and hearkened not unto the voice of the Lord," but unto man: "God desireth not sacrifices, but a broken spirit; a broken and a contrite heart he will not despise." He desireth not exterior worship, not chants and notes; but the perfume, the harmony of a thankful, of a sensible heart, "of a heart of flesh."

In going along the street, and meditating on what I had witnessed, and on the feelings produced in my heart, I was aroused by songs, neither so studied nor so melodious as those which I had left, but which appeared to be emanations of the heart; I felt myself attracted, and was induced to enter the house where they proceeded from. An old violoncello was the leading instrument; girls and boys, who had never seen a note, were the choristers; the people not only unacquainted with music, but apparently deficient in the taste of that art, accompanied them inharmoniously. New feelings came over my soul. I asked myself, is this worshipping God? Are sounds like these agreeable to God? Is it a means of salvation for the perishing souls of men? Has Jesus commanded it? or, is it a copying after the great cathedrals? In the

time that my mind was occupied in putting these questions the hymn had ceased, and the preacher had begun to pray. The people answered with groanings, but not those "groanings which cannot be uttered;" they were with utterable groanings, *Amen! Glory be to God! Blessed be God!* My mind was disturbed, and my heart neither elevated nor edified; the senses were excited, but that calm was not produced in my spirit so indispensable in the presence of the Eternal Judge of the earth. I asked a man who was near me, if the Lord was deaf, that they prayed so loud? He replied, "The Lord is not deaf, but we think that you are deaf." Then I adored my crucified Redeemer with all my heart; and magnified the operations of his works of grace which he has done for me. I blessed his name, that through his tender mercy my ears were shut to the wisdom of man, and opened to the voice of the good Shepherd. I felt that such a worship excited the senses and "quenched the spirit;" that Christianity became a work of man, and not of grace. Salvation must come from "our God which sitteth upon the throne, and the Lamb." When the voice arises from a penitent heart, and not from the excitement of our neighbour, it will be sanctified "of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

After the service was over, I joined in conversation with two pious ladies. One said, "How delightful the sermon was!" The other replied, "Oh, it was beautiful!" I asked them what their souls had profited by it, and what they remembered which could improve their mind? Neither answered; but after a short pause one groaned and sighed, and the other said, "I hope we have profited something." But I could evidently see that my fair companions were pleased without receiving spiritual or intellectual benefit; they were entertained, but not edified; delighted, but not instructed. I said afterwards to those ladies, "The reasons which your preacher adduced may persuade the mind, but not convince the heart; intellect must have its proofs, the heart equally its demonstrations and evidences; and they do not consist in trepidations, and in thumping the Bible, but in the power of *that* Word, of that 'two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow!' Yes; in a renewed heart only reside the qualifications of a true Christian, and not in groaning and amens; it is faith, love, hope, assurance in the promises of our blessed Jesus, which unite believers 'in spirit and in truth;' and in the spirit we are better instructed than by the reasoning of man; because we have the consoling promise of the Holy Scriptures, that 'God had revealed them unto us by his Spirit, and the spiritual judgeth all things.' In a renewed heart only," I continued, "reside these qualifications, which support them with patience amid the temptations of their life; it is from the heart that the most elevated sentiments, the most noble effects, the most magnanimous actions generate. From this source springs the precious tear-drops of tenderness and pity, of joy and consolation. Through the heart the pleasures of this life are rendered precious, while its evils find comfort and alleviation."

The following Lord's-day one of my friends came to conduct me to a chapel, to hear an eloquent preacher from the country; a storm prevented us from going as far as the desired chapel, and we were obliged to take shelter in a meeting-house of the Society of Friends. In sitting down, and looking around, I involuntarily made a contrast between the beautiful music of the splendid cathedral, the vociferation of the chapel, and the solemn silence of this place of worship; where they who worship "in spirit and in truth, and with patience, wait for that which we see not." The luxury of the gothic temple, the insignificance of the chapel, and simplicity and neatness of the place I was in, combined to absorb my every thought. That passage which says, "Where two or three are gathered together in my name, there am I in the midst of them," forcibly occurred to my mind; and I was deeply impressed with the truth, that our blessed Redeemer cometh not in the midst of us by groans and exclamations, or even by the concordance of sweet sounds, but "for his name sake." I was so transported with joy from this *silent worship*; so elevated upon the wings of faith in a sublimer sphere, that I said in my heart, If the union in spirit and in truth of the children of God is so sweet here below, what will it be when we shall worship before the throne of God, with the great congregation, with the Cherubim of glory, with the angels and the redeemed from the earth, with the prophets and apostles;

what joy we shall experience when we shall "enter into the temple of God, and never depart, but serve him day and night;" when we shall sin no more there, neither expose to God our wants and miseries, because "there shall be hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed us: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away, and all things made new." In those meditations, without being interrupted, the congregation rose, shook hands with one another very heartily, except with me; I felt displeased to be considered by them as a stranger at the moment that I had worshipped with them before the throne of grace; when I was united with them truly in the spirit of Christ.

In going out my friend, who was more accustomed to a noisy sacrifice than to that of the contrite heart, said, "Have you noticed the 'dumb dogs,' they appeared as if they were all dead?" I asked him what had been the subject of meditation with him the whole time? He answered, "Nothing! I like a good sermon, and a lively prayer. They seemed to me as if they were sleeping; do they not pray?" On my answering that they did, but that they were waiting for the Spirit; he said, "How can they know that they have the Spirit? And where does the Bible teach the church to meet together without saying anything?"

I replied, it is impossible for me to answer so many questions at once; but, if you will allow me, I will endeavour to give you reasons from what I have gleaned from the Bible; though, as you are aware, I am not one of their body. You ask me, "Why they do not pray?"

How can you say that they do not pray? Prayer is nothing more than an elevation of the soul towards God, in paying homage of adoration and gratitude to him; or a humiliation of our hearts before the throne of grace, to implore his pardon and assistance: this is properly which constitutes prayer. I know that the elevation of a sanctified soul, or the humiliation of a contrite heart, can be expressed in words; but words are nothing if they are not the sincere testimony of the feelings of the heart. If a man meditates on the infinite attributes of God, and on the nothingness of self, and feels profound adoration in his affected heart—behold, he has prayed! If he elevates his eyes to the Most Holy,

and the uneasiness of his conscience moves his heart to feel his sins, and hastens his mind to his Father which is in heaven, to bless his mercy, to implore his favour—behold, he has prayed! The thought only of the benefits of God, of the unworthiness of man; of his justice and our rebellion, the immense riches of his grace, and of the profound misery of human nature, a sigh escapes from his heart—behold, he has prayed! The penetration only of deep feeling, of repentance and gratitude, and the desire to approach his Maker with the greatest confidence, through the intercession of Jesus Christ—behold, he has prayed! A sinner subdued by the influence of the Spirit of God, and soaring freely with the sentiments which fill his bosom—behold, he has prayed! A sinner who is desirous to bless his Redeemer, to confess his disobedience, to intrust his misery to him "who searches the heart and tries the reins of man," and finding no words to express his love to him "who had before loved us," his swollen heart redoubles its palpitations, his eyes become involuntary fountains, and fixed on the blessed cross of justice and love—has he not prayed? The intensity of our feelings towards those we love is at times so overpowering, that words fail to convey it; how can you say, then, that a people who wait in silence for the Spirit of God, to incite them to the utterance of their feelings, are dead; that they are asleep? Or, how can you ask, Why they do not pray?

Your second question is not less futile than the first. "How can they know when they have the Spirit?" How can you know that you are in life, but by the effects which the living power produces in your body—the activity of the senses? It is the same with the spiritual life: "where the Spirit of the Lord is, there is liberty." A Quaker, who feels *liberty* to speak of the goodness and mercies of God, and to soar with his soul to his crucified Redeemer, has certainly the Spirit of our blessed Jesus.

One of the effects of the Spirit is also *faith*. Like a child that is never suspicious of its nurse, and believes with all its heart the most extraordinary things that are related to it; in whose mind the *idea never enters* that it can be deceived; so the Spirit of God is a spirit of faith, which bends natural resistance to the truth, humbles pride, and makes it submissive to his holy will, to believe in his Word, without suspicion of that Word; "Thus saith the Lord," dissipates all

doubts and objections; and the greatest use he thinks to make of his reason is, to cease to reason with the infallible and eternal *One*, and to submit like the child to its nurse, believing God to be a greater philosopher than man.

Charity and love are another sensible effect of the Spirit of God; and as the visible thing can only be enjoyed through the senses, so the spiritual thing can only be discerned through the Spirit. "God revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." You may ask, Is the power of music, of chants and songs, to excite or to produce faith, charity, and love in our hearts? No! "God *alone* revealeth them unto us by his Spirit." As the source of the spring is not to be found in the roaring of the torrent, but in the *silent* forest, so the Spirit of God is not manifested in the boisterous movements of our senses and passions, but in holy patience, and *silent waiting* on that "Spirit who helpeth our infirmities, and maketh intercession for us."

Your *third* question is equally simple: "Where is it in the Bible that the church shall come together, remain, and separate without saying anything?"

Where is it found in the Bible that there should be external trappings, surplices, and mitres, violoncellos, and chantings? Jesus has taught us by his example the way we ought to pray: "Before day he went out and departed into a *solitary place*, and there he prayed." Separated from the contentions of the world, retired in our heart, and solitary as at Gethsemane, we should "watch and pray always, with supplication in the Spirit." "Let none that wait on thee be ashamed, then their strength is to be still," says the Scripture. If the association of man had such a moral influence on our social life, that we should fly the bad and seek the good, how salutary must be the holy company of our blessed Jesus, with whom we have retired in the wilderness of our heart, to receive those "things which God hath prepared for them that love him?" Ah! a soul centered in itself, and united with its Saviour, should "tribulation, or distress, or persecution, or famine, or nakedness, or peril," or the voice of his conscience, make desolate his heart, yet he will be more than conqueror through him that before loved us. We have no want of music to excite our senses, for we carry Divine harmony in our hearts; it is "Jesus who is all in all." We have no want of sermons; it

is our blessed Jesus who speaks, who instructs, who edifies: it is no longer the voice of man which elevates us to the heavenly sphere; it is God who descends to man, who brings the heaven in our heart. We are "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Like a plant, planted in a fertile ground, and nourished by its root, so is the sweet plant of faith rooted in our Redeemer, from whence we receive joy and peace, consolation and comfort, hope and life. Like the *calix* of a flower, which opens itself from the beneficial rays of the sun; so from the influence of the Sun of Righteousness the heart becomes inflamed, its lukewarmness changed into zeal, the zeal into faith, the faith into love and hope. A sinner retired, *silently waiting* for the Spirit of God, is like a plant which in the still night is refreshed by the dew of heaven; his heart is revived and renewed by the influence of the Spirit of God.

Notwithstanding all these excellencies, *I am not an advocate of silent worship*; not that I disapprove of it in *itself*, but of the consequences. A society which has *birth-right*, must have necessarily a great number of *dead members* belonging to it, who CANNOT enjoy that sublime worship, because of its spirituality; "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Without speaking of the hurtful tendency that it may have on children, I will only remark, that at the beginning of the Society of Friends there never was a *silent worship*, because the members were all spiritual. In conclusion, I said to my friend, that it was our duty to pray for every church, of whatever denomination it might be, that the Lord might multiply his blessings upon them; and that they might grow from grace to grace, and the Spirit of God fill their hearts; that every member might be a temple of the Holy Ghost; and that all their doings might be for the glory of God, for the salvation of their souls, and the advancement of the kingdom of Christ.

THE DESTRUCTION OF JERUSALEM.

In the day when Jesus gazed upon the magnificent spectacle of the Jewish capital, the powerful protection of Rome was extended over it, and all was peace. How great was the change ere that generation had passed away! The children of those daughters of Jerusalem who bewailed him on his way to crucifixion, were

but in their prime when the Romans were seen investing the city in warlike array. The Roman army commanded by Titus consisted of sixty thousand men; and one of his three encampments was pitched on that very mountain from which Jesus predicted the destruction of the capital, and bewailed its doom. In fifteen days after its investment the outer wall was carried; and after nine days more, the second was taken, lost, and regained by the besieging army. Batteries were now raised for the attack of the innermost wall, but were speedily destroyed. More vigorous measures were then adopted; and all terms having been declined by the infatuated Jews, Titus determined to construct a wall of circumvallation around the whole city, that he might attack it to more advantage, and might prevent all escape from within and all succours from without; and this, though taking a circuit of nearly five miles, and flanked by thirteen towers, was completed in the space of three days. Thus literally was the prediction verified, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

Then, when the people were hemmed in on every side, they experienced that unparalleled distress of which prophecy had given such appalling descriptions. Within a city adapted for the residence of only six hundred thousand inhabitants five times that number are supposed to have been enclosed; multitudes having come to the passover, and many having fled thither from their unprotected habitations in the provinces. To render the distress more aggravated, the resources of the people had been destroyed before the approach of the Romans, and the city itself wasted by civil strife. Three factions had maintained as many distinct stations within the walls; and, among other mad exploits, had consumed with fire store-houses filled with corn and other provisions, that would have sufficed the whole population during a protracted siege. When the enemy was actually investing the city, two factions, headed by Simon and John, continued to strive in deadly conflict; both uniting, however, in preventing the citizens from opening their gates to the Romans, and in desperate sallies and attacks on the besiegers. These factions exercised a tyranny far more malignant than that of Rome; wantonly slaughtering the people, wresting from them whatever they possessed, and even appropriating the sacred

treasures of the temple. Under the influence of these zealots all accommodation was hopeless; and every overture having been met with contempt and ribald jests, the Romans were beyond measure incensed. Many of the people attempted to escape from the city, and were taken by the besiegers, who, hoping to terrify the rest into submission, treated them with the utmost severity. The hands of some were lopped off, and they were sent back, dismembered, into the city. Multitudes, to the amount of five hundred a day, were crucified within sight of the walls, "till room was wanting for the crosses, and crosses for the bodies." One fugitive having been known to swallow gold, two thousand men were slain in one night, and their bodies dissected, in the hope of finding gold within them. The carnage within the city was still more appalling. The only burial afforded to the great majority was to carry them out of the gates and cast them into the city ditch; and above six hundred thousand men were thus cast out. When they were no longer able to carry the dead out at the gates, they filled large houses with their carcasses, and closing the doors, left them to fester in the midst of the city. In the meanwhile, famine raged so fearfully that men, swollen as in dropsy, or shrunk as in wasting disease, staggered and expired in the streets; or, driven to desperation, they violently assaulted one another in the streets, or forced their way into their neighbours' houses, in hope of snatching a morsel of concealed food. They preyed, moreover, in their distress, on the veriest garbage. But there was one fact which produced a measure of horror, both among Jews and Romans, beyond everything else. A woman of some rank, Mary of Bethzob, having been spoiled of all she possessed, famishing herself, and seeing her infant son famishing at her bosom, seized upon the babe in an agony of despair, and addressed him to this purport: "O thou miserable infant! for what shall I preserve thee? As a victim of famine—or of Roman slavery—or of these factions, more cruel than either? Come, be thou my food; and be thou a fury to these factions, and a by-word to the world, and so complete the calamities of our nation." She then slew her infant, deliberately roasted his flesh, ate the half at a meal, and put by the residue for a second repast. So precise was the fulfilment of Moses' prophecy respecting the delicate woman! So just was the exclamation of

Jesus, "Woe unto them that give suck in those days!"

After this, what need I to speak of prodigies? Yet prodigies were foretold in the prophecies of this event, and are recorded by its historians. Fearful sights were seen in the heavens; the concussion of earthquake was experienced; the ponderous gate of the temple-court is said to have burst open at midnight of its own accord; the priests officiating at Pentecost, within the temple, are reported to have felt a shaking and heard a rushing, when these words were pronounced, as if by the retiring Deity, "Let us remove hence." A further relation is given by the Jewish historian, which wears the air of unquestioned authenticity. A rustic coming to the feast of tabernacles, seven years before the siege, suddenly elevated his voice, and exclaimed, "A voice from the four winds—a voice against Jerusalem and the temple!" And ever afterwards he went about the streets of Jerusalem, vociferating, "Woe, woe, woe!" This cry he continued day and night, month after month, and year after year. They scourged him, but at every stroke he exclaimed, "Woe, woe to Jerusalem!" He continued to reiterate this dismal cry during the progress of the siege, till one day towards its close, taking his station on the wall, he added to his usual exclamation, "Woe to myself!" immediately upon which he fell dead, smitten by a missile discharged from the Roman engines.

We hasten to the catastrophe. The prediction of Jesus, in which he foretold the utter destruction of the city and temple, was fully verified. Titus would fain have spared both, especially the latter; but the Jewish zealots rejected, in their infatuation, every overture, till the Roman soldiers became exasperated beyond all control. The temple was the citadel in which the zealots defended themselves; and when the tower of Antonia was taken, they themselves, to cut off the communication, fired the cloisters adjoining it. The battering-ram and scaling-ladders were now applied to the western gate of the inner court; fire at length forced a passage, and another portion of the cloisters was consumed. Titus, solicitous to preserve at least the sanctuary itself, and fearing lest the flames should reach it, commanded them to be quenched; but, instead of this, a soldier, rising on the shoulders of his comrade, threw a firebrand in at a golden window, communicating with the rooms built immedi-

ately around the holy house. When the flames burst forth, Titus rushed to the spot; but amid the crash of arms, the shouts of the soldiery, and the roar of the conflagration, his commands and threats were unheard. He now entered the central and most holy apartments of the temple, and found the edifice far more magnificent than he had anticipated; but at that very juncture, when he was making a last effort to secure the quenching of the flames, a soldier secretly applied fire to the interior door of the hallowed apartment, when the bursting conflagration compelled the reluctant general to retire; his attendants bearing the golden table and candlestick as trophies of triumph.

The remaining facts must be very briefly told. The soldiers wearied themselves with the work of slaughter; and the city, as well as the temple, was destroyed—three towers only being left, as monuments of the Roman conquest. Upwards of a million Jews were slain in the course of the war; and Jerusalem was, literally, laid even with the ground. What manner of stones soever they were of which the temple was constructed, not one was left upon another. The Jewish Talmudist tells us that the very foundations were torn up with the ploughshare; so exactly were Micah's words fulfilled. "They shall fall," saith the Lord, "by the edge of the sword, and be led away captive into all nations." "The Lord," said Moses, "shall bring you into Egypt again with ships; and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." The facts were in exact correspondence with these predictions. Nearly a million of captives were taken; many were slain in the games celebrated in honour of Vespasian and Titus; many were sent to the public works in Egypt; the slave-markets of the provinces were glutted; and fourteen thousand perished with hunger—part of them rejecting food in sullen despondency, and part left to famish through the forgetfulness or design of their keepers.

These prophecies are still in course of fulfilment. Jerusalem is still trodden down by the Gentiles; and the mosque of the false prophet occupies the reputed site of the temple. Still are the people wanderers, found in every land, and everywhere a by-word. Their case is without parallel: as a mighty river, having its sources in ages far remote, we might expect to see this people long retaining their distinctness, and *that*, after

seventeen centuries, is a miracle. The lapse of ages, the operation of climate, the varieties of government, the fierceness of persecution, the acquisition of wealth, the increasing amenity of liberal opinions—all leave the Jew unaltered. The same everywhere in aspect and character, he is everywhere the butt of scorn. The poet joins the buffoon in holding him up to ribald contempt; and the very school-boy—he knows not why—hoots him as he goes. He is a monument attesting the inspiration of prophetic Scripture; though himself an unbeliever, his very unbelief separates him as a witness to the truth which he rejects; and the attestation is at once intelligible to the weakest intellect, and irrefutable by the strongest. If one should rise from the dead, he could not furnish evidence more unquestionable.—*Ely's Winter Lectures.*

AN AFFECTIONATE SPIRIT.

"Oh! cast then not
Affection from thee! In this bitter world
Hold to thy heart that heavenly treasure fast.
Watch it—guard it—suffer not a breath to dim
The bright gem's purity,
But ever take for thy heart's motto,
Friendship, Love, and Union."

WE occasionally meet with individuals who deem an indulgence in affectionate feelings as a mark of weakness—the offspring of a soft head and a foolish heart. Some men will return from a long journey and greet their families with distant dignity and reserve, moving about among their children with the coolness of an iceberg, surrounded by its broken fragments. They carry along with them an atmosphere not only chilling but freezing.

There is not a more unnatural sight on earth than a family *without hearts*. Children thus reared are oftentimes but half human—having understanding without affections. And when they leave home, if such a place can be called by this endearing name, they enter upon life selfish, cold, and stony-hearted. True, there may be some noble exceptions, where young persons of both sexes will break away from such chilling and deadening influences, and exhibit an affectionate spirit. Would that the instances were not so rare in our world!

For one, I would as soon embrace a stick of wood, a bar of iron, a lump of cold clay, a cake of ice, a block of adamant, or one of New Hampshire's granite rocks, as some persons within the circle of my acquaintance; about as much im-

pression would be made in one case as the other. Oh, give me for bosom friends those who have warm hearts, an affectionate nature, and that strong love which gushes up fresh and free from the soul's lowest depths. When two such meet, heart touches heart; they feel "at home" with each other after but a short acquaintance, and their souls almost melt into one another, by a sort of spiritual magnetism. Some there are, in this cold bleak world of ours, whose hearts are so full of affection that they are oftentimes tempted to overleap the boundaries of common usage, and greet every one with "a kiss of charity," nor would it be contrary to Scripture so to do.

A parent had better extinguish his children's eyes than take away their hearts. Who that has experienced the joys of friendship, and knows the worth of sympathy, would not rather lose all that is beautiful in nature's scenery, or all that is great in intellectual acquirements, than be robbed of the hidden treasures of the affections.

God loves, tenderly loves, the children of his family; the beatings and throbbings of his great heart are sensibly felt through the universe, showing how incompatible is man's small degree of love with the exceeding fulness of his affection.

Love is *the religion of heaven*; it is the very element of paradise, the atmosphere in which angels delight to breathe. The joys of affection, of congenial spirits, are the joys which animate the throng and inspire the harps of that better land. Whatever else man may be stripped of, O leave him his heart. Without this he is unfit for earth or heaven.

Dear friend, whoever thou art, indulge, I pray you, in the warm and gushing emotions of filial, parental, fraternal love. Think it not a weakness. God has the largest and the warmest heart in the universe. He is all heart. "God is love." Fear not, then, to enlarge your heart's capacities, to give vigour to its exercises. Love as extensively and as intensely as you can. Be passionately attached to friends, but don't idolize. Love everybody and everything that is lovely. Let it be the studied object of your domestic culture to become possessed of warm hearts and ardent feelings.

"Let's be kind to each other;
The night's coming on,
When friend and when brother
Perchance may be gone."

Oh, I would be good; I would be kind; I would be beloved; I would fence in a happiness with friends; I would share others' sorrows, others' joys. Rejoice, says inspiration, rejoice with those that do rejoice, and weep with those that weep. In the beautiful language of the poet:

"Let us love one another—not long may we stay
In this bleak world of mourning—so brief is life's
day;

Some fade ere 't is noon, and few linger till eve;
Oh! there breaks not a heart but leaves some one
to grieve;
And the fondest, the purest, the truest that met,
Have still found the need to forgive and forget;
Then, Oh! though the hopes that we nourish'd
decay,
Let us love one another so long as we stay.
There are some sweet affections that earth can-
not buy,
That cling but the closer when sorrow draws
nigh,
And remain with us yet, though all else pass
away—
"T is to love one another so long as we stay."

Lessons by the Way; or, Things to Think On.

CHEAP MINISTERIAL AID.

Now and then drop a short note to your minister just to make him acquainted with something which you believe he does not know, and which you conceive is desirable he should know. There are a variety of incidents and circumstances, and even ideas, which you may be familiar with, whilst your pastor may be altogether ignorant of their existence; and it is not improbable, that, if these scraps of information were known to your minister, he might in due course turn them to good account. In these communications two things must be borne in mind:—First, *brevity*. A long introduction, such as "I hope you will excuse the liberty I have taken," &c., should not appear in these notes; but simply the fact or incident, in a concise and intelligible form; and when this is done leave off, of course adding your name, that there may be authority for what is communicated. Secondly, *do not expect a reply*. Be content to know that you have attempted to aid your minister, and leave it with him to make use of your information or not as he may deem best. Perhaps the following may show my meaning, and serve as specimens in the WITNESS:

"Dear Sir,—A few young men, who are somewhat influential, have recently broached infidel principles in this locality; and I have reason to fear, that the minds of some of your youthful hearers are unsettled through their efforts. The persons I refer to have gathered their views chiefly from the publications of the Socialists. I enclose you a tract which has been extensively circulated among young men.

"Yours, &c. —"

"Dear Sir,—It strikes me that many of your hearers would be greatly benefited at the present time, were you to preach from this or some similar passage: 'We ought to obey God rather than man.'

"Yours, &c. —"

"Dear Sir,—I have observed two individuals in a somewhat secluded part of your place of worship, who evidently feel the power of truth under your ministry; I have conversed with them, and hope soon to introduce them to your notice.

"Yours, &c. —"

"Dear Sir,—A man, given occasionally to intemperance, was rewarded with a glass of wine at the house of a professor of religion, for some little service done; he was quite sober

when he received the liquor, but shortly afterwards he was seen at the alehouse, and before night he was brawling in the street.

"Yours, &c. —"

"Dear Sir,—In your sermon on sabbath evening, several persons understood you to imply, that it was no use for the aged to apply for salvation; because, having wilfully sinned away their talents, their strength, and almost their whole lives, their salvation was hopeless.

"Yours, &c. —"

East Grinstead.

T. C.

THE BEST NEWS.

SOME years ago, a son of Abraham, who annually visited the town of Loughborough in the way of business, called upon the venerable father of the late Dr. W. Yates, of India,—a man of eminent piety and simplicity of manners. As he entered, he said, "Well, Mr. Yates, what is the best news in the town to-day?" The good man looked up, and in his own peculiar way said, "The best news that I know is, that *Jesus Christ came into the world to save sinners, of whom I am chief*." The poor Jew, doubtless not expecting such a reply, was very angry, and went away in a rage. Whether or not he has yet believed that this is the best news, I cannot tell. Reader! have you?

Loughborough.

W. H.

THE GREAT UNITY.

Sir,—Among other American ministers who left their far-distant homes to prove, by their attendance at the late Conference, their desire to promote an Evangelical alliance, were the Rev. Ebenezer Mason and the Rev. Erskine Mason, two of the sons of the late Rev. John M. Mason, of New York, the author of "A Plea for Catholic Communion in the Church of God," and whose visits to this country in 1802, and 1816 and '17, while memory shall last, be affectionately remembered by all who had the pleasure of his acquaintance. Perhaps you may think the following extract from a letter—which, on the eve of his departure from England upon his last visit, he wrote to a friend in London—worth inserting in the CHRISTIAN WITNESS.

S. G.

March, 1847.

"Liverpool, 1st Oct. 1817.

"My dear Sir,—One of the last duties I have to perform before my feet quit English ground

for ever, is to express to you my gratitude for the friendly offices you have so abundantly performed toward me. I trust I shall not forget how much I owe to that Christian charity which makes love to our Lord and Redeemer a sure passport to the heart. May it increase more and more. It is unseemly, most unseemly, to be searching for moles and pockpits in a face beaming with the image of the first-born. Believers are often tied with packthreads by their little fingers into small unions; but the great unity which binds their hearts together, and will last when the packthreads shall be destroyed by a touch of the fire, is their unity in the Son of God. Comparatively speaking, I see no other sectarianism worth fighting for; and they who fight well for that 'enduring hardness as good soldiers of Jesus Christ,' have but little leisure or inclination for the small and unpurposed business of subaltern skirmishes and squabbles.

"My health is growing rapidly better; and I hope to resume, on my return, my loved employment in the service of the best of Kings. Frederick of Prussia's maxim was, *pay well and flog well*; but our King, the Prince of the kings of the earth, pays magnificently and never flogs when our good does not imperiously require it; at least I can bear my testimony, that, when I have been looking for castigation, because I felt that I deserved the halberd, his way, O most gracious! has been to break me down with new kindnesses. Filled be my mouth with his praise and his honour all the day long! May you walk, my dear friend, in the light of his countenance, and be exalted in his righteousness, as becometh one of the people who know the joyful sound!"

PRIDE CONFOUNDED.

THE following anecdote was told to me by a gentleman, who had it from the lips of the lady's daughter who was the eye-witness. I have no reason to think it has appeared in print. If therefore you judge it suitable for the CHRISTIAN WITNESS, I shall be glad to see it so preserved. I am yours, very faithfully,

JOHN BICKERTON WILLIAMS.

The Hall, Wem, Feb. 5th, 1846.

The Rev. George Whitefield was apt in the pulpit, and had great facility in doing it, to imagine what persons would think upon the passage of Scripture he selected for meditation; and sometimes this was so striking as to convey to his hearers an impression of almost supernatural knowledge. A respectable lady, who heard him in Scotland preach on Matt. xxv. 10: "The door was shut," being placed near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth; and overheard one say, in a low tone, to the other, "Well, what if the door be shut, another will open." They so turned off the solemnity of the text. Mr. Whitefield had not proceeded far when he said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What matter if the door be shut, another will open.'" The two young men were paralyzed, and looked at each other. Mr. Whitefield proceeded: "Yes, another will open. And I will tell you what door it will be: it will be the door of the bottomless pit! the door of hell!—the door which conceals

from the eyes of angels the horrors of damnation!"

SERIOUS QUESTIONS FOR CHOIRS AND LEADERS OF SINGING.

1. Is the church a place of worship, or of amusement?
2. If the former, is it for the worship of self, or of God?
3. If God's worship be the object for which the house was erected, is it a worship of which he is conscious or not?
4. If his eye "searches the heart and reins," is his approbation or displeasure the end of the service?
5. If his glory and the edification of his people be designed, can he approve of any portion which does not further that end?
6. Is the *spirit*, or the *manner* of performance accepted?
7. If the former, in what light will he regard men, who not only reject the Redeemer themselves, but are often a hindrance to those who would diligently seek him?—*Latrobe, Church Music.*

MINISTERIAL ENCOURAGEMENT.

DURING a recent missionary tour through the principality, an English minister, from one of the midland counties, was greatly encouraged to labour with renewed patience and perseverance in the vineyard of his Lord and Master, by the following pleasing testimony which was borne to his labours at a large public missionary meeting. He thus writes to his venerable and beloved mother, the widow of a late devoted and successful minister in the west of England: "An intelligent young man, a student from one of our colleges, in the course of a short speech, remarked, 'that ministers were not always aware of the usefulness of their labours. For instance, Mr. S——, who is now on the platform, was preaching in a town nine years since, when visiting this part of the country. There was then a thoughtless young man in the congregation who heard him, and that to his profit; for the sermon was the means of his conversion. He became a member of the church, and went to college to prepare for the ministry. He has long been wishing to see Mr. S—— since that time, but has not been gratified till this hour. That young man is the speaker to whom you are listening.' This statement, delivered in a very touching manner, drew tears from many eyes, and from mine among the rest; and constrained me to remark, that it was worth my while to come more than two hundred miles to hear such an interesting and gratifying communication. To God be all the glory!"

ORDER PLEASING TO GOD.

I PERSUADE myself, that the bountiful and gracious Author of man's being and faculties, and all things else, delights in the beauty of his creation, and is well pleased with the industry of man, in adorning the earth with beautiful cities and castles; with pleasant villages and country-houses; with regular gardens, and orchards, and plantations of all sorts of shrubs and herbs, and fruits, for meat, medicine, or moderate delight; with shady woods and groves, and walks set with rows of elegant trees; with pastures clothed with flocks, and valleys covered over with corn, and meadows burdened with grass, and whatever else differenceth a civil and

well-cultivated region from a barren and desolate wilderness."—*J. Ray.*

"GOD SEES ME."

Persons inclined to the sin of stealing are satisfied if they can only be certain they shall not be discovered. I once heard it related, that a man who was in the habit of going to a neighbour's corn-field to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, and then began his guilty work. "Father," said the boy, "you forgot to look somewhere else." The man dropt the bag in a fright, and said, "Which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us. "God sees me!" is a thought that would keep us from many evil acts, if we tried constantly to feel its truth.

AN ACCOMMODATING TRADESMAN.

In the spring of 1762, a month or two before I took deacon's orders, I was purchasing some books of Mr. Osborne, (the bookseller with whom Dr. Johnson is said to have had so strange an encounter). After that business was over, he took me to the farthest end of his shop, and, in a low voice, said thus: "Sir, you will soon be ordained. I suppose you have not laid in a very great stock of sermons. I can supply you with as many sets as you please—all originals; very excellent ones—and they will come for a trifle." My answer was: "I certainly shall never be a customer to you in that way; for I am of opinion, that the man who cannot, or will not, make his own sermons, is quite unfit to wear the gown." His answer shocked me: "Nay, young gentleman, do not be surprised at my offering you ready-made sermons; for, I assure you, I have sold ready-made sermons to many a bishop in my time." My reply was: "Good Mr. Osborne, if you have any concern for the credit of the Church of England, never tell that news to anybody else, from henceforward for ever."—*Toplady's Life.*

A WORD TO MINISTERS.

DELIGHT not in vain applause; let not this satisfy thee, but that others may feel the power of truth. Let it not satisfy thee, when thy hearers go away and say, O how learnedly, how elo-

quently, with what subtilty and sublimity of reason doth he preach! What excellent gifts of memory, wit, elocution! This did not satisfy Christ. When he had made an excellent sermon, a woman of the company cried out, "Blessed is the womb that bare thee, and the paps that thou hast sucked!" But he said, "Yea, rather, blessed are they that hear the word of God, and keep it," Luke xi. 27, 28. It is far better, when they go away from hearing, to be more mindful of themselves than of us; of what is spoken to their consciences rather than of what are our gifts; condemning themselves rather than commending us; bewailing their own hearts and lives, rather than applauding and admiring our sermons; smiting their own breasts, and saying not so much, How well he has preached! but, How ill have I lived! how carnal am I, subject to sin!—*Dr. Manton.*

TEARS OF JOY.

WHEN Dr. Doddridge was on his way to Lisbon, which place he was recommended to visit for the benefit of his health (being in a decline), he stayed for a season at the residence of Lady Huntingdon at Bath. "On the morning of the day on which he was to set out from Bath for Falmouth," the Countess "came into the room, and found him weeping over that passage in Daniel, ix. 11, 12: 'Daniel, a man greatly beloved,' &c. 'You are in tears, sir,' said Lady Huntingdon. 'I am weeping, madam,' answered the Doctor; 'but they are tears of comfort and joy; I can give up my country, my relations, my friends, into the hands of God; and as to myself, I can as well go to heaven from Lisbon as from my own study at Northampton.'"—*Life and Times.*

LIGHT IN THE HEART.

"ONE day a person called on Lady Anne Erskine, (daughter of the Earl of Buchan,) labouring under great distress of mind, and said, 'I was once happy in God; I enjoyed his ordinances, and thought I walked in the light of his countenance: but now all my joys are fled; I see myself a vile sinner, and feel no comfort in anything, so that I think I never yet knew God, and shall at last be lost.' Lady Anne, smiling, said, 'Oh, my friend, it is the same light; but God has taken it from your head to your heart, and has made you acquainted with your own abominations, for it must be light which discovers darkness.' This interesting remark, it is said, afforded the man very considerable relief of mind."—*Ibid.*

Church Affairs.

ON the 14th of February, 1847, Dr. James Morgan, Moderator of the Irish Presbyterian General Assembly, wrote Mr. Labouchere, Chief Secretary of Ireland, a letter full of lamentation, apprising the Government that it was "impossible for the congregations to comply this year with the rule which requires the

payment of £35, annual stipend, to qualify them for the Royal Bounty being paid to their ministers," on the ground that the potato crop had failed in the North as well as in the South. Dr. Morgan seems to have plied the Government with an earnestness and an assiduity which has not often been exceeded even

by State paupers and pensionaries; and although he failed, he is well entitled to the thanks of the "suffering people." The Doctor's pathos was altogether thrown away on the unimpressible and upright Chief Secretary, who, thinking it time to put an end to false hopes, on July 14 addressed to him the following letter:

Sir,—With reference to several communications, both personal and by letter, which I have received from you upon the subject of the suspension for this year of the rule requiring each Presbyterian minister in Ireland to be paid £35 by his congregation, in order that he may be qualified to receive the Royal Bounty, I have to say, that after making the fullest inquiry into the subject, I am not of opinion that I ought to recommend a measure which could only be justified by the most urgent and undeniable necessity.

I am aware that this decision has been already notified to you some time ago by Mr. Mathews; but it seems to me desirable that it should by this official letter be put upon record.

I am, Sir,

Your most obedient servant,

(Signed) H. LABOUCHERE.

The Chief Secretary, who, it will be observed, in this epistle mingles somewhat of indignation with its decision, knew his ground; he had made "the fullest inquiry into the subject." This letter was written on the 14th of July, and on the 28th of June was presented the following Official Report, which is certainly one of the most complete and demolishing exposures of a bad subject that, for many years, has seen the light:

Report on the Application of the Rev. Dr. Morgan.

In reference to Dr. Morgan's application of 12th February last, transmitted to me by the Chief Secretary for report, I beg to state, that some weeks thereafter I forwarded to the several Presbyteries printed forms, to be filled up with the customary statistical accounts of their various congregations for the year ending 31st March, 1847. Such forms are annually issued in March; and to follow the same course again appeared the best way of collecting the facts necessary for a decision on the matter. Very shortly afterwards, many Presbyterian ministers in Ulster intimated to me that their congregations had not paid them the requisite £35 of stipend, relying on some newspaper announcement to the effect, that, from the distress in Ireland, Her Majesty's Government were this year to authorize the issue of the Royal Bounty without regard to any particular payments by the people to their ministers. I lost no time in undeceiving them on this point, stating also, that unless the stipulated amount was paid up as usual, Bounty would not be issued to the ministers of the defaulting congregations. This, of course, led to much explanatory inquiry and correspondence, eventually ending, however, in the stipend being paid by all the congregations bound to do so, except in two cases, which are still under consideration. And the aggregate

amount of stipend for the year ending 31st March last is *not now less than for former years*, when no failure of crops could be complained of. Under these circumstances it is submitted that the request should not be complied with.

But as the extract from Dr. Morgan's letter of 28th April, indicates the possibility of this application being submitted to Government, with reference to the year ending 31st March, 1848, (*notwithstanding every appearance of an abundant harvest*), it becomes my duty to go more into detail, in so far merely as the subject involves a grant of public money.

A Return is annexed, (the first of the kind,) showing the population and payments of every congregation belonging to the General Assembly, being the body on whose behalf Dr. Morgan applied. In this there are 451 congregations accounted for, paying altogether £18,441 of stipend, or about £40 a year each. The number of families is stated to be 86,450; and multiplying them by five, (which is about the truth,) the total number of persons will be 432,250. And if the aggregate stipend be divided by them, the average payment by each individual to his minister, is *forty-one farthings a year*. The population connected with the General Assembly has been frequently affirmed by parties representing it, to be five, six, and even eight hundred thousand. The materials for the present census have, however, been furnished to me by the several Presbyteries; and should they have inadvertently made an under-statement, any increase of numbers must proportionably diminish even the very low average rate of payment given above. No doubt there are many poor in so large a denomination; but, as is known to every one acquainted with Ulster, there are also great numbers of prosperous, wealthy families. It is, however, unquestionable, that for about the last forty years no class of Christians have been in the habit of paying so little to their ministers as the laity of the several Presbyterian Synods, endowed by Parliamentary grant; and did the same parties reside in Scotland, England, or anywhere except in Ireland, they would have to contribute a far larger amount. The cause of this is easily shown.

From 1690, when the Royal Bounty commenced, down to the year 1803, the grant was annually divided, share and share alike, among all the ministers of each Synod; and as it was only at intervals of many years that the Irish Parliament made any additions to it, each newly-formed congregation brought a new minister on the grant, and thereby reduced the share previously received by the other ministers. These ministers assembled in Presbytery, are the parties who ecclesiastically organise a new congregation; and previous to 1803, they would form none, unless there was a sufficient body of people undertaking to pay the new minister an amount of stipend considerably more than £35. But in 1803, the grant was largely increased, and divided into three classes—certain congregations being placed in the first class, entitling their ministers to £100 a year of Bounty; others, in the second class, entitling them to £75; and the ministers of the third class receiving £50 a year. Newly-formed congregations were to be further provided for by additions to the grant, without diminishing the shares of the existing ministers. Under the operation of the system up to 1803, the congregations had been trained to pay their

ministers liberally; and a change to the worse in this respect never being apprehended, no stipulation was in the arrangements of 1803 made by Government, requiring the payment of stipend as a condition of obtaining Bounty. But that arrangement began in a few years to operate most prejudicially; congregations were from time to time formed *without regard to their payment of stipend, for Bounty could be got without it, or without lessening the share of the other ministers.* What used formerly to be the *smaller* part of the minister's income, became in this way its *chief* part; and an opinion gradually gained ground throughout the congregations, that it was not to *them* but to the *Government*, that the ministers were to look for support. *That this opinion has been extensively acted on is too obvious, from the accompanying Return; and it is to be borne in mind, that Presbyterians pay their ministers no dues on the occasions of baptisms, marriages, deaths, or for the administration of any religious rites. The stipend constitutes the sole payment; and it is given as rent, for accommodation in the meeting-house.*

The three-fold classification of 1803, was very unsatisfactory to the great bulk of the ministers, of whom the second and third classes were composed. Deputations from year to year waited upon Government, praying for an equalization of the grant, and the abolition of a class-division, which was represented as destructive of the ecclesiastical parity of ministers recognised by the Presbyterian Church. When this subject came at length to be looked into, it appeared that the equalization sought for was, that the ministers should all receive £100 a year of Bounty. The Government declined that proposition, but offered to raise at once the £50 class to £75, on condition that the £100 class should come down to £75 as vacancies took place among them—thereby giving in time £75 to all; and this was agreed to in 1838. It was at the same time announced, that regulations respecting the payment of stipend were under consideration; and a circular was issued to the several Synods on the 20th October in that year, intimating, that the future issue of new endowments would be dependent on the payment of a *certain stipend by each congregation*, the amount of which would be specified in a subsequent communication. Such a measure had become absolutely necessary on the part of Government, viewed even on financial grounds; for although no Presbytery in Scotland or England would ordain a minister in any congregation without adequate stipend being secured to him, yet some Presbyteries in Ulster fell under no such restraint, as the Bounty had become the mainstay; and, in not a few cases, ordinations took place, while the whole yearly stipend to the minister would not equal the wages of a day-labourer. So injurious was this system upon the people themselves, that during the three-fold classification of Bounty it sometimes occurred, that a congregation, on finding that its minister had got himself advanced from the third to the second class, or from the latter to the first, thereupon diminished their previous payment of stipend; and by keeping down his income to the former amount, saved their own contributions, at the expense of the Treasury. To check this and similar tendencies, the Government promulgated in 1840 certain regulations regarding Royal Bounty; one of which was, that, at the very least, £35 of stipend must be yearly paid to the

minister, otherwise no Bounty could be issued. Great reluctance was manifested to this regulation, or to the payment of any prescribed amount of stipend being made an absolute condition of participating in the Parliamentary grant; but as the congregations gave no undertaking or legal deed, securing, as in Scotland and elsewhere, the payment of a specific income to their ministers; and as past experience demonstrated, that unless the Government interfered, the existing system would continue, the regulation in question would not be departed from. Every minister, therefore, now receives (exclusive of the Royal Bounty) a minimum congregational income of £35, of which £20 must be paid by his congregation, while the balance may be made up by a free manse, or a permanent bequest, or a donation.

The ministers endowed since 20th October, 1838, are those only whose congregations are subject to this regulation; for the ministers endowed previously, and who comprise a great part of the Return, were secured in the continuance of their Bounty irrespective of stipend. As vacancies, however, occur among them, their congregations fall under the rule. Since the regulations have been in force, all congregations bound to make up the £35, are certified by their Presbyteries to do so; but it is apparent, from a glance at the Return, that they seldom exceed the prescribed amount. On the other hand, congregations formerly paying old ministers beyond £35, now pay the new ministers exactly £35; and it is feared, only pay even that sum, just because the Government regulations make it necessary. Wherever the Bounty cannot be got without payment of a particular stipend, the requisite sum is paid, but no more; such, with occasional exceptions, is becoming the practice. Three old rural congregations, which, from change of ministers, fell under the regulations during the past year, and who paid the former ministers not more stipend than from £10 to £15, at once made up the £35 to secure the Bounty, notwithstanding the prevalent distress; and it is notorious, that many congregations could well pay far more stipend than they do at present. The Consul Act, which empowers the Treasury to give yearly allowances to Episcopalian or Presbyterian ministers of British congregations on the Continent, requires the congregation to pay a sum equal to the allowance. But in Ireland the congregation has only to pay half its amount; and no annual vote of Parliament is granted upon so small a contribution by the parties locally benefited by the issue.

There are three small Presbyterian Bodies in Ulster who accept no Royal Bounty; and their congregations, which are suffering under the same difficulties as their neighbours, pay more than DOUBLE the average stipend of the endowed congregations. One of these Bodies, called the Eastern Reformed Synod, has indeed largely increased its stipend this year. Other Protestant Dissenters (not of the Presbyterian denomination), in despite of all local pressure, likewise pay towards their own religious interests a much greater average sum than the Presbyterians of the Synods receiving Parliamentary support.

Allusions are made in Dr. Morgan's letter to an increase of the Bounty, from the inadequacy of £75 to maintain the ministers during the present high price of provisions. To many similar communications from other quarters I have

pointed out, as an answer, the payments of the congregations to their ministers, when contrasted with all around them; for while, in the commonest hedge or infant-school, the children give each a penny a week, the Presbyterian ministers, for affording religious instruction, do not receive from their people at the rate of even one farthing a week. Other denominations are taxed for a Parliamentary grant, to enable the Presbyterian laity to support their ministers; and by additional taxation, still further to relieve that laity who contribute so little to this object themselves, would be unjust to those other denominations who have entirely to pay their own ministers, and do it liberally and cheerfully.

All which I now report, GEORGE MATHEWS.
Dublin Castle, 28th June, 1847.

The Report is followed by Tables of the Income, Name, Date of Ordination, &c., of the Ministers of the General Assembly of the Presbyterian Church in Ireland, with the number of families belonging to each congregation, arranged in thirty-seven Presbyteries, forming the most instructive record respecting the merits of the *Regium Donum* that has yet seen the light. We have selected the largest congregation from each Presbytery, allowing, on the sound principle of the Report, five to each family; and the following are the Names, Numbers, and Sums raised for Pastoral Support:

Name of Congregation.	Persons.	Sum raised.
Killymurries . . .	1,500	£50 0 0
Newtownards . . .	3,500	72 0 0
Clare . . .	2,000	37 10 3
Corboy . . .	180	35 0 0
Baillieborough . . .	1,200	24 18 4
Shercock . . .	350	15 7 6
Ballibay . . .	1,250	36 13 1½
Connor . . .	5,000	40 0 0
Loughbrickland . . .	1,700	61 0 0
Townsend-street (Belfast)	3,500	150 0 0
Carrickfergus . . .	3,000	80 0 0
Cootehill . . .	700	10 2 6
Clogher . . .	1,610	36 10 0
Dunboe . . .	3,500	80 18 0
Killinchy . . .	3,000	75 0 0
Sligo . . .	400	35 10 6
Cork . . .	500	33 6 8
Knowhead . . .	3,000	55 0 0
Stranorlar . . .	935	48 14 0
Ballinabinch . . .	3,000	50 0 0
Drumbo . . .	2,000	35 0 0
Mary's Abbey (Dublin)	925	270 0 0
Minterburn . . .	1,075	45 0 0
Glendermot . . .	2,000	70 0 0
Ramelton . . .	2,000	60 0 0
Maghera . . .	1,775	80 7 10
Monaghan . . .	1,800	38 5 4
Mourne . . .	2,500	60 0 0
Ballykelly . . .	2,500	70 0 0
Clogherney . . .	1,750	38 10 8
Raphoe . . .	1,750	50 0 0
Ballyronney . . .	2,750	60 0 0
Ballymoney . . .	2,625	60 14 6½
Ardstraw . . .	1,750	44 13 0
Urney . . .	850	48 1 3
Antrim . . .	3,000	80 0 0
Cookstown . . .	1,700	60 0 0

Men of sense! behold the facts and the figures!—and let it be kept in mind that they are the facts and figures not of the adverse Voluntaries, but of the Irish Government. Here are the doings for a year of the chief congregations of all Presbyteries throughout the nation for the support of the Gospel ministry; and let it be remembered, too, that the North of Ireland is not the Catholic, but the Protestant portion of it, and that it has been long its boast and glory, for industry, intelligence, respectability, and wealth. It has been, in all these points, justly, and by Irishmen proudly, compared to the best districts of Scotland. Behold, then, the fruits of the Voluntary Principle in this Goshen of the Emerald Isle! The experiment is by far the most remarkable upon record. Much eloquence and much logic have been expended on the subject by the English Dissenters; but, from want of data, never till now was the subject fully mastered. The Chief Secretary has succeeded to bottom the muddy waters, and to get at the real merits of the case; and for this his just, enlightened, and patriotic course, he is entitled to the thanks of these three kingdoms. The evidence on the subject is now complete, and it is such as at once to put an end for ever to all further argument. Among all intelligent men the question is finally settled; to utter another word in defence of the subject were to insult the common sense of mankind! No man, combining mental soundness with moral integrity, can deny that the Royal Bounty is both needless and mischievous,—to England a robbery, and to Ireland a curse! The Official Report of Mr. Mathews shows that it has corrupted and debased the minds of the Irish congregations, not less than did our Old Poor-Law the lower classes of England. It is scarcely possible to conceive of anything more degrading than the picture presented by the Report. It represents the people as utterly debased, and the ministers as deeply wretched! How such men can brook their humiliation is to us wholly incomprehensible. Surely, after this merited exposure, they will now arise from the dust, and at length be men! Let them look to Scotland, and be corrected and instructed. Let them gaze on the magnificent moral spectacle of the FREE CHURCH, and, while ashamed, be encouraged! There is more vitality in some fifty Free Church congregations, and more moral power—not to mention pecuniary contributions—put

forth by them than by the whole Irish Assembly united, with its half-million of adherents! We call upon the pastors composing that Assembly to doff their rags, and to cast away their fetters! To this we invoke them in the name of true Christianity! Under such circumstances it is absolutely impossible that the real work of God can be prospering, or can ever prosper among them. The Official Report demonstrates that, at present, the Irish Presbyterian Body constitutes one huge Charnel-house! The ministers themselves are dead; the congregations are *twice* dead! The light, the life, the

power, the glory of the gospel are gone! As a religious community they are bereft of Christian character; they will henceforth be the standing object of scorn to the world, and of pity to the church of God. To respect men so circumstanced were impossible! He who has ceased to respect himself has no right to complain of the contempt of his neighbours. The matter cannot rest here: justice, decency, religion, patriotism, everything unites to demand the extinction of the Royal Bounty. Its effects are not alimnt and strength, but paralysis and death!

Temperance.

WE regret our inability, at an earlier period, to lay before our readers the following Address from the United States, which appears to us both well-timed and exceedingly pertinent. It is not often that the attention of a nation is called to a document of so much sterling value; and the presentation of such a document from one nation to another is an event of sufficient importance to entitle it to a permanent record in our pages. We scarcely know which most to admire—its spirit, its facts, its argument, or its eloquence. We ask for it the candid perusal of our fellow-countrymen. The portions we have placed in *italic* are of mighty moment. It may be proper to state that the names appended to the Address are those of a portion of the most distinguished men of the New World. That of the energetic Secretary, Mr. Marsh, is already known to many of our readers, who made the acquaintance of that admirable man during his visit to England in the summer of last year. We know enough of our countrymen to predict with confidence, that those who have and those who have not joined the Temperance Movement, will alike take the Address in good part, and accord to it the consideration which is due to such a document from such a quarter:

ADDRESS TO THE FRIENDS AND PROMOTERS OF THE TEMPERANCE REFORMATION THROUGHOUT GREAT BRITAIN AND IRELAND.

FRIENDS AND FELLOW-LABOURERS,—The Executive Committee of the American Temperance Union, in behalf of the friends of temperance and humanity throughout the United States, feel constrained to address you at the present moment, on a subject which, in the providence of the Ruler of nations, is awakening the sympathies, and calling forth the philanthropic energies of the humane, to a degree almost unparalleled in the history of man.

From one portion of your country—a country to which we look, not merely with filial reverence, but as the seat of learning, and arts, and commerce, and law, and

religion, the bulwark of all that is great and good—there comes to us a cry of distress; and, God be praised, we are able to meet it. We have bread enough, and to spare. We are thankful that we can, at least in part, supply the wants of suffering Ireland; and more thankful that there has been a heart in our countrymen to send of their abundance, that her starving poor may live. But while we do what it is our duty to do, and only in feeble measure, we are anxious that a great lesson should be learned from this visitation of Providence; and that our own country and yours should profit by it, in a manner and degree, for the security and happiness of all coming generations.

Without the temperance reformation in America, we might have been unable at

the present moment to have afforded the relief now wafted in our ships to your shores. But a few years since and we numbered FORTY THOUSAND distilleries, which were annually converting into intoxicating liquors an untold amount of bread-stuffs. With a population of only twelve millions, we consumed, from year to year, *seventy-two million gallons of distilled spirits*, and from *five to six million gallons of strong beer*. The passion for these drinks was increasing. The conversion of our superabundant bread-stuffs into stimulating and popular beverages was thought to be not only lawful, but a happy relief for the country, especially at the West, luxuriant in crops, without a market. But the degradation of 500,000 drunkards—the cry of suffering families—the increase of crime—the crowded almshouses—the premature and sad deaths—the destruction of bright intellects—the prostration of the church and the minister at the altar—alarmed the nation, and the cry went up, “CANNOT THE PLAGUE BE STAYED?” The temperance reform commenced, and spread over the land. With a mighty increase of population, our 40,000 distilleries have been reduced to less than *ten*; numerous breweries have been abandoned; our drinking usages have been broken up; and we have become a comparatively sober and redeemed people. Had there been no reform, and had the work of converting the bounties of Providence into maddening poisons progressed for the last twenty years as in the preceding twenty, no heart can conceive, no tongue tell, what would have been the present condition of America. To a cry of help from famishing Ireland, we might first have been deaf from sottishness and wickedness; and, second, without the means of relief, even if disposed to aid. Thanks to our great Deliverer for what our eyes witness, and our hands can give. But while we send our gifts, we want Britain and Ireland to know the source of our ability. We want Britain and Ireland to understand, that what has saved us can save them from present and greater distresses. We shall not say, it is not right that we should help you, while you take your own bread-stuffs and convert them into maddening drinks, increasing your poor and famishing by hundreds of thousands. We will see none perish with hunger, no, not in India or Siberia, if we can send them the staff of life. But it is our hope and prayer that your enlightened and noble nation may now see, as they have never before seen, the wicked-

ness of this awful waste and destructive process. From your Governmental returns, it appears that the quantity of grain used in the manufacture of every description of intoxicating drinks, from July 1st, 1844, to July 1st, 1845, amounted to FIFTY-EIGHT MILLION BUSHELS; since which time the reported increase has been great, causing the consumption to amount in the last year to SIXTY-TWO MILLIONS. One of your public lecturers, we perceive, lately stated, that, next to wheat, barley is the most nutritious grain of any grown in England; that at least *seven million quarters of barley* are consumed in the process of malting and brewing; a quantity that would cost *fourteen million pounds sterling*; and that would supply SEVEN MILLIONS of people with bread for one year! And in a late address of the Rev. Theobald Mathew, in Ireland, we find him stating that bread-stuffs enough are devoured in the distilleries, at the present moment, to give *every man, woman, and child, in Ireland, a single meal every day!*

FRIENDS OF MANKIND! FRIENDS OF THE GOD OF NATURE! can we hold our peace and be guiltless? We know you are faithful. We rejoice in America to learn that you are lifting up your voices against this abomination. We write not to instruct or admonish, but to bid you onward; to urge you to raise your note of remonstrance in every city, town, and village, of your noble land; to cause your voice to be heard in the Parliament of your country and at the Throne. You are the men that might, at the present time, be England's and Ireland's deliverers. You can present a relief more prompt and permanent than all that can come from the most profound of your statesmen, or the most benevolent of your philanthropists. Spread the principles of total abstinence from the intoxicating cup; persuade the people of Great Britain and Ireland to abandon distilling and brewing, and to satisfy themselves with wholesome nourishing food, and the pure water from the fountain, and they will have BREAD ENOUGH AND TO SPARE. Six hundred thousand drunkards will no longer burden your soil, and be seen falling, generation after generation, into drunkards' graves. Your prisons and almshouses will be comparatively tenantless; the poor will rise to comfort and happiness; education will flourish; the sabbath be honoured, religion and sound morals will prosper, and the time be hastened when “*the tabernacle of God shall be with*

men and God will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes."

BRETHREN AND FRIENDS, we have spoken freely, for in this land of plenty, in this land, blessed with the temperance reformation, we feel deeply for the land of our fathers' sepulchres. We see the horrid demon Intemperance devouring the bread of her children, and gaunt Famine following in his train. The remedy is with you. Be of good courage and play the man, for your people and for the cities of our God. Never before have you had such a plea. The cry of millions, suffering the pangs of hunger, will go with you to the throne; and public

indignation and public law, the law of England, and England's Queen, will banish the distilleries and the brewhouses, and let you live.

With the most kindly salutations, your fellow-labourers in the cause of humanity and of God,

(Signed) ANSON G. PHELPS, *Chairman*,
 RICHARD H. MCCURDY,
 THOMAS DE WITT, D.D.,
 THOMAS DENNY,
 EDMUND HYATT,
 WILLIAM E. DODGE,
 STEPHEN H. TYNG, D.D.,
 HIRAM BARNEY,
 REV. EDMUND L. JANES, D.D.,
 JASPER CORNING,

Attest. JOHN MARSH, *Secretary*.
 New York, April 1st, 1847.

Education.

HEART AND HARMONY; OR, HINTS FOR SABBATH-SCHOOL TEACHERS.

To the Editor of the Christian Witness.

SIR,—Having often observed your unflinching advocacy of the cause of truth in the pages of the CHRISTIAN WITNESS, and being assured in my own mind that nothing is eventually gained to its side by compromise, I do not hesitate, as a warm friend of sabbath-school education, to make a few remarks on some of the obstacles which impede the prosperity of these institutions, and which I conceive exist, more or less, in almost every one, in our large towns; and if you will oblige me with a corner in your Magazine, I will endeavour to be as brief as possible. The subject of this letter, to which I would earnestly and prayerfully call the attention of sabbath-school teachers especially, is that of unity. This subject, I am aware, has frequently been discussed at Sunday-school Union Meetings; but it is not merely the union of various schools I speak upon here, it is that thorough union of heart and mind which ought to exist, but does not, among the individuals composing each sabbath-school. I say does not! for what says the experience of most superintendents, "that almost all their efforts are neutralized, for want of union amongst the teachers, arising from a lack of sympathy one with another." My own knowledge of this, resulting from labours in Con-

gregational sabbath-schools, has led me sometimes to speculate how far the spirit of Independency (that peculiar character of our denomination) being abused by individuals, might influence their conduct towards those with whom they are labouring, often causing them to set at defiance all order or discipline, introduced by the body of teachers at their meeting, or *ex-officio* by the superintendent. Whether there be any truth in such a surmise, or if the same thing obtains in other bodies, I do not now stay to inquire, but the sooner the spirit is expelled from amongst sabbath-school teachers wherever it may unfortunately exist, the better, it being inimical to all harmony or union. What is the consequence of one influential person breaking a rule? say, but slightly? or showing any degree of pride and haughtiness towards those who may be placed in different worldly circumstances? Do not others quickly follow his example? and will not his spirit of pride induce a retaliatory one in the breasts of those he scorns? Thus "one sickly sheep infects the flock, and poisons all the rest." But why, it may be asked, does not the superintendent use his authority and check it, at its commencement? Before I answer this question, allow me to enlarge upon this cause of disunion in sabbath-schools and its effects, and this I conceive will be a sufficient reply. You are well aware, Sir, there was a time when almost all our

teachers were pious individuals of what is usually called a respectable standing in society, who by the Divine Providence had never been under the necessity of receiving gratuitous sabbath-school instruction; consequently, while labouring for the salvation of their more needy fellow-creatures with the purest benevolence, there was a great degree of deference expected from and paid by the scholar to the teacher, arising out of the difference in their circumstances; producing feelings of restraint and distance betwixt them, exceedingly prejudicial to the object to be obtained. But, Sir, as sabbath-schools have developed their influence on society, and those who were once the pupils have become now teachers, there has grown up with them a much greater familiarity of intercourse betwixt teacher and scholar,—and this has shown itself more since the improved condition, intellectually, and *pecuniary especially*, which has enabled our working classes, and, in particular, female scholars, to appear in clothing equally good, in many cases, with their teacher's. Now, Sir, although a large majority of our present teachers are such as have received their education chiefly through the instrumentality of sabbath-schools, still there are a great number of the class first alluded to, and these are generally the sons and daughters of ministers, deacons, or of the wealthy and influential portion of our congregations.

In these strictures on the spirit and bearing of these individuals, in their intercourse with their fellow-teachers, very far be it from me to include all of them. Would that I had no occasion for my remarks at all! but the truth must be spoken. One would think that where so great a subject as the salvation of souls occupied the mind, all personal considerations would be banished from the thoughts, and lost in the importance of the object to be obtained, during the hours at least set apart on the sabbath for the purpose; that nothing but love to the Saviour's cause should be allowed to exhibit itself in our conduct, that this love should so influence our actions and feelings, that we should regard and readily recognise in the poorest and least gifted teacher a brother, or sister, in Christ—one for whom he had died as well as ourselves, and one, too, on whom if God has only bestowed two talents, yet if he is faithful, will receive an equal welcome of "Well done, good and faithful servant, enter thou into the joy of thy

Lord," as he who has five talents given him. But, Sir, how is it, that a warm grasp of a readily extended hand is so seldom given to, nor a kindly beaming and encouraging smile cast upon, their more humble-conditioned fellow-teacher, a member most likely of the same Christian church, but instead of these, a cold and haughty loftiness of bearing is displayed in the whole behaviour, as these fellow-labourers pass in and out of school, appearing scarcely to know that others were in it, or were worthy their notice?

Then, again, one would reasonably conclude, that, whatever concerns the general benefit of the school it would behove every teacher to be acquainted with, and as all rules and regulations intended for its prosperity are agreed upon at teachers' meetings, held periodically, it becomes highly incumbent on each teacher to be present. To increase the attractiveness of these meetings, and to contribute both to the pleasure and advantage of the teachers, it has latterly been the practice, in some schools, for them to have tea together as often as it is thought necessary, and there to discuss the various subjects connected with the well-being of the institution. It is here, when all ceremony is laid aside—when heart responds to heart in the unalloyed feeling of love for lost and perishing souls—when the tongue uttereth what the mind conceiveth, without disguise or fear, and every eye beams with intelligence, and all are bound together by the cords of mutual affection—it is here that the anxious superintendent endeavours to elicit the various sentiments of his colleagues, so as more effectually to carry out their adopted views upon any question. But seldom does he meet with the parties I am alluding to there. Although often invited, and even pressed to attend, both from the desk and personally in their classes; still they absent themselves, and, what is equally strange, seldom or never inquire, what might naturally be expected, what has been the purport, or what has been done at the meeting. So completely aloof do they keep themselves from contact with any but some little coterie, whom alone they hold fit to associate with, showing not the least respect to superintendent or officers, except he chance to be one of this select few. Thus they pass through the routine of school duties, admirably in their classes in many cases I freely admit, but seem not to know that there was any connection with them and those around them,

the expression of their countenances, instead of Christian blandness, being rather an approach to scorn when spoken to by officers or teachers.

Now, Sir, what is likely to be the influence of such upon others, or what kind of feelings will be a superintendent's who has constantly to hold intercourse with them? There is nothing tangible for them to lay hold upon in their conduct; all is of a negative and of a personal character, and such as he cannot but with the greatest reluctance meddle with, as to do so might appear as if it arose from motives of injured self-esteem or private pique. And thus, while he may move about with a smile upon his face, and while the grace of the Holy Spirit has made him *endeavour* to live in peace with all men,—often, very often does an overflowing, ay, a bleeding heart in secret, tell the depth of that grief which preys within his breast. While teachers of this description sit like an incubus on the vitals of an institution, it is more than probable that, standing in relationship as before mentioned, to the leaders of the church, and coming into daily and close intercourse with them, they are looked upon as patterns of excellence, and their

untiring diligence in the sabbath-school is lauded, and pointed out as examples for other young persons to follow. This, Sir, may appear a very displeasing and undesirable state of things, but I assert, without fear of contradiction, that it is not exaggerated, and I know that I shall be borne out by other individuals in my statements. I solemnly declare, Sir, that I have no intention of hurting any one's feelings; I am speaking of a general and existing evil,—I wish each sabbath-school teacher would strictly examine his or her conduct, to see how far they are or are not included in my remarks. Far better would it be to relinquish the class and retire from it, than to come amongst a body of persons joined together to instruct others in the great principles of love to God, affection for his children—and in all things to esteem others better than themselves; I say again, it were better to retire than to exhibit pride and haughtiness of spirit, where humility of heart ought alone to be seen.

I am, Sir,

Yours most respectfully,

A FRIEND TO SABBATH-SCHOOLS.

Manchester, Nov. 23rd, 1846.

Biography.

SKETCH OF MRS. MARY FOREMAN,

Who died in New Amsterdam, Berbice, August 20th, 1847.

MRS. MARY FOREMAN was the daughter of William and Mary Whitley, and was born in London, July 10th, 1825, and was, therefore, but twenty-two years of age at the time of her death.

At an early age it pleased the great Disposer of all events to remove her beloved and pious mother from earth to heaven. This event made an impression upon her mind which she never lost and often spoke of, as well as the kindness of her mother's love.

But He who said, "When thy father and thy mother forsake thee, then I the Lord will take thee up," still watched over her, and by his overruling providence so ordered circumstances, that she was placed under the care of her mother's parents, Mr. and Mrs. Marshall—the former of whom, though having run his threescore years and ten, still survives; while the latter has entered her rest. By them, not merely were her

daily wants supplied, but her moral and religious training also attended to.

She was, therefore, placed in the school of Miss Denham, where she appears to have gained the esteem of her school-fellows, some of whom continued to correspond with her up to the time of her death. By the diligence displayed in her studies, and her general good conduct, she also enjoyed the confidence of her instructress, who often left her in charge of the school during her absence.

In 1839, when only fourteen years of age, in connection with her aunt Martha, (now in glory,) she became an assistant teacher in a sabbath-school, which, through the efforts of two or three ladies, had been commenced in a small underground kitchen in the most destitute part of New Town, Deptford. In the following year, when a school-room was built close by, at Tanner's Hill, she became a regular teacher; though, as she has often since stated, without understanding the vast importance of the work: this she seems subsequently to have fully done.

In a letter, dated September 20th, 1845, after referring to the preceding fact, she says: "What responsible stations we hold as Sunday-school teachers! It is an awful thought that many, very many, who take their places sabbath after sabbath, have no interest in the Saviour, have never sincerely prayed for a change of heart—how, then, can they train immortal souls—how lead them in a way they know not themselves? What anguish will rend the hearts of such teachers, when placed at the bar of God they hear, 'Depart, ye cursed!' True, they had taught in his name, but he knoweth them not."

It was as fellow-teachers that we first became acquainted, and formed that friendship for which we must give thanks to God throughout eternity, the instrumentality of the one having been blessed in leading the other to the Saviour. In referring in one of her letters to the circumstance which originated the correspondence, she says: "I cannot look back upon it without thankfulness; although it caused clouds of sorrow to hang over my head for a short time, it opened a way for a correspondence over which my tears have often flowed, while, I trust, the impressions made by some of your letters will never pass away. I shall always view them with delight; they have not been written in vain, they have led me to seek an interest in Christ." Again, in another she writes: "The deep interest you have manifested for my soul's welfare I can never—no, never—forget: you first *pressed* religion upon my attention, and *entreated* me to make it my early, only choice. This debt of gratitude I can never repay; but God will reward you above what I can do."

In the summer of 1844, she joined the church assembling in Maize Hill Chapel, Greenwich, under the pastoral care of the Rev. H. B. Jeula.

This was an act of much fear and trembling, of prayer and examination; not an heedless rushing to the table of the Lord, but with feelings of the dread solemnity of those words: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Shortly before this period she thus expressed her feelings upon the subject: "O that I could tell you I had resolved to join the church, it would give me much pleasure. I humbly hope I have been enabled to give myself to God, though not publicly; but I do hope and pray the time may soon come when I shall sit down at the table

of the Lord among his chosen people." Writing on her return from the interview with her pastor, she says: "I cannot tell you; words cannot express my feelings of happiness; I hope I have—though not in my own strength—given myself to God, and now to his people, in obedience to his will. May I be enabled to hold fast the faith without wavering, stedfast to the end, ever remembering that the end of my existence was to glorify him whose I am, and to whom I dedicate my days; and to prepare for that inheritance which is above. It is a solemn, responsible engagement. I hope I am not animated by false hopes, or vain desires, but those motives which God will approve and own at that day when I shall appear at his bar, and the secrets of all hearts be revealed. O may I walk consistently with that profession, adorn the doctrine of Jesus Christ in all things, follow after 'holiness, without which,' we are told, 'no man can see the Lord.' Of myself I can do none of these; but I cast all my care upon Jesus, and rely on his merits alone for salvation. I humbly but earnestly hope he will own my worthless name amongst his followers."

Her labours were not confined to the sabbath-day duties of a teacher: she visited the children at their own homes, and in this laboured not in vain; besides which she was actively engaged as a collector for the Missionary and Bible Societies.

A ragged school being opened on the Sunday evening in Flood-street, Deptford, she immediately became a teacher, and continued her self-denying labours amidst those outcasts of society till she left the locality for Berbice.

Her love for the missionary cause and work early manifested itself; even while she was yet but a child, she often expressed the wish that she might be sent among the heathen. As years and knowledge increased, these feelings became indelibly fixed on her mind, while the constant reference to it in her correspondence proved it was a subject close to her heart.

When the providence of God brought before our minds the subject of coming to Berbice, well I remember, when telling her of the sickness of the place, she replied, "If it is the will of God I'll go, though it be to fall there." The following extract from a letter written by her at this time, will show that she was far from viewing it as a light or trifling matter: "Feelings of no common na-

ture fill my breast, when I think that probably in a very short period I shall bid adieu to my native isle, the scenes of younger days, the companions of my youth, perhaps never more to behold them on earth, especially when I consider it is to fill the responsible situation of training immortal souls, not merely for time, but for an eternal world.

"We need in this step much prayer to know the will of God, that we may be guided by his unerring counsel, protected by his watchful care, and upheld by his everlasting arms. Let us examine our hearts, 'for they are deceitful above all things,' whether we are prompted by right motives, and actuated by the pure and holy principle of love to Christ."

Soon after her arrival in Berbice, in June of last year (1846), she commenced her labours as a sabbath-school teacher, the duties and responsibilities of which she often felt and spoke of; while the carelessness and love of dress of some, and the conduct out of the class as well as in it of others, were a grief to her mind. Several times she has returned home to weep; many, many were the prayers she offered for her class; and when prevented from being with and instructing them, she constantly prayed for them. O that those prayers offered while she lived may be answered now that she has gone, and those on whose account she wept, weep for themselves, lest she rise up as a swift witness against them at the judgment-day.

On the 3rd of August, 1846, she entered upon the engagements of the day-school, in which she gained to a great extent the affections of her scholars, over whose obstinate tempers, notwithstanding, she oft had cause to mourn.

Concerning some in her Thursday evening candidates' class, she has often said, "I fear the root of the matter is not in them, the same experience with slight alterations is brought from week to week, while doubts, fears, difficulties, and temptations seem to be unknown; such would not be the case were they really seeking after the Saviour."

In the month of February, 1847, she was blessed with a lovely babe, whom on sabbath morning, August 8th, the last time she was in the house of God, she publicly dedicated, by the ordinance of baptism, to that God who gave her—thus lending her to the Lord so long as she lived; with this act her work seems to have been done, and she returned home only to set her house in order and depart.

On the following Tuesday, August 10th, she complained of fever and immediately took medicine, which appeared on the Wednesday morning to have removed the fever, but about noon it re-appeared, from which time it rapidly progressed. On the Saturday about midnight she was seized with delirium, which lasted four hours, after which she sank into a state of great exhaustion; upon recovering a little from this she said she felt she should not recover.

On sabbath morning, August 15th, about half-past ten, she inquired what they were doing in the chapel then. Upon being told they were in school, she replied with peculiar earnestness, "Are they? I wonder if my class ever pray for their teacher." Her class was composed of young girls from fifteen to twenty, and held in the chapel, it being part of the adult school. Shortly after this she again said she knew she should not recover, her only anxiety appeared to be about her lovely babe; but upon being referred to the promises of the gospel and her own history, this also seemed to be removed. She said but very little, but that little testified that she was ready to depart and be with Christ which was far better, while at the same time she waited her Lord's time.

From this time she continued getting worse, till about ten o'clock on Thursday (19th,) afternoon, she called us around her; sent for her sweet babe and the Rev. E. Davies, that she might bid us all good bye, as she was going. Upon kissing her child, she said, "Ah she don't know—she don't know. I have done with her now." She having expressed on the sabbath anxiety about the babe, I asked if she felt any then. She replied, "No, I know now it will be taken care of."

This was a trying, solemn scene—language fails to describe it—her hands and feet were cold, and soon indeed we thought the vital spark would flee, but by the application of mustard plasters and warm water to the extremities, and the administration of stimulants, she appeared to revive, and continuing apparently to improve, excited the hope, that, after all, if it was the will of God, she might be spared.

On Friday morning, (20th,) however at two o'clock, she began to decline and became unconscious, while an hour afterward it was evident her departure was at hand; she gradually but rapidly sunk, till at half-past four her soul returned

unto the God who gave it, without a groan, a sigh, or the slightest movement; it was only by observing that she ceased to breathe that we knew the spirit had departed: thus her end was indeed peace.

At half-past four in the afternoon of the same day—for we can only keep our dead a few hours in this climate—her remains were carried into the chapel previous to her being taken to the burying-ground belonging to Providence Chapel, an out-station about two miles from New Amsterdam. Upwards of 100 children preceded the hearse, while about 300 adults followed it.

Upon the arrival at the grave, the scene was beyond description; not a dry eye was there—never was there such an exhibition of feeling witnessed here, not even, I am told, at the funeral of the Rev. Mr. Wray. The lamentations of the people were loud and long—their cries rent the air; some fainted, others went into hysterics, while the feelings of the Rev. E. Davies choked his utterance; each one felt that a labourer had been removed from the vineyard, that they had indeed lost a friend. At the request of one of the members the following verse was sung at the grave:—

"Farewell! dear friend, a long farewell!
For we shall meet no more,
'Till we are raised with thee to dwell
On Zion's happy shore."

Oh that the tears then shed might prove penitential tears, and those impressions apparently made, prove lasting, that thus by her death more might be brought to the Saviour than by her instrumentality while she lived.

On the following sabbath morning, the 22nd inst., Mr. Davies preached from Judges vi. 13, "If the Lord be with us, why then is all this befallen us?" Having been attacked with fever the day before, I was unable to be out, but was told the appearance of the chapel was gloomy in the extreme, scarcely any of the regular attendants but had on some article of mourning; to use the expression of one of the deacons, "It was a congregation of black people in black." Last sabbath, the 29th, Mr. Davies preached her funeral sermon from Mark xiv. 8, "She hath done what she could."

I cannot conclude this sketch without bearing testimony to the great kindness manifested by our people generally; five or six of them remained every night, while three of them never left my dear departed wife's bedside from the sabbath preceding her death. Such displays of anxiety and love as I have witnessed

during this heavy affliction have endeared the people and their cause more closely than ever to my heart.

J. FOREMAN.

*New Amsterdam, Berbice,
August 31st, 1847.*

SKETCH OF THE REV. JOHN ELY.

ON the very spot where we now write, sat our dear departed friend on his late and final visit to London, in apparently and confessedly better health than he had enjoyed for a considerable time. Little, alas! did we suppose we should see his benignant countenance no more. In common with multitudes, we have been all but overwhelmed by the mournful and most unlooked-for intelligence of his decease; and now, availing ourselves of the accurate aid supplied by the Journal of his devoted friend, Mr. Baines, we hasten to put upon record the main facts of his pastoral history, and the virtues of his personal character:—

Mr. Ely was born at Rochester, in Kent, on the 20th August, 1798. His father, Mr. Daniel Ely, an architect and builder, died when he was young: his aged mother survives him. Mr. Ely received his education for the ministry at Hoxton College, where the Rev. Dr. Hamilton, the Rev. John Blackburn, the Rev. John Alexander, and other eminent ministers, were his contemporaries. He settled at Rochdale in June, 1814, and was ordained in the summer of 1815. After a nineteen years' pastorate in that town, with such success as will subsequently appear, and having declined many other invitations to larger spheres, he at length saw it his duty to accept the call from the church and congregation at Salem Chapel, Leeds, subsequently removed to East Parade Chapel. He came to Leeds on the 1st July, 1833, and was designated over the church and congregation in August following. He had therefore completed a ministry of more than fourteen years in Leeds, and of thirty-three years at Leeds and Rochdale. He died in the fifty-fifth year of his age, leaving a widow and one daughter.

Mr. Ely's constitution had been shaken by a severe illness in the commencement of the year 1845. A journey on the Continent in the summer of that year considerably re-established his strength. Still he had a presentiment that his life would not be greatly prolonged. The immediate cause of his fatal illness was his being thoroughly chilled by performing the funeral of one of his members, on Saturday, the 11th of September. Within two hours after his return home he was seized with violent shivering, succeeded by the opposite indications of fever. Internal inflammation took place, which, notwithstanding the most assiduous attention of his medical advisers, could never be subdued. During the week before his death he seemed to be recovering; but on the Saturday he became decidedly worse, and during the last week of his life the disease made constant progress. On Tuesday evening the medical report was so discouraging, that Mr. Ely expected a very early

dismissal from his mortal labours, and summoned to his bedside some of his nearest friends. On Wednesday he appeared somewhat better; but on Thursday afternoon he again became much worse, and in the evening he called his family and a number of his friends round his bed, to receive his dying testimony of faith. He lay in extreme debility, and could scarcely unclose his eyes, or speak more than a few words at a time. Yet he was in full possession of his clear and masculine understanding. He addressed his friends with perfect calmness and composure. The dying declaration of such a man deserves to be recorded. Giving one of his hands to one friend, and the other hand to another, he addressed the company as follows:—"It is on the fulness, freeness, and sufficiency of Christ in his person and offices, that I repose my only hope of salvation. This is the doctrine I have preached, and in this I now find my support. Should such a man as I doubt?—The time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing!" After a pause, he challenged scrutiny, by asking, "Have any of my stronger-minded friends any question to ask me?" They having declared their entire satisfaction with the clear and full testimony he had borne, he said, "Have any of my tenderer friends any inquiry to make?" A question being put, he replied, "Be earnest; earnestness—earnestness." He afterwards said, "I don't want a scene"—his mind revolting at anything artificial; and after other words of faith and comfort, he lifted up his feeble arms thrice, and said, "Bless you! bless you! bless you!" Within two or three hours of his death he seemed to awake from a state of insensibility, and exclaimed, "Oh! something new! I can't understand it: but I can rely on pardoning blood." Those were the last words he uttered; except that, on being asked somewhat later if he was still able to look to Christ as his Saviour, he said, "I am." The lamp of life burned out gradually, and he sighed away his breath at a quarter before three o'clock on Saturday morning, the 9th of last month. And thus, in the full hope of the gospel, passed away from the world this good and useful man,—his death being in perfect consistency with his exemplary and holy life. His removal has created a void which it will indeed be difficult to fill. Seldom, if ever, has an individual died in Leeds more universally respected, beloved, and lamented. His funeral took place on the following Friday, when many of the tradesmen of the town closed their shops, and thousands of persons, of all classes and denominations, testified their esteem by their presence at the funeral obsequies.

At ten o'clock in the forenoon the procession left the residence of the deceased, in Brunswick-place, and proceeded to East Parade Chapel; and, as it passed through the streets, thousands of sorrowing spectators assembled to observe it. Its order we subjoin:—

ORDER OF PROCESSION.

Two Men with Black Wands.

Members of other Congregations, four abreast.
Members and Friends of East Parade Congregation, four abreast.

Twenty Town Missionaries.

Ministers of other Denominations.

Ministers of the Independent Denomination.

Undertakers, Mutes, &c.

HEARSE—FOUR HORSES.

FOUR MOURNING COACHES.

First Mourning Coach.

Dr. Ely, Rochester.	Mrs. John Ely.
Mr. D. Ely, London.	Mrs. Ely.
Mr. J. Parker, Halifax.	Miss Ely.

Second Mourning Coach.

Dr. Hamilton, Leeds.	Dr. Raffles, Liverpool.
Rev. T. Scales, Leeds.	Mr. G. Clark, London.
Mr. J. Y. Knight, Leeds.	Mr. John Wade, Leeds.

Third Mourning Coach.

Mr. Jas. Walker, Leeds.	Mr. W. Haigh, Leeds.
Mr. W. Schofield, Leeds.	Mr. Wm. Bruce, Leeds.
Mr. Baines, Leeds.	Mr. P. Willans, Leeds.

Fourth Mourning Coach.

Rev. W. Scott, Bradford.	Rev. D. Hewett, Rochdale.
Rev. James Parsons, York.	Rev. W. H. Stowell, Rotherham.
Rev. Wm. Hudswell, Leeds.	Rev. J. H. Morgan, Holbeck.

PRIVATE CARRIAGES.

First—Mr. Taylor's Carriage.

Mr. Joseph Taylor, Leeds.	Rev. J. A. James, Birmingham.
Rev. John Blackburn, London.	Rev. John Kelly, Liverpool.

Second—Mr. P. Willans's Carriage.

Mr. Samuel Morley, London.	Mr. Alderman Kershaw, Manchester.
Mr. Thomas Barnes.	Mr. E. Baines, Jun., Leeds.

OTHER PRIVATE CARRIAGES.

Four of the gentlemen occupying the third mourning-coach, namely, Mr. Walker, Mr. Haigh, Mr. Schofield, and Mr. Bruce, with Mr. Knight, and Mr. John Wade, are deacons of East Parade Chapel.

Mr. Baines, Mr. P. Willans, and the gentlemen occupying the fourth mourning-coach, were pall-bearers.

The Rev. J. A. James, the Rev. J. Blackburn, the Rev. J. Kelly, Mr. Alderman Kershaw, Mr. Samuel Morley, and Mr. Thomas Barnes, attended the funeral as a deputation from the Congregational Union.

The procession reached the chapel at twenty minutes past eleven, and those who composed it were admitted to the reserved seats in the body, the ministers present (about 160) occupying the centre pew.

At this period, the deep mourning of the chapel, and the vast congregation, densely packed in every aisle and pew, and wearing an aspect scarcely less sombre than the interior edifice itself, presented a solemn and most impressive and affecting scene.

The entrance of the coffin, followed by the chief mourners, was a most touching moment, many eyes being suffused with tears, and all hearts beating with sympathy for the bereaved, and sorrow for the departed. When the coffin had been placed within the rails of the communion table, the Rev. Dr. Raffles ascended the pulpit, but was, for some time, unable to proceed with the service, owing to the great influx of persons to the body of the chapel.

At precisely half-past eleven, he commenced

the service by giving out the 140th hymn, 2nd book of Watts, beginning,—

“Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.”

This hymn having been sung, the rev. gentleman read the 90th Psalm, beginning,—“Lord, thou hast been our dwelling-place in all generations.” He then read from the 15th chapter of the 1st Epistle of St. Paul to the Corinthians, beginning at the 20th verse,—“But now is Christ risen from the dead, and become the first-fruits of them that slept.”

The Rev. J. A. JAMES, of Birmingham, next offered up an appropriate and very affecting prayer, which drew tears from every hearer; and especially his pathetic allusions to the deceased, and his supplications for a blessing upon his surviving relatives.

The Rev. Dr. RAFFLES then concluded the service by an able and impressive address, in which he, at great length, set forth the excellences of the deceased, and held up his life as a pattern of Christian character:

At the close of the address, the procession was re-formed in front of the chapel, and proceeded in the same order as before, but with augmented numbers, to the Cemetery at Woodhouse. Its great extent, and the different classes of persons who composed it, showed it to be in every sense a public demonstration of attachment. Many gentlemen were present from other towns, amongst whom we observed Henry Forbes, Esq., Bradford; William Williams, Esq., Huddersfield; G. Leeman, Esq., York; Samuel Smith, Esq., Bradford, &c., &c. As part of the procession, we may also enumerate nearly all the Independent ministers in the West Riding, many from York, Hull, Shields, from Manchester, Liverpool, Rochdale, Blackburn, Ashton, Nottingham, Derby, &c. &c., together with Wesleyan, Baptists, New Connexion Methodists, and Wesleyan Association ministers,—indeed ministers of every Dissenting body in the town and neighbourhood.

The procession did not reach the cemetery till two o'clock, at which time a large concourse of persons had assembled. On arriving in the grounds, the procession of ministers immediately preceding the coffin was headed by the Rev. T. SCALES, who repeated appropriate portions of Scripture until the coffin reached the grave, when it was immediately lowered to its final resting-place.

The Rev. T. SCALES then read an appropriate address, in which he alluded to the amiable character and high moral and Christian virtues of the deceased.

The death of this eminent and excellent minister, cut off in the vigour of his days and in the midst of his usefulness, has created profound sorrow not only among all classes in Leeds, but throughout that and the neighbouring counties, and indeed wherever his valuable ministrations and writings had made him known. At the Autumnal Meeting of the Congregational Union held in York, while he was still unburied, the event was mourned by all present, as though each had lost a much-valued personal friend. It was felt universally that the Church of Christ had been deprived of one of its most devoted and able servants. The duty of submission to an all-wise Providence was acknow-

ledged; but the event was felt to be painful in the extreme. A humble, solemn, and tender feeling prevailed,—especially when a dying message of love to the brethren was communicated, with a charge to adhere inflexibly to their principles. A resolution was passed attesting the sense entertained by the Union of their loss, and a deputation was appointed to attend his funeral.

Few characters have displayed a more perfect symmetry than that of the deceased. He was not eminent in some features of his character, while wanting or faulty in others. A just and noble proportion was observable in his intellectual and moral qualities, as well as in the discharge of all his duties. He shone alike as the able and energetic minister; the faithful, affectionate, wise, and indefatigable pastor; the meek yet manly Christian, the true patriot, the enlightened philanthropist, the man of polished manners, the invaluable friend, the charming companion, the tender son, husband, and father. No one could say whether he was more remarkable for his faith or his good works; the former was unfailing, the latter incessant. In both he was obviously under the influence of the highest motives—love to God, and love to his fellow-men.

Mr. Ely's intellectual powers were very high. His mind was one of wide range and masculine vigour. He loved an elevated theme. With a clear judgment, he drew out conclusions and established principles, which, when attained, he held with a firm grasp. The speculations of philosophy were congenial to his taste; he entered with zest into questions of lofty controversy; he could have engaged with relish in any department of scholarship. But so practical was his mind, and so strong his sense of duty, that he habitually denied himself in these things for the sake of ministerial usefulness, and tore himself from his loved study to comfort the sick, to cheer the destitute, to instruct the ignorant, and to do the work of the many societies which seek the diffusion of the gospel at home and abroad.

As a preacher Mr. Ely was at once instructive and impressive, endeavouring in every sermon to enlighten the understanding as well as to awaken the conscience and touch the heart. His style and manner were animated and full of energy; such as betokened a man thoroughly in earnest. His pulpit oratory was aided by a powerful voice and vigorous action. In appeal he was solemn, affectionate, and faithful in a high degree. His sermons were the product of careful thought; they fully expounded the sense of Scripture, as well as enforced its lessons and precepts. His theology was eminently scriptural. He was very jealous of any departure from Evangelical opinions. He gave great prominence to the cardinal doctrines of the atonement, justification by faith, and regeneration by the Holy Spirit; and he distinguished most carefully between speculative and practical faith—between the performance of outward rites and the devotion of the heart. The morality which he inculcated was the pure and benevolent morality of the gospel, utterly inconsistent with all dissimulation, fraud, injustice, impurity, or even hazarding the property of others by undue speculation. His prayers were very comprehensive and animated, including references to national circumstances whether prosperous or adverse, to the temporal and spiritual interests of his

own people, and to the extension of religion in the earth.

In the performance of pastoral duties Mr. Ely has rarely been excelled. All that could be done by strength of body and mind, time well husbanded, and a most active and ingenious kindness, was done for the supervision of his numerous flock. He sympathized with every sorrow, and was one of the wisest of counsellors. His un-failing cheerfulness and perfect affability made him everywhere welcome. To the young he was affectionately winning. At the sick-bed he was at once kind and faithful. In managing the difficulties which sometimes occurred he showed the truest wisdom, by always meeting them in the spirit and temper of the gospel; and scarcely ever did he fail by that means to arrive at the best result. The consequence of his prudence and his many admirable qualities was, that his people enjoyed unbroken peace among themselves and with their pastor, as well as affectionate intercourse with other churches. Whilst he never lorded it over his people, and not only admitted but encouraged the exercise of every right that belongs by New Testament law to the members of a Christian church, he never for an instant forgot his self-respect and the dignity of a Christian minister. But still he seemed to rule, not by prerogative, but by the discharge of every duty and the exercise of every virtue that belongs to the sacred office. He was in all things an example,—in the truest piety, in religious decision as opposed to worldly conformity, in active effort, in large-hearted liberality, in self-denial, in moderation, in temper, in Christian kindness and prudence. If the apostles have ever had successors, he was one.

Whilst he was such a pastor to his own flock, his heart was as large as the world. No interest of man was excluded from his sympathy. Every institution for the diffusion of the gospel, at home or abroad, to Jew or heathen, by Bibles, tracts, or the living agent, had his warm support. He encouraged the Town Mission for sending Scripture Readers into the dwellings of the poor; he was the indefatigable Secretary of the Home Missionary Society for helping to maintain ministers in the rural districts of the West Riding; he gave his most energetic support to the London Missionary Society, whose field is the world; he pleaded for the British Missions (at home, in Ireland, and in the Colonies) connected with the Congregational Union; he countenanced the London Society for promoting the Conversion of the Jews; he befriended the Bible Society, the Religious Tract Society, and the Sailors' Friend Society; every Anti-Slavery effort had his help. For several of these objects he made tours in various parts of the kingdom. No request on the part of his ministerial brethren for his assistance in the pulpit was denied, if duty permitted him to acquiesce; and the more humble the applicant, the more prompt and kindly was the response.

Mr. Ely was the constant and earnest friend of universal education. At Rochdale he established several Sunday-schools, which became very flourishing. At Leeds he manifested the warmest interest in the Sunday-school; and he promoted, both by contribution and influence the establishment of a day-school connected with his congregation. But, ever firm in the maintenance of his principles, Mr. Ely insisted on two things—first, that education should be reli-

gious; and second, that it should be perfectly free from all Government support or control. He had the strongest dread of the insidious measure of the present ministry, for bringing the education of the country into Government pay and management, and he gave it every opposition in his power. It even haunted his dying moments; he was often heard, in his musings, to express his alarm at the idea of Dissenters taking Government money; and his dying charge to the Congregational Union, communicated by his friend, the Rev. Thomas Scales, included an entreaty, as already hinted, that they would adhere to their principles, and never take a fraction of Government money either for education or religion. Not that he had any undue jealousy of authorities,—no man more cheerfully conceded to the civil power all that Scripture sanctions, or to the constitution of his country all that a friend of well-regulated liberty could yield,—but his noble independence disdained the degradation of suffering Government to do for the people what the people could do and ought to do for themselves; and his sagacity foresaw the fatal consequences of the people putting their own sacred and honourable duties into the hands of officials, anxious to get all religion and all education under their influence. He opposed the measure from a deep-seated conviction that it endangered the interests of civil liberty, of religion, and even of education itself.

Mr. Ely, whilst cherishing feelings of warm charity towards every Evangelical community, in or out of the Establishment, was at the same time one of the staunchest of Nonconformists. He firmly maintained the opinion, that the New Testament sanctions no dependance of the Church of Christ on the civil authorities, or on compulsory support,—that the blessed Founder of our religion entrusted its maintenance and diffusion to the voluntary zeal of his followers, and to that alone,—that the church could not be made in any measure dependent on the State without becoming more or less subject to its control, as well as to its secularizing influence,—and finally, that the voluntary system, if consistently acted upon by Christians, has abundant power for the maintenance of the church and the conversion of the world. Holding these opinions, he never shrunk from avowing them; on the contrary, he regarded their avowal as a Christian duty; and that duty he discharged in the spirit of a Christian,—without bitterness or virulence, but with unflinching firmness. His controversy with the Rev. G. A. Poole on this subject, was characterized by the most gentlemanlike courtesy and candour. A large portion of his writings are on the subject of Nonconformity.

As a citizen, Mr. Ely was decidedly liberal in his political views, from a sense of justice, a genuine love of freedom, and a conviction that free institutions are most conducive to the improvement, happiness, and dignity of a nation.

Mr. Ely was in a high degree successful as a minister of the gospel. When he went to Rochdale, no Independent church existed, and scarcely any congregation; during his stay 247 members were admitted, and on his leaving, the church consisted of 144 members, while the congregation was numerous. At the beginning of his ministry there the Sunday-school was exceedingly small; at its close there were in connection

with his chapel several schools, containing many hundred scholars. When he came to Leeds the number of members in the church did not reach 250; at his death they were close upon 500. The exertions of his people in behalf of every good cause were stimulated by his spirit and example to an extraordinary degree. They raised a new chapel, with Sunday-schools and a day-school, at an aggregate cost of more than sixteen thousand pounds, the whole of which was contributed without affecting their contributions to other objects. Their liberality towards home and foreign missions was multiplied several fold.

In all these efforts Mr. Ely himself set an example of liberality, and used every influence that was legitimate, but none that was otherwise. He conducted all the operations of his people with admirable method, punctuality, and accuracy. He also breathed his own spirit into his ministerial brethren through a wide range of country, and thus extended his influence beyond what it is possible to calculate. He now rests from his labours, and is followed by his works. His memory will long survive; and never will his name be mentioned, but with honour and reverence.

Essays, Extracts, and Correspondence.

IRELAND.

For now nearly twelve months past Ireland has been the all-absorbing theme among all classes of British philanthropists, statesmen, and Christians. Parliament, during the last session, resounded with touching appeals concerning the miseries of her people, and most merited denunciations against the heartless cupidity of the majority of her landlords. The Irish famine was in one quarter assumed as a fact, and in another scouted as a fiction; some have considered it as a Divine judgment, others as the result of legislative mismanagement, and not a few, as one of those occurrences which take place at periods of less or greater distance, as the results of hidden but certain natural causes. The fact that there has been so much diversity of opinion on the subject, suffices to prove the crude and immature character of much that has been spoken and written. It is but just, indeed, to allow that, to a vast extent, judgment has given place to feeling; and it is proper to hope, now that feeling has performed its generous labour for the preservation of life, that she will retire, and again make way for the exercise of judgment, the only safe guide of the affairs of Nations: for had sound reason in good earnest half a century back betaken herself to deal with the question, Ireland might by this time have been in circumstances to sustain her present privations, without assistance to the extent of many millions, and its implied obligation to Great Britain, not to mention the injury to her over-tasked multitude of the labouring classes. It is refreshing to think, however, that Parliament, which, from year to year for a generation past, has talked so much, and, till now, done so little in the right direction, has at length begun to move wisely,

justly, and patriotically. But their work of legislation when Ireland is its sphere, is one of extreme difficulty at every step, and of heavy discouragement throughout. In legislating for Irish landlords, they are very much in the condition of men that should attempt to legislate for the winds and the waves, the most capricious elements of nature. Irish landlords seem deficient in those qualities which chiefly dignify human nature, preparing the wealthy and the great to apprehend the duties of rank and property, and prompting them to aspire to the honourable discharge of their functions. The present famine has made revelations, not simply of their character, but of Irish character generally, for which the world was not prepared, but which will not be lost on the people of Great Britain. With a rental of £17,000,000, it was hardly decent to clothe themselves in the habiliments of pauperism, piteously moaning to the people of England, whom they have so long made it their business to denounce and vilify; but while, in fact, all is wrong among the upper, scarcely anything is right amongst the lower classes of the Irish nation. The people, considered as a whole, are utterly incapable of self-government, till they shall have received a process of culture, which has not yet begun, and in the conduct of which there is much reason to fear, the bulk of them, both small and great, will prove but inapt scholars. Those appear to us nearest the truth, who connect its misery with its religion, as the instrument which moulds the mind and forms the character of the people; for so long as the multitude are concerned, Popery is, beyond dispute, the uniform and fertile source of poverty with its attendant misery. Among the many thoughts to which cultivated men have given publicity, few

have struck us as distinguished by more historical precision, philosophical depth, and moral truth, than the following passage from the Discourse by Mr. Martineau, of Liverpool :

Taken one by one, even now, they present only harmonious varieties of a single type ; and the fact that the Scottish people are of the very same race, yet differ from them more widely than ourselves, is enough to show that the imaginary difficulties of lineage are pliant under the discipline of events. Yet, though made by birth of the same blood, set by nature within the same latitudes, led by conversion to the same religion, we have been brought by social agencies into a contrast of condition, to which the world presents no ancient or modern parallel. You might travel from Siberia to Normandy, and scarcely find such extremes to compare as Tipperary and Middlesex. If a shapeless cabin were cut out of the Galtee hills, and set down in the court of London Exchange, it would be too true a type of the human differences which have been permitted to separate these provinces. Europe presents no poverty lodged in such holes, fed with such meals, clothed in such rags, cheerful under such hopeless privations, as you find in the one : no wealth so solid, no comfort so established and diffused, no habits of order so fixed, no provision for the future so anxious and abundant, as in the other. England is known over the world as the extreme of opulent civilization ; Ireland, as the outcast of hungry wretchedness. Along the great rivers of every continent, on the bays of every productive coast, in the isles of every rich archipelago, British factories rise, and bills of exchange speak for us a few telling words ; on the same spot appears a slouching figure, with stick and bundle, and careless speech, never far from a blessing or a curse, whose aspect publishes our shame. The Genius of his country is like a mocking spirit to ours. Full of the wild-fire of life, rich in the unwrought elements of humanity, quick to passion, mellow in affection, deep in humour, he flies over the earth, to track the sedate and well-dressed Genius of England, and spread out the shadow of mendicancy in the train of its sumptuous advance. "Ha! ha!" says the laughing spirit, "go where you will, you old impostor, and I'll be with you, and sit at your door ; and men shall look on me and on you ; for the face of us two can tell no lies." And so, along the St. Lawrence and the Mississippi, on the railways of France and Germany, it is published, that England—with unrivalled resources, with indomitable perseverance, with faculties for governing unsurpassed even by ancient Rome, with a people abhorrent of oppression and detesting slavery, with a constitution practically free, and a religion singularly earnest—cannot, with centuries at its command, organize the barbaric elements it rules, and reduce the beggary of a nation at its gates.

Among the complications in which this phenomenon is involved, may be discerned perhaps one or two leading agencies, curious and interesting to trace. The greatest difficulties in the sad problem lie deep, I am persuaded, in the influences of the past. Ireland has not shared the history of England ; yet is under the methods of rule which that history has created and rendered fit. With us, the whole State is pervaded by the principle of *self-government*. A larger

proportion of the affairs of human life are left to Individual Will in Great Britain than in any other European country : and of those which are withdrawn from private control, a greater number are committed to municipal and local authorities than elsewhere. In the levying of taxes, the administration of justice, the control of public works, the duties of aduleship, of public instruction, and religious worship, an immense work is committed to the people themselves, in vestries, in sessions, in companies, in corporate bodies, in congregations. The civic authority is not in London ; it is everywhere : in its ordinary, healthy operations, it goes on of itself, and says nothing to the metropolitan executive, whose existence is only recognised for the removal of occasional obstruction, or the increase of defective powers. This characteristic of our country, which is its true political glory, cannot be simply taken up and imitated elsewhere. Tried on an unprepared field, it becomes barren, ridiculous, or corrupt. It requires peculiar aptitudes and sentiments in the people who are to be submitted to the experiment, and is far more the result of political qualification than the cause of it. Under the Tudors, the English, I imagine, had no peculiar faculty of this sort. It was the noble struggle of the Puritans against the Stuarts that trained this people. That was the grand apprenticeship of the middle classes of England to the business of civil government, of military defence, of foreign diplomacy, of ecclesiastical order. Being compelled to dismiss their professional rulers, and take their affairs into their own hands, they conquered the mysteries of administration, acquired the habits of authority, and became penetrated with the reverence for law. And that which the social revolution effected in England, the religious conflict achieved in Scotland. The Presbyterian democracy which John Knox called into existence demanded and created the same qualities ; handed over education and religion to the regulation of parishes ; and filled every province with practical and working interest in the highest concerns of human life. In those grave and glorious times you find the school to which Great Britain is indebted for a larger number of inhabitants capable of serving the state, and, if need were, of ruling it, than could be gathered perhaps out of all Europe besides. Though there also, on the larger scale of continental experience, the same truth receives some illustration. Wherever there has been a popular struggle, either civil or religious, by which voluntary organizations have worked their way up and enthroned themselves among the old prerogatives,—in Holland, in Belgium, in Northern Germany,—we find a ripeness for provincial government, which even France, first by her treatment of the Huguenots, then by the military character of her great revolution, twice lost the opportunity of acquiring. Ireland, declining all partnership both in the Revolution and the Reformation, missed this noble discipline ; never learned the lesson of self-rule ; remains to this hour helpless, distracted, aimless ; and still requires, no less than in Strafford's days, methods of centralization to which the altered habits of our State give the semblance of anachronism and impossibility. The middle classes, on whom the stress of self-government must be laid, do not there exist ; and in their absence, the functions of the magi-

stracy have been confined to a proprietary imposed by conquest, the object of original and hereditary distrust. The law, thus early associated with coercion, has never become the emblem of justice. The ruling classes have not even had the chance of success usually forced upon a conquered country. They have not been *left alone* with the governed mass committed to them, so as to adjust themselves into settled relations of confidence with them; but, being always backed by imperial force, have been entrusted with the power, without the natural responsibilities of government. Meanwhile, among the people themselves, there has prevailed a religion which gives no exercise whatever to any administrative faculty; a religion of obedience without command; in which it is not even given to a man to manage his own spiritual affairs, much less to touch the Church; in which his worship itself is done for him, and his salvation needs a sacerdotal conveyance. And thus it is that a system incapable of transference to a soil quite unprepared, has disappointed the expectations of England, and left the wayward misery of Ireland without control. That unhappy land, needing centralization, has been municipally treated; and, in the reaction of inevitable failure, it has remained a camp, instead of becoming a country.

These views are entitled to the serious consideration of reflecting men. They involve practical consequences of the highest moment, not only to our Irish brethren themselves, but to the whole of the British Empire. The introduction of the Irish Poor-Law has been violently, irrationally, and wickedly opposed by the gentry, and there is reason to apprehend they and their minions will obstruct its beneficial operation by all the means in their power; but the measure is vital, and on the firmness of the Government, which by all means must be upheld in its endeavours, will now depend the progressive amelioration and the ultimate salvation of the country. Should the Landlords still madly persevere in their folly and cruelty, their conduct may lead to the introduction of questions that go further back than may be convenient for them. The following passage from Mr. Martineau, is entitled to their calm consideration :

A more conspicuous, but not more real, cause of the permanent social condition of the sister island, is to be found in the criminal neglect of their obligations by the proprietors of the soil,—a neglect so serious in its aggregate results, that, were it not for the long indifference and connivance allowed to it by the Government, it might be held sufficient to weaken all further title to forbearance. It is a principle of natural justice, and of English constitutional usage, that there can be no absolute private property in land; that the State simply administers its possessions by the hands of private individuals, conceding to them privileges of use, alienation, and bequest, on condition of certain services rendered

back; establishing them in specified rights over it, as against others, but never as against itself. Chattel property, and mere money in the purse, have been considered as the characteristic of the Jew and the alien, about the management of which no public question need be asked; while real estate is the citizen's trust, over which his country keeps a watch, and justice herself stands ready with the voice of approbation or of anger. Its owners are virtually officers of the Commonwealth, entrusted with the gravest elements of its well-being, and expected to perform certain social obligations inseparable from their position. They are in fact the natural lords and rulers of their neighbourhood, morally responsible for its good order, its wise economy, and the essential equity of prevalent relations among its people. It is only on these understood conditions that society can undertake to protect hereditary estate; and of all these conditions, the very first in order undoubtedly is, that the land *shall support its people*; that the cultivator shall live, before the owner may gather; that no rent can be touched, till labour has been fed; seeing that the spade and the plough give an earlier and more indefeasible title than the parchment-roll. That these primary conditions have been overlooked and violated by a large proportion of Irish proprietors, is manifest on the most cursory glance at the permanent features of their country. Without appealing to the wide reign of death and desolation now, take only one or two ordinary and standard facts, and consider what they imply. About a million of small occupiers have under tillage something more than their rood or two of con-acre: they have perhaps four or five acres, and raise a few oats, and have poultry about their cabins, and their cow in the field. Here, you will say, is some wholesome and comfortable produce, on which the children may thrive, though meat is never seen upon the bench. But not a touch of these good things ever crosses their lips from year's end to year's end. The eggs are gathered into the basket for sale; the pig is driven off to market; the corn is stacked, but they never see the meal; and morning and night the farmer's wife or daughter milks the cow, and the bare-legged children that run after her are familiar with the frothy look, but do not know the taste of it. Day by day, while labouring for the creation of abundance, they all return to the dry potatoes and the pinch of salt. The rent-roll takes the butter and the corn; the agent's horse must have the oats; the spade may dig its roots and be thankful. Nay, even of these so scanty is the supply beyond the margin of the rent, that for the months of July and August of every common year, when the old crop is exhausted and in decay, and the new unfit to raise, the miseries of famine spread over the land. The rotting food that was thrown aside is gathered up again; the pot is boiled once a day instead of twice; the half poisonous charlock is plucked from the hedge and eaten, as you may know by the faces as jaundiced as its flower; and, after watching his plot every morning, and thinking how slow the growth, the peasant loses patience as the children cry, digs up the green potatoes no larger than a marble, and by ruinous unwholesomeness and waste rescues his family from despair.

THE RESULT OF INDIVIDUAL EFFORT
IN A POPULOUS DISTRICT IN THE
SUBURBS OF MANCHESTER.

For the Christian Witness.

THE following sketch of the rise and progress of the cause of Christ at Charles-town, in the township of Pendleton, Manchester, will show what individual effort may achieve when wisely and perseveringly employed. About eighteen years ago the inhabitants of this district consisted chiefly of colliers, and were in a state of deplorable ignorance and demoralization, and entirely destitute of the means of secular and religious instruction, beyond those supplied by one or two "dame-schools" and a very small Sunday-school, sustained by the Roman Catholics. A gentleman who had recently become a member of an Independent church about a mile from this locality, and was desirous of devoting the time he could spare from his professional engagements to the work of spreading Christ's kingdom, was induced to make an effort among this neglected people. After visiting several families in the neighbourhood, he prevailed on some of them to open their houses for holding meetings for prayer and exhortation on one or two nights in the week. The success which attended these cottage meetings encouraged him to hire a large room, in which to conduct the week-evening services, and to establish a Sunday-school, which he did with the sanction of the church of which he was a member, but with the distinct understanding that the whole responsibility of the undertaking would devolve upon himself, as they were not in circumstances to render him any assistance. The character of the neighbourhood and the arduous nature of his undertaking may be gathered from the following passage from his diary, under date, September 27, 1829: "After a delightful prayer-meeting early in the morning (at his own place of worship), went with new and peculiar feelings to Charles-town. Cottages after cottages were spread out before me as I descended the hill leading to the place, about twenty minutes before nine. The inhabitants number nearly 1500 souls. There is no place of worship in their immediate neighbourhood but the little school I was going to open, going without the assistance of one teacher from the place I left. Descending the hill on the right hand was the pole stuck in the ground, to which the bull had been fastened the previous

Monday, and a little farther was the public-house. The iniquity and confusion at these 'wakes' had been so great as to have been publicly noticed in the newspaper yesterday, and the constables censured for permitting it. Opposite to the public-house was a little dirty street, about fifteen yards down which was the school. Nearly one hundred children assembled in the course of the morning, and seven persons engaged to become teachers." Sabbath after sabbath he persevered in the midst of the greatest difficulties and discouragements, arising from the want of efficient teachers, the uncultivated habits of the scholars, the absence of active co-operation on the part of the church with which he was connected, and the serious doubts entertained and expressed by not a few as to the propriety of the undertaking. Added to this, the attendance both of scholars and teachers, which was good at first, diminished after the novelty of the enterprise was over, as did also the attendance at the evening services. But this indefatigable labourer laboured on; his energies increasing in proportion as obstacles threatened to repress and enfeeble them. After a few months he established a night-school, and devoted several evenings to teaching reading, writing, and arithmetic, &c., to young men and women, free of charge, which became exceedingly popular, and was a powerful means of giving stability to the Sunday-school, and securing a better supply of teachers.

In little more than twelve months from the commencement of the undertaking his success was such as to justify the erection of a new school-room, the burden of which devolved chiefly on himself. The opening of the new school gave a fresh stimulus to the cause, and the attendance greatly increased. About this time a regular system of tract distribution was introduced, by means of which the entire neighbourhood was visited with tracts; the teachers and elder scholars engaging actively in the work. In a year or two the attendance so improved as to render it necessary to build another school-room at the back, and about the same time an infant-school was established, which was found of great assistance to the sabbath-school. In January, 1836, a Christian church was formed, consisting of nine members, and forming a branch of the church of which the founder of this new interest was a member, and placed under the superintendence of its pastor and two of the deacons.

From this period a morning and evening service was regularly conducted, in addition to the Sunday-school, by the gentleman who originated the cause, and in a little time galleries were introduced to the original school-room, transforming it into a neat and commodious chapel. Two years subsequently to the formation of the church, a neighbouring pastor was invited to take the oversight of the church, in conjunction with his own charge, preaching once a month on the sabbath-day, and one evening each week, which he did for nearly five years. In 1843 it was deemed desirable to secure the services of a settled pastor; and the free and united suffrages of the church concurred with the indications of Divine Providence to fix the present writer amongst them in that capacity. The church, originally consisting of nine members, now numbers eighty. The congregation has increased in proportion. The Sunday-school comprises nearly 600 scholars, including a considerable number of adults. And there are connected with the place Boys' and Girls' Day-schools, with efficient teachers; a Sick and Burial Society, Loan Library, Tract Society, &c., all in a prosperous condition.

The increase in the school and congregation rendering it necessary to erect a more commodious sanctuary and school-rooms, the generous founder of the cause promised the munificent sum of £500 towards the proposed erection; and the like sum was promised by his father-in-law, an extensive mill-owner in the neighbourhood. Thus encouraged, the Committee formed for carrying the proposed object into effect, purchased a most eligible plot of ground in the centre of the populous township of Pendleton, and about five minutes' walk from the premises at present occupied; and plans and specifications of the intended building having been obtained, it has just been commenced, under the most auspicious circumstances, as will appear from the subjoined particulars, taken from the *Manchester Guardian*:

"On Monday afternoon, August 31, the foundation-stone of a new Independent Chapel, for the use of the church and congregation at present worshipping at Charlestown, under the pastoral care of the Rev. A. E. Pearce, was laid by John Hewitt, Esq., one of the deacons of the church, in the presence of a large concourse of people. The service was commenced by singing and reading the Scrip-

tures and prayer, by the Rev. J. L. Poore; when the pastor of the church delivered an address explanatory of the principles and objects of the projectors of the undertaking, and presented to Mr. Hewitt, in the name of the church and congregation, a handsome silver trowel, suitably inscribed, with which, after the usual preliminaries, he proceeded to lay the stone in due form, and delivered an animated address. Another hymn being sung, the Rev. Dr. Clunie closed the service with prayer, and the friends adjourned to a social tea-meeting, which was ably presided over by Mr. Alderman Burd, and appropriately addressed by the Rev. A. E. Pearce, D. E. Ford, Dr. Nolan, J. L. Poore, Dr. Clunie, and James Carlton, John Hewitt, and E. Armitage, Esqrs., and other ministers and friends.

"The rising edifice, which is situated in the centre of Pendleton, will be an elegant stone building of Gothic outline, after the example of the front of Whitby Abbey,—a beautiful specimen of early English, delineated in Sharp's 'Abbeys of Yorkshire.' There will be galleries at the end and sides, and an organ gallery behind the pulpit. The roof will be constructed of cast-iron principals, which, by dispensing with horizontal tie-beams, will give elevation and importance to the interior, the effect of which will be greatly increased by a richly-ornamented ceiling, wrought in plaster of Paris. The exterior dimensions of the chapel, with vestries at the back, will be eighty-seven feet by forty-seven, and the cost of the building with fittings, exclusive of land, will be little short of £3500; of which sum nearly £2000 has been subscribed as follows, viz.: Mr. Alderman Armitage, £500; Mr. John Hewitt, £500; Mr. Alderman Kershaw, £100; James Carlton, Esq., £100; Samuel Fletcher, Esq., £50; T. Fletcher, Esq., £50; Mr. Alderman Burd, £50; Mr. William Morris, £50; Mr. George Wood, £50; Mr. John Kay, £30; George Hadfield, Esq., £20; Mr. John Ollivant, £20; Mrs. Mary Hewitt, £20; Mrs. Mary Bullock, £20; and other donations of £10 and under."

Thus, a Sunday-school, comprising nearly 600 scholars—a flourishing church and congregation—two large school-rooms, one of which has been transformed into a neat and commodious chapel—and an elegant new sanctuary, all owe their origin, under God, to the patient and persevering labours of a single indi-

vidual, who, for a considerable period, laboured almost alone, acting as superintendent of the Sunday-school and deacon of the church, and sole occupant of the pulpit, the two former of which offices he honourably sustains at the present time. These facts are recorded in the hope that individual Christians and Christian churches, especially in our large towns, may be stimulated to make similar efforts to advance the Saviour's kingdom. If individual exertion can accomplish so much, how much more might be accomplished by the united exertions of Christian churches! There are resources enough in our churches; there is quite enough of energy and talent, and more than enough of treasure; all that is needed is the heart to employ them. May God open wide the hearts and hands of Christians for this kind and beneficent action!

A. E. PEARCE.

Pendleton, Manchester.

SURVEY OF THE WELSH AND CHANNEL ISLES' PERIODICAL PRESS.

THE Welsh Journals may be classified as follows:

<i>Conservative.</i>			
The Pembrokehire Herald	. 4d.	1844	
Cardiff and Merthyr Guardian	. 4½d.	1832	
Carmarthen Journal	. 4½d.	1810	
North Wales Chronicle	. 5d.	1807	
<i>Liberal.</i>			
The Silurian	. . . 4d.	1836	
The Welshman	. . . 4½d.	1829	
Carnarvon Herald	. . . 4½d.	1831	
The Cambrian	. . . 4½d.	1803	

To this we shall now add the following letter from a gentleman of intelligence:

Liverpool, October 6th, 1847.

SIR,—Presuming that you intend, in your next, or in an early number of the CHRISTIAN WITNESS, to take a survey of the Welsh Periodical Press, I venture to offer you a few facts on the subject, with which I am personally acquainted. As I am ignorant of the politics, price, &c., of several of the papers published in Wales, I shall be careful not to state anything but what is actually the fact; therefore, you may rely on my assertions. The *Carnarvon and Denbigh Herald*, a weekly Liberal paper, published at Carnarvon, has done some good service in exposing the doings of the State Church in the Principality, but Dissenters cannot hope for much favour from it, as it is a staunch supporter of the present ministry, and an advocate for the endowment of the Romish Clergy in Ireland. The other paper published in Carnarvonshire, also a weekly one, is, the *North Wales Chronicle*, a Tory, consequently a High Church and State Paper, which ridicules the Anti-State-Church Association as the most chimerical idea that ever entered the mind of man.

There are also two Chester papers, the coun-

terparts of the above, which circulate in the Northern Counties of Wales. All these are read chiefly by the 'Squires of the respective parties, and by a few shopkeepers and farmers; the *People* seldom, if ever see them, and care nothing for them. Their sympathies will not be enlisted by such means. Their different denominational Magazines supply the place of Newspapers, to them, and these are pretty numerous, considering the population of the Principality. I shall hereafter mention them. There are two other Newspapers published (fortnightly) in the Welsh language, to which I wish to refer. The *Protestant*, a Tory, and an advocate for Church and State, the organ of the Clergy; indeed, had it stood upon its own merits, it would long ago have died a natural death; but through the influence of State paid,—so called,—“ministers of the gospel,” and several of the Tory gentry, who subscribe for a certain number, and distribute them freely among their tenants and dependents, it still languishes among the living.

The other Welsh Paper is the “*Amserau*,” *The Times*, published in Liverpool, price 3½d.; its Editor is the Rev. William Rees, author of “*Williams of Wern's Memoir*.” It is conducted in the most unexceptionable manner, on pure Nonconformist principles. The Editor has since its establishment, about three or four years ago, advocated the cause of the People, and of pure and undefiled religion, with an energy that ought not only to gain the admiration but the gratitude of Nonconformists, both in England and Wales: none but those who can read and understand the Welsh language can adequately conceive his labours of love in the cause of “*Civil and Religious Liberty*.” Of the *Principality* I need not speak; it has filled a gap long felt. I have received four numbers, and it is, so far, all that I could wish. There are several other Newspapers published in Wales, such as the *Welshman*, *Monmouthshire Merion*, *Merthyr Guardian*, *Carmarthen Journal*, and several others, but I am unable to say much about them, having only occasionally seen them. Put I can assure you that the above view of the case is but a superficial one. In order to find out the real character of the readers in Wales, we must glance at their monthly press, viz., their Denominational Magazines, which I hereunder enumerate:

Baptists, 2; *Seren Gomer*, *Tyst Apostolaidd*, and *Bedyddiwr*.

Independents, 3; *Dysgedydd*, *Diwygiur*, *Dry-sorfa*.

Calvinistic Methodists, 1; *Drysorfa*.

Wesleyan Methodists, 1; *Eurgrawn*.

Church of England, 1; *Haul*.

Besides the above, each of the above Denominations have their Penny or Twopenny Magazines for the use of Sunday-scholars and others.

Now, Sir, I do not think, after seeing the above rough sketch of our Press, that you, like some English writers, will describe us as barbarians in Literature; but, at the same time, it must be confessed that the bulk of the population of Wales are more ready to listen than to read; they prefer hearing by word of mouth: that is the reason why a popular preacher will draw such numerous congregations to hear the word of life proclaimed.

As it would be superfluous in me to thank you, (although in my heart I feel really thankful

for your advocacy of the cause of the millions,) I subscribe myself,—Your obliged servant, and “subscriber from the first,”

THOMAS MANUEL.

The Welsh Press gives but an imperfect idea of the general principles of the Welsh People. The former, from the above table, would appear to be somewhat equally divided between Liberal and Tory: not so the people. With respect to decision, in matters ecclesiastical, the Welsh are an example and a reproach to every other nation in Europe. In things pertaining to conscience, the Welshman indignantly spurns the control of earthly power: his spirit is free as his own mountain breezes, and he will suffer no earthly power to enchain it. The pomp and circumstance of the Established Church, which exerts such and so baleful a power among multitudes in England, is utterly impotent among the honest men of Wales. Amid no portion of mankind does the generous spirit of a lofty, scriptural, deep-rooted Nonconformity so generally prevail and so powerfully operate. The Dissent of Wales is out-and-out an entity,—an energy;—its principles are loved, avowed, and, at all hazards, where hazards arise, acted upon. In the roll of Journals above cited it will be observed that none are *neutral*. This peculiarity deserves especial notice. So far, as to distinct demarcation, the Press represents the state of the People; but in that Press there is nothing to indicate the true *Nonconformist spirit* of the People, and hence the merit of parties who have started the PRINCIPALITY. In the creation of that Journal we unfeignedly rejoice, and most cordially do we bid it God-speed. We trust the public support will be such as to enable its conductors to charge it brim-full of literary power, that, gathering fresh strength at every stage, it may shine brighter and brighter, till it reach the noon of a high prosperity; and that there it may long stand still, diffusing to all around life, light, and gladness.

GUERNSEY.

Neutral.

Guernsey Sun	2d.	1845
Gazette de Guernsey	1½d.	1789

Conservative.

Guernsey Star	2d.	1813
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Liberal.

Guernsey Comet	2d.	1827
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ISLE OF MAN.

Conservative.

Church of England Journal . .	3d.	1846
Maun Sun	3d.	1821

Liberal.

Mona's Herald	3d.	1833
Ile of Man Times	3d.	1817
Maun Liberal	3d.	

JERSEY.

Conservative.

Jersey Times	3d.	1826
Jersey Constitutionnel	1½d.	1820
Jersey British Press	3d.	1821

Liberal.

Jersey and Guernsey News . .	3d.	1842
Jersey Mirror	1½d.	1840
Jersey Impartial	1½d.	1831
Jersey Herald	3d.	1845
Daily Correspondent	1d.	1847
Christian Penny Record	1d.	1846
Christian Record	2d.	1847
The Echo	2d.	1847

We view with special satisfaction the three last on the list of Jersey Liberals; they are conducted by men of the right stamp, and doing excellent service. The *Echo* is widely diffusing valuable general knowledge at a cheap rate; and the encouragement which, we understand, attends the project is well deserved. But the two “*Records*” deserve special notice, as having paramount claims on the whole Nonconformist Body. They have already rendered inestimable service to the highest principles, and established for their reverend and excellent conductor an irrefragable claim to the warm gratitude of the entire community. Long life to him, and still more extended favour to the honest work of his laborious hands!

Notes on Books.

Calls to Usefulness. 18mo, pp. 196. Tract Society.

A VERY ingenious book. The calls extend to some seventy or eighty of all sorts of persons.

Memorials of Mercy; or, Scenes and Recollections. By J. T. BARR. 32mo. Mason.

A VERY precious pocket companion. “The Horrors of Intemperance” is one of the most awakening and pathetic narratives of the sort anywhere to be found.

THE CHRISTIAN WITNESS.

LONDON, NOVEMBER 1, 1847.

AUTUMNAL MEETING OF THE UNION.

AN outline of this most delightful Assembly will be found in the Chronicle of the present Number; and a review of the whole, with a sketch of the cause of Nonconformity in York, may be expected in our next.

REV. JOHN ELY.

MOST of our readers, by this time, have heard of the death of this much-loved and greatly-honoured minister, which, not only throughout Yorkshire, but the whole nation, has excited much sincere grief among all who had the privilege of enjoying his friendship, or of sharing in his occasional ministry. A sketch of his life, labours, and character, will be found in another page.

ARTICLES DELAYED.

THE articles promised last month are mostly in type, but have been set aside to make room for the sketch of our friend of beloved memory, Rev. John Ely, but will, without fail, appear in our next.

WITNESS FOR THE TRUTH.

THE Rev. George Wood, of Bristol, has just issued a most excellent discourse, entitled, "*Christ our Example as a Witness for the Truth*," which we strongly commend as much suited to the times. The whole of the admirable application will be found in our first article.

"THE BRITISH BANNER."

IT is not our custom to trouble our readers by soliciting favours, but we have this month to beg, with special earnestness, that they will deliberately read, and very deeply ponder, the PROSPECTUS of *The British Banner*,—a project which has filled us with inexpressible solicitude, and which we consider the most critical and momentous part of our personal history. Regard for the highest interests of Messiah's kingdom, and a desire to add another element to the system of means which already exists for promoting the good of our country and the welfare of our race, has impelled us to the en-

terprise, and for success we look to the God of all grace and to the British People as the instruments of fulfilling his pleasure. It will be seen that *The British Banner* is not a denominational project, but that it is to advocate the principles and promote the interests of the entire Nonconformist body. All have, therefore, a deep stake in the enterprise; and on the ground of a common and an equal interest, are invited, pressed, besought, to rally around our Standard! Much, very much, every way depends upon the starting. It is on all accounts much to be desired that, like the CHRISTIAN WITNESS, and the CHRISTIAN'S PENNY MAGAZINE, *The British Banner* should spring at once into being with the full proportions and vigorous maturity of perfect manhood. A feeble infancy and a lengthened nonage would be to the Dissenting Public a deep disgrace, and to us a bitter disappointment. The project is one, in all respects, far removed from the ordinary course of such things, and to subject it to the laws of that course would be to strangle it in the birth. We beg, as usual, to be explicit; having, *personally*, no earthly interest in the matter, we will most assuredly sustain no contest with public apathy. Should our zeal be met with indifference, our race will soon be run; but if we shall be sustained by British Nonconformists in a manner worthy of themselves, of their principles, of the age, and of the object, then our endeavours to serve our generation will be subject to no limits other than those imposed by strength, capacity, and life. With us the meridian is past, and every moment acquires an additional value. We have no time for doubtful experiments of dreary length. Our remaining energies must be reserved for vigorous action on sure principles. We, therefore, with all earnestness, press our friends to declare themselves with emphatic decision the very first day! Let them speak, and we will listen with the most profound attention. To us, then, deeds will be authoritative words, and their command, whether to advance or to recede, will meet with prompt and respectful obedience. If that command shall be to advance, it will be our intense and unwavering endeavour so to discharge the duties of the high functions with which we are entrusted, that when our day shall close, and

our sun go down, the following pathetic words may not be wholly inappropriate as applied to our career :

THE FAITHFUL EDITOR.

Those there are,
In many a region of our wide-spread land,
Who held communion with thee, week by week,
While years swept on, through thine unfolded scroll
Of pleasant knowledge, wing'd with tireless zeal
O'er hill and dale,—even where the settler builds
His cabin on the wild.

They mourn thy loss ;
For Friendship quickeneth and may grow uncheer'd
By sight of feature, or by sound of voice,
Linking their thoughts together, whom the world
Pronounceth strangers.

Thou did'st wisely feel
How great their charge who feed the public mind,
And with a high and heaven-taught spirit strive
To neutralize the poison that corrodes
Its health, and with an appetite for truth
Replace the gilded trifles that impair
Its nerve and firmness.

Thousands give thee thanks
Who never saw thy face. And so, farewell,
Kind heart, and true :

The good that thou hast done
Shall blossom in men's souls when thou art gone,
And when the stem that bore it shriveleth,
Its essence shall go up, and meet thee where
Its root can never die ! Mrs. SIGOURNEY.

PROTESTANT UNION.

THE Report of the *Protestant Union for the Benefit of the Widows and Children of Protestant Ministers*, from May, 1846, to May, 1847, now circulating amongst the members, contains interesting facts, which afford striking proof of the great advantages secured by its provisions. Framed on just and economic principles, and properly enrolled according to Act of Parliament, it offers to each subscriber advantages equal to those of any insurance company on terms equally low. Its funded property, principally arising from the accumulated surplus in the receipts over the expenditure, is now £28,500, leaving a balance in the treasurer's hands of £470 as last year's surplus. The number of members is 155, (six of whom joined during the last year, and 102 since February, 1840,) who, by the payment of sums regulated by the age of themselves and their wives, are securing for their widows annuities varying from £10 to £50 ; or for their children, if they leave no widows, sums varying from £80 to £400. During the last year the sum of £812 was paid to twenty-six widows of faithful ministers in annuities varying from £25 to £50 each, whilst no less than £692 was paid to the surviving children of deceased members.

A society conducted as this is, in which no necessity exists for a high rate of premium in order to insure a due per-centage for invested money, (for every member is a proprietor,) deserves increased and steady support. The present members have much ground for congratulation from the present aspect of the Society's affairs. Young ministers cannot do better than immediately unite themselves with it ; and every member should feel, that, by recommending this Society, he is obeying the apostle's injunction, " Do good unto all men, *especially* unto them who are of the household of faith."

During the past year two members have died, one aged seventy-two, the other seventy-four : the former had been a member forty-one years, and, leaving no widow, his four children have become entitled to £320 ; the latter had been connected with the Society forty-seven years, and left £320 to his three daughters. Another member, aged forty-one, has also died, and his case strikingly exhibits the advantages of this Society. He had been connected with it little more than two years, his widow is immediately entitled to £25 per annum, and in six years she will receive an annuity of £50, to ensure which her late beloved husband paid only £48 11s. 10d. This is the second instance during the last five years in which an annuity of £50 has been ultimately secured by the payment of a sum less than the amount of one year's annuity.

The cases of two annuitants who died in 1846 further illustrate the advantages of this Society. One had received £625 in return for £120 15s. paid by her late husband, and the annual receipt of £25 for twenty-five years afforded her comforts of which she must otherwise have been destitute. The other received £35 annually for nine years, her late husband having paid £202 2s. 6d. These facts strikingly exhibit the benefits which this Society secures, for who can tell the amount of sorrow which has been prevented, or the amount of joy communicated by its means ? We are too familiar with cases in which the widows of faithful ministers have been left, if not quite destitute, yet dependent on the precarious aid of charity evoked by " urgent and special appeal." Membership in this Society would have prevented the painful feeling of dependance, and have rendered unnecessary the painful appeal. Several churches have availed themselves of the provisions of this Society, and relieved their ministers from anxiety by making them members. This conduct is highly commendable, and we would earnestly exhort other churches to " go and do likewise." You will free your pastors from those anxious cares, which, in spite of their confidence in their

heavenly Friend, now sometimes disturb them. You will show your estimation of their worth, as well as your love to their family, by making provision which shall relieve their sorrow when their beloved parent and your faithful minister shall rest from their labours. The comfort you

will derive will sufficiently reward your effort; nor will it be forgotten by Him who notices the cup of cold water given to a disciple in the name of a disciple.

One widow, not long since deceased, received in return for £100 paid by her husband £975.

Religious Intelligence.

AIREDALE COLLEGE.

ON Wednesday, the 23rd of June, the Anniversary of Airedale College was held at the Institution; H. Forbes, Esq., in the chair. After singing, and prayer by the Rev. J. Scott, two of the students delivered essays; Mr. A. Briggs, on "Eminent Piety essential to Eminent Usefulness;" and Mr. J. G. Hughes, on "Civil Establishments of Religion wrong in their Principle, and injurious in their Tendency," both of which gave great satisfaction to the audience. The Rev. A. Savage, of Welsden, delivered a thoroughly good address to the students on ministerial conduct and duties; after which, the Theological Tutor read the Report for the past year, and the Treasurer gave an account of the state of the finances, from which we were sorry to learn that the College is still in debt. The ordinary business of the Institution was then transacted, and several animated addresses were delivered, particularly by the Chairman, the Rev. Professor Stowell, of Rotherham College, J. Scott, J. Pridie, and J. Ely. The meeting was well attended, and was throughout of an interesting and pleasing character. The annual examination of the students took place on Monday and Tuesday. The Rev. B. B. Haigh, of Braham College, in the chair on Monday, assisted by the Rev. J. Stringer, J. Glyde, and J. B. Savage. The Rev. T. Scales occupied the chair on Tuesday, assisted by the Revs. B. B. Haigh, J. Pridie, and J. A. Savage. The following is the Report of the Examiners:

"Theological Examination."

"The department committed to the undersigned, though entitled 'theological,' embraced far more subjects than that term properly designates, and branched out into a variety of other important subsidiary pursuits. The examination,—which occupied a long day, but which was not long enough for the purpose.—was conducted both *viva voce*, and by papers written in answer to questions given at the time. In Divinity, those questions relating to the existence of a First Cause, and the proofs of his being, derived from creation and other sources; and to the objections alleged by atheists against that doctrine. A second series of questions arose out of readings in Bellamy's 'True Religion Delineated.' In Church History the early persecution of the Christians were reviewed, and their causes traced: inquiries, also, were proposed and answered on the subject of the government and discipline of the first churches, as developed in the New Testament, and discussed in the pages of Mosheim,—on

Rhetoric, from Blair. Questions on Logic, from Whately, and on Intellectual Philosophy, from the writings of Reid and Brown, also engaged the attention of the students, and elicited papers of various degrees of merit. In Mathematics, several problems were readily and clearly demonstrated. The three Hebrew classes severally read and translated in the books of Genesis, Job, and the Lamentations of Jeremiah. The examination on the whole has been very satisfactory; and the Committee feel gratified that it warrants them to speak favourably, not only of the devotedness and ability of the tutors, but also of the diligence, intelligence, and attainments of the students generally. For some of them, indeed, they are induced to presage a more than ordinary measure of literary acquisition and distinction, should their future course correspond with their early promise, prosecuted with becoming zeal and assiduity.

"THOMAS SCALES.

JAMES PRIDIE.

JAMES ADOLPHUS SAVAGE.

"June 22nd."

"Classical, Mathematical, and Hebrew Examination."

"This examination commenced on Monday morning, and was continued until noon on the following day, when it was brought to a close. The *viva voce* examination of the students in the different branches enumerated in the Report was protracted and searching. Questions in writing were also placed before the students, to which they were required to furnish written answers. It is but justice to say that those answers were of such a character as to warrant the conclusion, that the subjects to which they had reference had been closely canvassed. In the Greek and Roman Classics the examination was very extensive and free. The students gave evidence, not only of their acquaintance with the genius, structure, and laws of those languages, but also with the characters of the respective authors, and the times and events of the age in which they lived. The Committee are happy to state, from the specimens which have been read, that they are convinced that the students have pursued their duties with much ability and untiring industry, and reflect great credit on the diligence and skill of their respected Professors. The Hebrew classes also read with fluency, translated with ease, and analyzed with accuracy, portions of the Hebrew Scriptures appointed by the Examiners.

"B. B. HAIGH.

JOSEPH STRINGER.

JONATHAN GLYDE:

J. A. SAVAGE."

HIGHBURY COLLEGE.

THE anniversary of this Institution was held on Wednesday, the 14th of July. The general meeting of the subscribers and friends was conducted in the library of the College, at which the Rev. Dr. Leifchild presided. The Reports of the Committee and the Examiners were presented, and gave great satisfaction to the meeting, which was far more numerously attended than for many years past, both by ministers who were educated in the institution, and others. Essays were read by three of the students, which were alike creditable to themselves, and honourable to the tutors who preside over the several departments of learning pursued in the College. The first essay, by Mr. Chancellor, was entitled, "Prayer the reasonable duty of a creature, and the highest privilege of a Christian." The second, by Mr. Hebditch, was, "The Scriptural nature of the death of Christ." The third, by Mr. Nicholson, exhibited "The distinctive features in the characters of Luther and Melancthon, and their influence on the affairs of the Reformation."

In the evening a discourse was delivered by the Rev. J. A. James, of Birmingham, at Claremont Chapel, on 1 Cor. iii. 5—7. The services of the day were highly interesting, and gave great pleasure to the numerous friends of the Institution who were assembled on the occasion. The only circumstance which excited any regret was the financial statement of the Treasurer, which showed an excess of expenditure over the income for the year £211 17s. 8d., which, added to the deficiency of the previous year, makes the present amount of debt to be £487 11s. It is hoped the friends of the Institution will generously exert themselves to meet without delay this deficiency, and prevent the necessity of reducing the amount of funded property bequeathed by the deceased friends of the College.

A SPLENDID EXAMPLE.

THE Independent Church assembling in Crescent Chapel, Liverpool, have, without loss of time, converted words into deeds. Their school edifices are completed and in operation. On Sunday, September 12th, these commodious schools, situated in Salisbury-street, some distance behind the chapel, were opened with sermons preached in the chapel, in the morning by the Rev. Mr. Birrell, in the evening by the Rev. Mr. Kelly, and on Tuesday evening, the 14th, by the Rev. James Parsons, of York, when collections were made towards defraying the expenses of the erection. On a subsequent evening a tea-party was held in the boys' school-room, a large and very commodious apartment, which was quite filled with a highly respectable party. Several leading ministers and other gentlemen were on the platform, amongst whom were the Rev. Dr. Halley, of Manchester; the Rev. J. B. Brown, of London; Rev. J. Towers, Birkenhead; Rev. Mr. La Contem, Rev. Mr. Hewitt, Rochdale; Rev. W. P. Appleford, Rev. J. Kirkus, John Cropper, Esq., T. Blackburn, Esq., J. Stitt, Esq., and A. King, Esq., &c., &c. Tea being over, the Rev. J. Kelly, minister of the chapel, took the chair, when addresses were delivered by the Rev. Mr. La Contem, Rev. Mr. Towers, J. O. Jones, Esq., Rev. Dr. Halley, Rev. J. Brown, and several other gentlemen, all of whom dwelt with much force on the great importance of the school which had been erected. The schools, which are for boys, girls, and infants, will accommodate 700 scholars, and have cost upwards of £5,000. The building has a very beautiful appearance. The sermon of Mr. Kelly has been published, and from its intrinsic merits is highly deserving of extensive circulation.

Poetry.

THE PHILOSOPHER'S SCALES.

A MONK, when his rites sacerdotal were o'er,
In the depth of his cell, with its stone-cover'd floor,
Resigning to thought his chimerical brain,
He form'd the contrivance we now shall explain:
In youth 't was projected, but years stole away,
And ere 't was complete, he was wrinkled and gray;
But success is secure, unless energy fails,
And at length he produced—*The Philosopher's Scales*.
What were they? you ask. You shall presently see;
These scales were not made to weigh sugar and tea:
Oh! no; for such properties wondrous had they,
That qualities, feelings, and thoughts they could weigh,
Together with articles small or immense,
From mountains or planets to atoms of sense.
Nought was there so bulky but there it could lay,
And nought so ethereal but there it would stay,
And nought so reluctant but in it must go;
All which some examples more clearly will show.
The first thing that he weigh'd was the head of Voltaire,
Which contain'd all the wit that had ever been there;

As a weight he threw in the torn scrap of a leaf
 Containing the prayer of the penitent thief,
 When up went the skull, with so sudden a spell,
 That it bounced like a ball on the roof of his cell.
 And now he put in Alexander the Great,
 With a garment that Dorcas had made for a weight:
 Though muffled in armour from sandals to crown,
 The hero rose up and the garment went down.
 A long row of almshouses, richly endow'd
 By a well-esteem'd Pharisee, wealthy and proud,
 Next loaded one scale, while the other was prest
 By those mites the poor widow threw into the chest:
 Up flew the endowment, as if less than an ounce,
 And down down the farthing's worth came with a bounce.
 Again he perform'd an experiment rare—
 A monk with austerities, bleeding and bare,
 Climb'd into his scale; in the other was laid
 The heart of a Howard, now partly decay'd;
 When he found with surprise that the whole of his brother
 Weigh'd less by some pounds than the bit of the other.
 By other experiments (no matter how)
 He found that ten chariots weigh'd less than a plough;
 A sword with gilt trappings rose up in the scale,
 Though balanced by only a twopenny nail;
 A shield and a helmet, a buckler and spear,
 Weigh'd less than a widow's uncrystalized tear;
 A lord and a lady went up at full sail,
 When a bee chanced to light in the opposite scale.
 Ten doctors, ten lawyers, ten courtiers, one earl,
 Ten counsellors' wigs, full of powder and curl,
 All heap'd in one balance, and swinging from thence,
 Weigh'd less than a few grains of good common sense;
 A first water diamond, with brilliants begirt,
 Than one good potato just wash'd from the dirt.
 Yet no mountains of silver and gold would suffice
 One *pearl* to outweigh—'t was the pearl of great price!
 Last of all the whole world was bowl'd in at the gate,
 With the soul of a beggar to serve for a weight;
 When the scale with the soul so mightily fell,
 That it jerk'd the philosopher out of his cell.

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS: AND OF THE BOARD FOR GENERAL EDUCATION, IN CONNECTION WITH THE UNION.

NINTH AUTUMNAL MEETING OF THE UNION.

THE proceedings of the Ninth Autumnal Meeting of the Union, in its several sessions, select and public, commencing on the evening of Monday, the 11th, and closing on that of Thursday, the 14th of October, 1847, are here detailed; but it is not possible to communicate or describe "the spirit of power, and of love, and of a sound mind," with which it is not boasting, but gratitude, to say they were animated.

MONDAY EVENING, October 11th: Introduc-

tory prayer-meeting in Lendal Chapel, late the Rev. Richard Soper's. Prayer was conducted by Rev. James Pridie, Halifax; Rev. John Sibree, Coventry; and Rev. Richard Soper, York. The address was given by Rev. Thomas Stratten, Hull.

TUESDAY, October 12th; Morning Session, Lecture Hall, Goodramgate. Rev. R. W. Hamilton, D.D., LL.D., of Leeds, in the chair, conducted the opening worship, and then delivered his introductory address: on which it was instantly moved by the Rev. Algernon Wells, of London; seconded by the Rev. Thomas Scates, of Leeds; supported and put by the Rev. James Parsons, of York; and adopted:

I. That with cordial thanks to the Chairman for his admirable address, the Assembly presents a respectful request that it may be printed.

The Chairman, after some conversation on the subject, signified his consent.

The Rev. A. Wells presented and read from the Committee, a paper on a proposal to obtain by competition a book suitable to impress and influence favourably candidates for the ministry. It was moved by the Rev. Thomas Stratten, of Hull; seconded by the Rev. John Alexander, of Norwich; and adopted:

II. That the proposal to obtain by competition a manual or hand-book for candidates for the Christian ministry, explained and submitted in the paper now read, is approved by this Assembly; and the Committee of the Union is hereby instructed to proceed with all the measures necessary for carrying the design into effect.

The Assembly then proceeded to fraternal conference on the state and duties of the churches at this time. The Rev. John Blackburn, of London, addressed the brethren; then the Rev. John Angell James, of Birmingham. At this point the Chairman called on the Rev. James Gawthorn, of Derby, to conduct prayer. Then the Assembly was further addressed by Revs. A. Fraser, Blackburn; J. L. Poore, of Salford; J. Kelly, Liverpool; Dr. Dobbin, Hull; and Dr. Massey, Manchester. The morning session was then concluded with prayer, conducted by the Rev. D. T. Carnson, of Preston.

TUESDAY EVENING: The Rev. W. L. Alexander, of Edinburgh, preached the annual sermon before the Assembly in Salem Chapel, the Rev. James Parsons; the opening worship having been conducted by the Rev. John Blackburn, of London.

WEDNESDAY, October 13th: Morning session, Lecture Hall; the Chairman presided in the opening worship. Prayer was conducted by the Rev. John Kelly, of Liverpool.

Moved by the Rev. John Blackburn; seconded by the Rev. J. A. James; and adopted:

III. That this Assembly would record the feelings of solemnity and sorrow with which it has received information of the lamented death of the late Rev. John Ely, of Leeds; an event rendered doubly impressive to the meeting by its close connection therewith in time and place. While the meeting assures the bereaved family and afflicted church of its true sympathy with their sorrows, it shares in the common grief, as the removal of its honoured brother is felt to be a heavy and mournful loss to this Union, and to the Denomination at large. And though it has pleased the sovereign Disposer of all events to remove that honoured and much-loved brother in the midst of his days and usefulness, at a juncture when his name, abilities, and devotedness seemed of peculiar and daily-rising worth; nevertheless, this Assembly would bow in entire, un murmuring submission to his holy will, and would pray the Divine Redeemer to raise up and qualify many gifted and holy ministers to supply the places of those who continue not by reason of death.

The Assembly deems it to be due to its own feelings, and to the memory of the departed, that a deputation of its members be now appointed, and requested to attend as its representatives at the funeral of its honoured and lamented brother.

And it was further agreed, on the motion of the Rev. A. Wells; seconded by the Rev. Thomas James, of London:

IV. That such deputation consist of the Rev. J. A. James, the Rev. John Blackburn, and the Rev. John Kelly, and of Mr. Alderman Kershaw, Samuel Morley, Esq., and Thomas Barnes, Esq.

The Rev. J. Blackburn presented for inspection specimen sheets of church-registration books for church proceedings and constitutions, and for baptisms, marriages, and interments. On which various suggestions were offered. Full particulars respecting these register-books, and information where and how they may be obtained, will be soon made public.

The British Missions were introduced for consideration. The Rev. A. Wells made statements and an appeal on behalf of the Colonial Missionary Society. After this had been responded to by many most encouraging remarks from various brethren, the Chairman invited the Rev. J. Glendenning, of Huddersfield, to offer prayer. The Rev. R. Ashton then introduced in like manner the affairs of the Home Missionary Society; and after discussion thereon, the Rev. Thomas James, Secretary in England, and the Rev. J. D. Smith, Secretary in Ireland, of the Irish Evangelical Society as now united with both the English and Irish Congregational Unions, for Missions in Ireland, addressed the meeting for that branch of British Missions; and received a response of deep and anxious feeling from the Assembly on behalf of that great and difficult, but all-important work—the Evangelization of Ireland. Doubtless the cause of British Missions will reap great and lasting benefits from this discussion, which was closed by the following resolution:

Moved by the Rev. James Gawthorn, of Derby; seconded by George Leeman, Esq., of York; and adopted:

V. That the present meeting, as the result of the statements and discussions of this morning, would avow a greatly-deepened impression of the importance of the British Missions of this Union, and of the necessity for exertions to augment the pecuniary resources of those societies forthwith, by adopting and promoting to the utmost the simultaneous collections, for which the season is now so near at hand; and by obtaining contributions in every other practicable form, as a primary and pressing duty of the Congregational churches at this critical period.

Moved by the Rev. James Parsons, of York; seconded by the Rev. Dr. Halley, of Manchester; and adopted:

VI. That this meeting expresses deep sympathy with the Rev. Dr. Wardlaw in that critical state of his health, which has deprived it of the anticipated pleasure of his presence and service on this occasion, so frankly promised by that honoured brother; and would offer prayer for the continuance of his most valuable life and labours for the benefit, not only of his own church, nor even of his own denomination, "but of the truth itself," and of the whole Evangelical community. While with the greatest warmth and cordiality it thanks the Rev. Dr. W. L. Alexander for his prompt readiness to undertake the service which the lamented indisposition of Dr. Wardlaw thus prevented his fulfilling; and for the eminent ability with which he performed that service in the admirable discourse delivered before the Assembly yesterday evening; and the meeting requests Dr. Alexander to give to the public in print his sermon, as eminently adapted to pro-

mote the great principle of well-adjusted Union among Independent churches.

Dr. Alexander warmly responded in his own name, and on behalf of Dr. Wardlaw; and desired time to consider the request of the Assembly, yet intimating that possibly he might expand some of the discussions contained in his discourse, and publish the whole in a small volume.

The Rev. Mr. Bramhall, of Swan-land, concluded the morning session with prayer.

WEDNESDAY EVENING: Public meeting for British Missions in Salem Chapel; Mr. Alderman Kershaw, of Manchester, in the chair. Rev. D. E. Ford, of Manchester, presented the 67th Psalm; Rev. J. W. Richardson, of London, offered prayer. The Chairman opened the proceedings with an address. Resolutions were proposed and adopted as follow:

Moved by Rev. John Alexander, Norwich; seconded by Rev. Dr. Halley, Manchester:

That this Meeting, convinced that the claims of our Home population are primary and imperative, rejoices in the existence, operations, and success of the Home Missionary Society. Its pleasure is, however, mingled with regret on hearing, from the statements now read, that the Society is impeded in its course of Christian beneficence by the want of adequate pecuniary support; and, therefore, resolves, in the hope of replenishing the exhausted treasury of this important institution, and of assisting the Committee in their efforts to evangelize their beloved country, to direct its attention anew to this branch of British Missions, and to render all the aid in its power, by prayer, appeal, and contributions.

Moved by Rev. John Kelly, Liverpool; seconded by Rev. Newman Hall, Hull:

That this Meeting devoutly recognizes the hand of God in the afflictive events which have recently occurred in Ireland, and is deeply impressed with the importance of renewed and extended efforts for the promotion of the objects which the Irish Evangelical Society seeks to accomplish. That it believes no legislative enactments, nor any improvements in the social system, can permanently benefit the people in that country, unless the progress of the gospel be concurrent with such measure; and that this Meeting rejoices to learn that harmonious and cordial co-operation has been secured between the Irish Evangelical Society and the Congregational Union of Ireland; and stands prepared to aid, by its prayers and pecuniary contributions, the contemplated plans of the united Society for enlarging the present sphere of its operations, and for carrying out its beneficent designs, to the extent which the necessities of Ireland demand, and which the favourable impressions made on the country by British beneficence seem to justify.

Moved by Rev. John Blackburn, London; seconded by Rev. John Corbin, Derby:

That in the view of the present Meeting, the British Colonies present to Congregational churches a peculiarly appropriate field for their missionary efforts. That to introduce the gospel in scriptural purity and simplicity into those Colonies in their earliest beginnings, involves vast interests and consequences. That the labours hitherto undertaken by the Colonial Missionary Society have been successful to a most encouraging degree in preparing the way for

further progress; and that, therefore, it is equally the interest and duty of the churches to effect forthwith that enlargement of the funds of this Society which seems alone necessary, with the Divine blessing, to secure most extensive and gratifying results in this necessary and hopeful work.

THURSDAY, October 14th: Morning session. The chair was resumed by Dr. Hamilton. The proceedings were opened with worship, prayer being conducted by the Rev. John Raven, of Dudley.

An address from the *York Temperance Society* to the Assembly was presented by the Rev. John Blackburn, who moved thereon:

VII. That this Union cordially acknowledges the respectful Address presented to them by the Committee of the *York Temperance Society*, and commends the very important subjects to which it refers to the attention and prayerful consideration of their Members.

Which was seconded by the Rev. Dr. Campbell, and adopted.

The subject of education was then introduced, the meeting adopting for the guidance of its discussions a suggestion of the chair, that the abstract question of the right of Governments to interpose in the work of popular education should not be argued; but that attention should be limited to the only practical point in this controversy now before the meeting: namely, whether Congregationalists can receive Government aid in the form in which it is now tendered, or in any form, for schools in which religious education is given.

The Rev. Robert Ainslie presented and read a Report from the Board for General Education. It was moved thereon by the Rev. Thomas Scales, of Leeds; seconded by the Rev. Dr. Massie, of Manchester; and adopted:

VIII. That the Report of the Board for General Education now read, be respectfully received; and that the Assembly presents its cordial thanks to the Board for its zealous and persevering labours to conduct forward the important object confided to its care through circumstances of much difficulty and perplexity.

The Rev. John Kelly, of Liverpool, submitted resolutions to declare the judgment of the Assembly on the Supplementary Minute of the Committee of Privy Council on Education, of the 10th of July last, providing that grants of public money may be made to schools, the managers of which entertain conscientious scruples against answering inquiries into the teaching of religion therein. Mr. Kelly read said Minute. His resolutions were seconded by Edward Baines, jun., Esq., of Leeds. They were discussed fully, and adopted as follow:

IX. The attention of this meeting having been called to the Supplementary Minute on Education, issued on the 10th of July last, by the Lords of the Committee of Council, they feel constrained to put on record their deliberate judgment concerning it as follows:

1. It is their conviction that the education imparted to the young in day-schools by the various congregations connected with this body, ought to combine religious with secular education; and such, in their belief, is the invariable practice. In accordance with their known ecclesiastical principles, the religious character of these schools determines the source from which

alone support to them must be derived, and necessarily excludes all aid from the Government.

2. This Union having on former occasions expressed their deliberate views, founded on these principles, on the various measures of the Government in relation to education, see nothing in this Supplementary Minute to induce the slightest modification in their opposition to these measures! Since their objections do not lie against affording information, however ample and explicit, to the Government and the public at large, respecting the character and extent of the religious instruction communicated, but against the reception of public money for institutions of a religious character, such as this Supplementary Minute acknowledges these schools by implication to be, just as the former Minutes recognized them in express terms.

3. This Supplementary Minute is, in their conviction, of most mischievous tendency; inasmuch as it is calculated to ensnare the judgment, by diverting it from the proper question involved in these measures, yet leaving all their objections untouched: while concurrence in it on the part of Dissenters, would naturally produce the impression on the public mind, that they only sought a decent pretext for availing themselves of the Government money.

On these grounds this meeting would express their hope, that this new Minute will meet with universal rejection by all who hold the principle of the unlawfulness of Government interference with religion.

X. The Rev. Dr. Massie moved; the Rev. B. Parsons, of Ebley, seconded; and the assembly adopted a resolution for convening a Conference, to consider expressly the subject of Education, previous to the assembling of Parliament, in Birmingham, or some other convenient place.

The Rev. A. Wells moved, and the Rev. Joseph Fletcher, of Hanley, seconded—

XI. That the brethren from other parts, present in this Ninth Autumnal Meeting of the Congregational Union of England and Wales, are gratefully sensible of the cordial welcome given by the churches and pastors of this city to the Union for its public proceedings, and of the abounding hospitality and kindness with which they have been personally entertained; in both which respects the reception of this Union at York has fully sustained that uniform manifestation of brotherly love and public spirit experienced on every former similar occasion. They therefore tender to the pastors, the churches, and the families, to whom they stand so deeply indebted, the strongest assurances of their warm gratitude; and must add a distinct expression of the thanks so justly due to the Committee of Management, and to Mr. Thorn, its secretary, for their laborious and successful efforts to conduct all these proceedings with every advantage of order. Nor can the brethren from a distance take leave of their friends in York, without expressing hope and prayer that the spiritual advantages of this visit will long remain to hallow the remembrance of it, on the part of all who have come so happily together, either as hosts or as guests.

Moved by the Rev. John Blackburn, seconded by the Rev. Thomas Stratten, supported by the Rev. J. A. James, and adopted by the assembly, rising in relation;

XII. That this Assembly feels it a duty, as delightful as it is binding, to acknowledge, with grateful thanks, the invaluable services of its Chairman, in presiding over its lengthened and important, and in some respects difficult, proceedings, with such distinguished ability, courtesy, and success. The Assembly would assure Dr. Hamilton of its unabated attachment and admiration; and in particular, as he now proceeds from this fraternal fellowship to the mournful duty of paying the last tribute of regard to his dear and long-attached friend, the Assembly would with special sympathy commend him to the consolations of the gospel, and pray for the long continuance of his now doubly valuable life.

Dr. Hamilton responded to this vote; called on the Rev. J. Pritchett, of Darlington, to conduct the concluding prayer; and dismissed the brethren with a feeling and appropriate benediction.

THURSDAY EVENING, Public Meeting of the Union, in Salem Chapel, Mr. Alderman Kershaw, of Manchester, in the chair. The Rev. H. L. Adam, of Newark, presented the 133rd Psalm, "Lo! what an entertaining sight." The Rev. Robert Ainslie conducted prayer. The Chairman delivered a brief but most appropriate address—after which, it was

Moved by Rev. J. A. James, of Birmingham; seconded by Rev. Dr. John Campbell, of London; and adopted:

1. That this meeting cherishes a deep conviction of the truth and importance of the distinctive principles of Independent churches, and believes that those churches are called in Providence to bear a steadfast testimony to their principles for advancing the true kingdom of Christ in the world; the meeting would therefore feel encouraged to adhere firmly to those principles amidst all the difficulties and disadvantages at present attending that cause.

Moved by Rev. James Gawthorn, of Derby; seconded by Rev. J. L. Poore, of Manchester; and adopted:

2. That in the judgment of this meeting the Congregational Union of England and Wales is an association of Independent churches, well adapted to maintain their principles, and to promote their harmony and efficiency as a Christian community; and this meeting therefore commends the Union to the confidence and support of the whole denomination.

Moved by Rev. Dr. W. L. Alexander, of Edinburgh; seconded by Rev. Algernon Wells, of London; and adopted:

3. That the present position and prospects of the Congregational Union are such as to encourage the hope of this meeting that its financial difficulties being removed, and its constitution being rendered more popular, by a general and cordial adoption of the revised rules agreed to at the last Annual Assembly, its future course will be one of greatly increased prosperity and usefulness.

Moved by the Rev. John Blackburn, seconded by Josiah Conder, Esq., of London, and cordially adopted:

That the meeting presents to Mr. Alderman Kershaw, the warm thanks so justly due to that gentleman, for the great service he has rendered the Union by presiding with so much kindness and ability over the present meeting, and that of yesterday evening.

Theology and Biblical Illustration.

PRINCIPLE AND SYSTEM.

To the Members of the Associated Congregational Churches of East Devon.

BELOVED IN THE LORD,—Permit us with all freedom and affection to express to you our fervent desire for your individual happiness, for your growth in all Christian graces, for your increasing holiness of spirit and conduct, and for the prosperity of the associated Christian churches of this district.

By the present address we especially invite and earnestly request your willing and efficient co-operation with us in those measures which the circumstances of our churches, our country, and the world, seem to call for.

The object which first claims our attention is the spiritual prosperity of our own churches. In order to this, our churches must themselves not only be alive, but awake, watchful, prayerful, active, energetic, wise, and persevering in the use of all means adapted, by the Divine blessing, to secure the end in view. They must walk according to apostolic direction, worthy of the vocation wherewith they are called, with all lowliness and meekness—with long-suffering—forbearing one another in love—endeavouring to keep the unity of the Spirit in the bond of peace.

We pray for you, beloved friends, that your love may abound yet more and more in knowledge and in all judgment; that you may approve the things that are excellent; that you may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. We wish even your perfection; and this we wish, not for your sakes alone, but for the world's sake, and for our own also, that we may find in you at all times fellow-helpers to the truth.

Brethren, we invite your co-operation with us as necessary to the success of the gospel which we preach. We say *necessary*, because it is most evident that our Divine Lord ever intended that the ministers of the gospel and the churches should act in concert. In primitive times the disciples were as actively engaged in promoting the cause of the Saviour as were the apostles. The apostle Paul spoke not only of his fellow-prisoners, but of his fellow-soldiers and fellow-labourers. He did not hesitate to make honourable mention of "those women who laboured with him in the gospel." Nor did he fail to exhort others to "shine as lights in the world, holding forth the word of life, that he might rejoice in the day of Christ that he had not run in vain, neither laboured in vain." He speaks of *many of the brethren* who, waxing confident by his bonds, were much more bold to speak the word without fear. And he complains of those who in a time of difficulty refused him their countenance: "At my first answer no man stood with me, but all men forsook me. *I pray God that it may not be laid to their charge.*"

The economy of the gospel kingdom evidently contemplates the exercise of the talents and graces of all its subjects for the advancement of its designs. It is likened unto "a man travelling into a far country, who called his own servants and delivered to them his goods; and unto one he gave five talents, to another two, and to another one—to every man according to his several ability—and straightway took his journey;" and "after a long time the lord of those servants cometh and reckoneth with them."

It must be evident to all who seriously consider the case, that the administration of divine providence and grace does not limit the labour and honour of converting souls to ministers alone: on the contrary, it is a service in which all true Christians ought to feel themselves bound to engage. The commission

to publish the gospel is, in a restricted sense, to all who know the joyful sound. Parents must publish it to their children—masters to their servants—teachers to their pupils—neighbours to their fellow-villagers or townsmen. Never will the church of God fulfil its high destiny until there shall be, in addition to the public preaching of the gospel, fully recognised the universal duty of every one to teach his neighbour and brother, saying, “Know the Lord.”

We have, brethren, all the gracious promises from our God and Saviour which can be necessary, or that our hearts can desire, in order to the prosperity of our churches. Oh! plead them; be the remembrancers of God, and give him no rest till he establish and make Jerusalem a praise in the earth. We have also all the means which are essential to our prosperity—nay, means which are adequate to the conversion of the world. The wise, the vigorous, the general application of them is all that is needed, with the Divine blessing, for the accomplishment of all that we wish for ourselves and for the world. Let us seriously consider our responsibility to use the means, and pray God to give us grace, wisdom, and strength, to employ them for his glory, and for the salvation of souls.

Beloved, we wish you to afford us your co-operation on *principle*, and also on *system*.

On principle.—We wish you to act on the principle of *love to Christ*. This will give to your endeavours a high moral character, which, in the sight of God, is of great price. Consider the appeal of Jesus as made to yourselves—“Lovest thou me?” Be not satisfied till you can say, “The love of Christ constraineth me;” *then* you will find his service to be a holy refreshment to your souls—a spiritual delight.

On the principle of faith in the promises of Divine grace, as all yea and amen in Christ Jesus, unto the glory of God, *by us*. In him dwells all the fulness of the Godhead bodily, and from him do you seek to be filled with all wisdom, grace, and strength, that you may have your conversation as becometh the gospel of Christ. Be strong in the grace of Christ; so be encouraged in your work, and humbly but confidently expect good success.

On the principle of love to souls also. Think often and seriously of their value—of their value as immense, and as everlasting. Endeavour to have your minds deeply impressed with a sense of it. Learn it from the advent, the ministry, the cross of Christ, and from his present engagements in heaven. Learn it from all that the Scriptures teach of the awful condition of those from whose hearts joy and hope have perished for ever. Learn it from all that is revealed of heaven as the inheritance of the saved.

Is it possible, think you, for any man to prove that he is a Christian if love to the souls of his fellow-men be absent from his breast? It is the solemn declaration of inspired truth, that “*he that loveth not his brother abideth in death.*”

We ask your co-operation on the principle of your Christian *sympathy* with ourselves. We entered upon our spheres of labour by your invitation, and you promised us your sympathy, your prayers, and your support. Confirm to us, we pray you, your sacred pledges.

What general ever gained a victory without the sympathy and co-operation of his army—of all his officers and men in their proper spheres? We challenge a faithful reply when we ask, What pastor has ever been successful in his work when not aided by the sympathy and co-operation of his people? To what, under God, does the history of revivals direct us as their origin, and for their efficiency, but to the sympathy and co-operation of churches with their ministers? So it was in apostolic times—so it has been since, and ever will be at all times.

On the principle of your *individual responsibility* to God.—The word of God and the history of revivals teach us that the Divine power necessary to the prosperity of a church has ever operated by human agency. For human agency the church is responsible, and must abound in every good work, if she would abound in blessings. It is not enough that each member deplore the prevalence of spiritual lethargy, and acknowledge that something ought to be done for the improvement of the body; but each must feel his own responsibility for diligent, persevering, self-denying, and prayerful efforts. Till a sense of personal obligation to God actuate the members of the church, “who will warn the wicked of his way, and exhort him to turn and live? Who will stretch out his hand to reclaim the wandering Christian, or open his lips to stir up the sluggish one? Who, in short, will do anything that God requires to be done, in order to the revival of his work, if the responsibility of the whole church is not regarded as the responsibility of the several individuals who compose it?”

But we must also ask that good principles may be carried out on a good *system*. Let it, dear friends, be a part of the system by which you aid the design of our ministry, to cultivate a high degree of personal piety. If you would aid us in turning many to the Lord, be full of faith and of the Holy Ghost. See to the vitality of your faith—the purity and ardour of your Christian love—the power of godliness in your own hearts; so will you be best prepared to contend earnestly for the faith, and to diffuse around you the savour of the knowledge of Christ.

Assist also in your closets. Pray for us; strive with us in your prayers to God for us, that we may speak the gospel as we ought to speak. On you, in a great measure, it depends whether we shall preach to you with the Holy Ghost sent down from heaven. Seek in your closet, also, a due preparation of mind for the reception of our message: think not that preparation for the profitable hearing of the word is less necessary than preparation for preaching it. “If the house of God be, indeed, the *gate of heaven*, it demands and deserves far more than regular or even reverential attendance. Prepare for it as well as repair to it. Be in the Spirit as well as in your place on the Lord’s day. The house of God is the gate of heaven *only to the spiritually-minded*.⁺ If your minds be not in a spiritual frame *before* you enter the sanctuary, you will see but little, and enjoy less, of the heaven to which it leads. Whatever is worth *finding* in the sanctuary is worth *seeking* in the closet.” *Do not*⁺ *expect God to sanction spiritual indolence by comforting you under it.*

Aid us in the family also. This you may do most effectually in various ways: by suitable instruction of those within your domestic circle—by a judicious and kind reference to the importance of the subjects of pulpit addresses—and by showing the practical tendency and design of them. An unkind or injudicious reference to them in the family may render the wisest and most important discourses worse than useless to your children. You may aid our usefulness by such an arrangement of your engagements, whether of business or for social and friendly intercourse, as shall not interfere with the seasons for spiritual refreshment in the house of God on week days.

In some Christian churches it is an understood thing among the families that invitations to social intercourse, which would prevent going to the house of God, are neither to be given nor received for the evenings on which the chapel is open for public worship. This undoubtedly ought to be the case, especially with members of churches.

Assist us, also, by your attendance in the sanctuary. Let your attendance be constant; as much so, at least, as circumstances will admit of. Let it be sufficiently early to unite in the commencement of public worship. Many persons⁺ offend grievously in this matter, both against good taste and the honour of God.

Be kindly and promptly attentive to the accommodation of strangers who may occasionally visit the sanctuary to worship with you. Leave them not to the mere official attention of the pew-opener. If they *feel* that there is only the remotest ground for the suspicion that you are inattentive to the obligations of Christian courtesy in this respect, it will *unfit their minds* for profitable communion with you in the worship of God. Negligence in this matter has often been greatly inimical to the reputation and prosperity of a congregation.

Let no trifling circumstances ever keep you from the Lord's table. You cannot neglect this ordinance on slight grounds without incurring the guilt of indifference to the authority and honour of your gracious and blessed Lord. In such a case, how can you expect to realize the joy of salvation?

Beloved, you may be eminently useful by kindly noticing any in the congregation who appear to be under conviction of sin, and concern for the salvation of their souls. Your kind inquiries into the state of their minds—your judicious counsels—your prayers with and for them—your introduction of them to the notice of the pastor, may be of infinite importance to them, and greatly conduce to the prosperity of the church, especially if your interest in their welfare be manifested promptly.

In this way, pious and intelligent females of our churches, you may do vast good. Why should you not be as useful now as Phœbe was in her day, or as Priscilla was, who taught the eloquent Apollos the way of the Lord more perfectly, and who received the thanks of the apostle and also of all the churches of the Gentiles? You who know and value the blessings which the gospel has so richly conferred upon you, let your vigilance and sympathy, your tenderness and energy, your wisdom and experience, be devoted to the spiritual interests of your own sex; then you will indeed be our "helpers in Christ Jesus," for whom we shall unfeignedly give thanks to God.

Let the members of both sexes, who can do so, aid in the important work of imparting religious instruction to the young in the sabbath-school and in other places. By gathering all the children of the school and of the congregation, who are capable of receiving their advantages, into Bible-classes, a vast amount of present good may be accomplished, and which may extend to future generations.

Finally, assist us in the world. The success of our ministry with the unconverted very much depends upon your moral consistency. No persons have so much power as yourselves to hinder or to advance the progress of our work, to enfeeble or to strengthen our hands, to discourage or to cheer our hearts by the success of our ministry in the conversion of those who are hearers only of the word. They listen to our commendation of the gospel—they look to you to determine if it be just. We urge upon them the immediate and impartial reception of the truth—they think of you, and ask, "Will it do us any good?"

In apostolic times miracles attested the Divine origin and excellence of the gospel. Miracles have ceased; henceforth our message must be accredited to the unconverted by the living epistle. Brethren, ye are our epistle, known and read of all men. And "what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?"

Affectionately and earnestly requesting, on your part, the repeated and careful perusal, the prayerful study, and the faithful application of the principles of this our address,

We are, beloved friends, for Christ's sake,

Your willing servants,

THE PASTORS OF THE ASSOCIATED CONGREGATIONAL
CHURCHES OF EAST DEVON.

HARVEST REJOICINGS.

"And they of Bethshemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it," 1 SAM. vi. 13.

THAT I may help you to understand this part of Scripture history, and gain instruction therefrom, I would begin by asking three simple questions upon it, and then, taking up those questions one by one, try to provide you with suitable answers to each of them. I ask,

I. What was this ark?

II. Where was it coming from?

III. Why did the people of Bethshemesh rejoice to see it?

I. Let us see what this ark was. You may read in Scripture of Noah's ark; that was a kind of large ship, which floated on the waters when the earth was overflowed, and by which means Noah and his family were saved, all others being drowned. Then again we read of the little ark made of bulrushes in which the child Moses was laid on the brink of the river, because of cruel Pharaoh's wicked law. The ark we have now to do with was very unlike either of these; it was called the ark of the Lord, and was a kind of large chest, which God commanded Moses to make according to certain directions given him, which we may read in Ex. xxv. 10. If you ask for what purpose it was made, I may perhaps say, that when God had set apart the family of Abraham to be his own people, he taught them his laws. At that time, perhaps, all the other nations then living on the earth were idolaters; they worshipped idols,—gods which they could look upon and behold with their eyes. Now God strictly charged the Israelites that they should worship him alone; but they could not see their God as other people could, and they were even forbidden to make any image or likeness of him. Yet the great and wise God was willing they should have some signs of his presence, some tokens of his being among them: for this purpose, perhaps, he ordered the ark to be made. In it was placed, among other things, the two tables of stone, on which were written by God himself what we call the Ten Commandments. The top or covering of this ark formed the mercy-seat, having the figures of two cherubim or angels: here it was that God showed the sign of his presence, by causing a cloud of glory to overshadow it. Such was the ark. Now I would ask, when these reapers saw it,

II. Where was it coming from? The Israelites were used to keep it as their

choicest treasure. Before Solomon built the great temple at Jerusalem, it was for many years kept at a place called Shiloh. There the people continually gathered for worship; there they sought advice of the Lord; and there, by the ark, he made known his will. But the people had greatly sinned against him; they provoked him to leave them alone, and give their enemies power over them. The Philistines come against them in battle, overcome them, and many are slain. In their trouble they bethink them of their God; and remembering, it might be, what had happened when the ark of the Lord their God was carried round the city of Jericho, they determined to fetch that ark, and carry it out before their army to battle. But, ah! the Lord had forsaken his people: they have the ark, but not his presence among them. The Philistines join battle with them again; many, very many of the Israelites are slain, and the ark of God is taken. The Philistines look on it as the very God of the Israelites; so they carry it to their chief city, and place it in the temple of their own god. But, lo! when they the next morning look into the temple, Dagon, their god, is fallen down before the ark of the Lord God of Israel. They raise the helpless idol up again, but the same thing happens again on the morrow. God has once more returned to his ark in his power. The Philistines also of the city are struck with a sad disease, and they find out that the God of Israel is too mighty for them; so the people of Ashdod send the ark to another of their cities, where the like thing befalls the inhabitants. It is removed again and again, until at last they can bear it no longer: they meet together, and consult how they may best send the ark back again to Israel. Of this we read from the 6th verse of the chapter. You now understand where it was coming from. I have often fancied myself among the reapers in the valley of Bethshemesh, on a fine summer's day. The men are all hard at work cutting down the corn, the women binding the sheaves, the children picking up the scattered ears, when, looking up, something is seen coming over the top of the hill. What is it? A cart. What is on it? It is not laden with corn. No; it is the ark of the Lord coming back again. The people rejoice; they all rejoice

together at the sight of it. The question remains to be answered,

III. Why should they rejoice? It was the token of God's return once more among them. They rejoiced to think they should again have power over their enemies. It is likely they had heard what had happened at Ashdod, at Gath, at Ekron. They knew that God had again taken possession of his own ark, and they hoped he would again show himself strong on behalf of his people.

But, what have we to do with this rejoicing? We have no ark. No; neither do we want one. What we have in its stead is far better—the Bible. Here we may learn and know the mind and will of God in all things belonging to us; here we may come for advice; here we are taught in the things we should do. We do well to rejoice in such a treasure:

"All that the ark did once contain
Could no such joys afford."

We have even more than this. We have the promise of God's own Holy Spirit to lead us into all truth, to take of the things contained in the Scriptures and show them unto us. Let us in all these things rejoice. Rejoice to-day, for this is the sabbath, when we gather around our privileges. Not only rejoice on the sabbath-day, but every day, even when employed in our out-door, harvest, or other work. Do men thus rejoice? Has it been so of late in our village? Ah! do we not too often hear, instead of such holy rejoicings, the drunkard's song and the swearer's prayer? Such things ought not to be. Let us have a care that we do not by our sins, by our neglect, provoke our God to take our Bibles from us: or he may continue to us our Bibles, yet withhold the influences of his Holy and quickening Spirit; and then we shall be as Israel was, having the ark after God himself had forsaken them; we shall then have no power over our spiritual enemies, but be liable to fall under many a hurtful lust and snare: "Rejoice in God alway; and again I say, Rejoice."

TRACES AND INDICATIONS OF THE SABBATH IN THE INSTITUTIONS AND OBSERVANCES OF THE ANCIENT WORLD.

By Rev. John Jordan, Vicar of Enstone, Oxon.

It is ours to contend earnestly for the faith once delivered to the saints. Of the things so delivered, the sanctity of the sabbath is one that, in our day, needs much to be contended for. Not only is practical infidelity striving for its

desecration, and worldly gain endeavouring to steal this pearl of great price and appropriate it to itself, but even the reasoning pride of human intellect seeks to whet its ingenuity in this unrighteous cause, and pretending that the sabbath was not, as Christ affirms, "made for man," but only for the times of the Mosaic dispensation, argues that it had no previous origin or existence; and in proof of this avers that no traces of it are to be found in the earliest ages of the world, or amongst the other nations of the earth. To controvert this position, and thereby to overthrow the foundation of this false averment, is the chief object of the following pages; and we entreat our readers to observe, that the drift of the succeeding argument is to show, as shall be drawn out in the conclusion, that there is very much more evidence of this kind than is generally supposed, and quite sufficient to establish a very strong presumption that there must have been, in the primitive ages of the world, just such an institution as Moses distinctly records the origin of.

I. The first division of our subject must be chronological, including two periods—antediluvian and postdiluvian; the former depending wholly upon sacred history, the only source of information respecting it; the latter taking a much wider range, and embracing both sacred and profane records. Within the antediluvian period we propose to include the whole primitive age of the world, from the expulsion of Adam and Eve out of Paradise until the day in which Noah came forth from the ark, and mankind, having been narrowed within the limits of that patriarch's family, commenced, as it were, a new career on the earth.

But although this period was one of considerable length, consisting of no less than 1656 years, according to the ordinary computation, the records of the era are exceedingly few and scanty. This fact will at once account, in a very great degree, for that silence respecting the observance of the sabbath which, as we have already had occasion to remark, has been attempted to be used by some as an argument to prove that the sabbath had not a primitive origin. And yet, notwithstanding this assertion, we trust to be able to exhibit some traces and indications of the observance of the sabbath, even in the scanty records of the age that we have. The first that we meet with is the expression in Gen. iv. 3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one, and well known and recognised by both, for otherwise we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should rather have expected Cain to avoid that which Abel chose, from hatred and envy of him. It is, however, plainly implied that there was a certain known time at which they both together worshipped God. The expression denoting this is rendered, in the text of the Bible, "*In process of time it came to pass*," but, in the margin, "*At the end of days it came to pass*." Now this latter is not only preferable as a construction of the original, but it directly points to that day which was "*the end of days*"—the last, that is,

of the seven—the seventh day, on which God ended the work that he had made, and which he had blessed and sanctified, because that in it he had rested from all his work, which God created and made. And thus we have the seventh day plainly indicated to us as that which was commonly used for the public worship of God, and was thereby hallowed and honoured in agreement with its Divine appointment.

Already, too, we find the number seven employed as a number of peculiar force and power, such as we shall have many instances of to produce hereafter. For when Cain trembled for himself because of the curse pronounced upon him, and feared that every one that found him would slay him, the Lord said to him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Now, it might be inferred from hence that the Lord himself originated this use of the number seven; but we incline to a different opinion. It seems more agreeable to God's dealings with man, in which he delights to show his condescension to his creature, in order to win him to himself, that he should adopt and use a phrase well known to his creature, rather than originate one for the occasion; and, therefore, we infer that it had an existence and use amongst men previous to its employment by the Lord, and indicates amongst them some institution or custom, whence it must have been derived. And this view of the subject is confirmed by the manner in which Lamech, in his own case, multiplies the expression, when he says, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." We conclude, then, that here already there are hints, if not much more than hints, when we consider the extreme paucity of the records themselves, indicating just such an institution as the weekly or seventh-day sabbath was.

But we have still more remarkable evidence than this to produce, connected with the period of the deluge. Of this occurrence, and of the circumstances connected with it, we have fuller and more detailed accounts than of any other event of the age. Compared with the rest of the history of this era, the account of the flood is remarkably precise, accurate, and extended. Here, then, if anywhere, we may expect to find traces and indications of the sabbath, and here, as we believe and trust to be able to prove, they will be found very clear and decisive. We will endeavour to exhibit the evidence to be gleaned from the occurrences connected with the flood in as concise and plain a manner as possible. The attentive reader of the history will observe that there are a number of days mentioned with considerable care, and we will therefore first explain and connect these in a general view. In doing this it will be our object to show respecting them, first, their several positions throughout the year, as days of the year, numbered in a continuous series from 1 to 360 for the year; and then to point out, as may be easily done, the places in the weeks which such days may severally be conceived to have occupied, upon a supposition which will then be explained. In pursuing this inquiry, there is but one particular to advise the reader of, and that is, that in these early periods the months were always reckoned as containing 30 days, and the year, consequently, as being of 360 days only; and that these records of the deluge abundantly prove

this. We proceed, then, to arrange the days referred to in the history accordingly.

1. In Gen. vii. 4, 10, 11, will be found two days described, the one as occurring 7 days before the 17th day of the 2nd month of the 600th year of Noah's life—the other as being this 17th day itself. Now, the former of these will be found to be the 40th day of the year, and the latter the 47th.—2. In Gen. xii. 17 it will be seen that the flood was 40 days upon the earth—that is, it rained 40 days and 40 nights, the last of which period would be the 87th day of the year.—3. In Gen. vii. 24, and vii. 4, it will be seen that the waters prevailed 150 days, and that on the 17th day of the 7th month the ark rested on Mount Ararat. These two days will be found to coincide, and to be the 197th day of the year.—4. In Gen. viii. 5 will be found a day described as the 1st day of the 10th month, which is the 271st day of the year.—5. In Gen. viii. 6—12 will be found four days described, the one as being 40 days after the mountains were seen, and as that on which the raven was sent out, and the other three as occurring each at intervals of seven days, and those will be the 311th, 318th, 325th, and 332nd days of the year.—6. In Gen. viii. 13 will be found a day which was the 1st of the 1st month of the 601st year of Noah's life, and which, carrying on into this year the same series of numbers commenced in the preceding, would be the 361st day.—7. In Gen. viii. 14 is described the 27th day of the 2nd month, which, according to the same plan, would be the 417th day.

Having thus drawn out these various days, in such a manner as to ensure their exact relative position throughout the years, we can come the more easily to inquire if they can have any further positions assigned them, so as to determine what days of the week they were. And this we think can be done very satisfactorily upon one hypothesis. There are four days especially noted as occurring at regular intervals of seven days, and this fact alone might lead us to regard them as having something peculiar about them. They are signalized, moreover, as the days on which the raven was sent out once, and the dove three times. Being thus remarkable in every way, both as seventh days and for their events, we conceive it to be in the highest degree probable that these were the regularly recognised seventh days of each week, that is, the sabbath-days.

But this being admitted, or assumed, all the other days must range in the weeks throughout the year, according to their position in it relatively to these four, and will stand thus:—The 40th, 47th, and 271st were second days of the week; the 87th, 311th, 318th, 325th, and 332nd, were seventh days; the 197th was the fifth day; and the 361st and 417th were first days.

Now the appropriateness of these days to their several occurrences will, we think, further tend to illustrate and confirm the view we take of them. Thus, for example, the 40th was the day on which Noah entered the ark, and the 47th was that on which the flood began, and both of these were second days of the week. But since it had been on the second day of the week of creation that God had divided the waters which were under the firmament from the waters which were above the firmament, so when he reversed his decree for a time, and the windows of heaven were opened, to pour down

upon the earth the waters above the firmament, the second day was most suitable, as reminding the world that He who can make by his word can unmake by the same word, and that He who had originally ordered all things good was now pleased, in judgment, to undo his own work for a season. So again, the 271st day being that on which the tops of the mountains were seen, was appropriately a second day, as reminding Noah and his family that God would restore all things as at the first, and that the waters were being gathered once more above the firmament, and stored there to drop fatness upon the earth.

That the 87th day, being the conclusion of the forty days during which it ceased not to rain night and day, should be the seventh day, was appropriate as denoting God's resting from his work of judgment, and affording Noah and his family opportunity for praising him for his salvation to them; while the days on which the raven and the dove were sent forth seem peculiarly suitable as seventh days of holy worship, when the inhabitants of the ark were seeking to discover the mind of the Lord, and inquiring of his providence to direct them in their going forth.

That the 861st day, being that on which the ark was uncovered, and the 417th day being that on which Noah entered once more into possession of the earth, should be first days of the week, seems also appropriate, as denoting the commencement, as it were, of a new creation, since the earth came forth from the flood baptized of the moral defilements that had previously polluted it. Nor should it be forgotten that, since these were first days, those preceding them, that is, the day before uncovering the ark, and the day before their quitting it, must consequently have been sabbath-days, and so have been peculiarly adapted to such remarkable occasions as preparing for the labours of them by their religious solemnities and devotions.

We think, then, we may say, in conclusion, that, with respect to these days and incidents in the account of the flood, they greatly tend to the conviction that such an institution as the sabbath had a primitive origin; *they clearly and certainly prove a division of time into weeks*, and that of itself alone is a strong presumption in favour of such a conviction; and they afford unmistakable traces and indications of that Divine appointment which Moses declares was made in Paradise itself.

II. In entering upon a review of the post-diluvian period, we are to extend our researches beyond the records of holy writ, and to seek in profane history such traces as we believe do plainly indicate the origin of such an institution as that of the sabbath. Let it be borne in mind, then, that the whole channel of primitive history, and especially of the records of the sabbatical institution, were by the deluge brought within the confines of the ark, were limited to the single family of Noah, and thence must have descended by the streams, originating in this salient fountain of humanity, to the different families, tribes, or nations amongst whom we propose to trace them. We must briefly state, without attempting to discuss the matter here, that mankind, having migrated from Mount Ararat, in Armenia, where Noah had come forth from the ark; where the ark itself rested, a monumental relic of God's mercy and justice;

and where the first altar had been erected to his honour, followed the course of the Euphrates until they reached the plain of Shinar, and there perpetrated that great act of rebellious pride, the building of Babel, "to make them a name, lest they should be scattered abroad upon the face of the whole earth." To punish them for such a daring act of impiety and pride, God confounded their language, and all history conspires to assure us that the three families of mankind were, from that time, separated from one another, and have thenceforth continued to disperse and spread themselves over the earth. Japheth, the elder son of Noah, appears to have led the way in this dispersion, and to have been drawn towards Armenia, the resting-place of the ark, and the locality of the primitive altar. In the same direction, and probably with the same object in view, Shem pursued the same route, and, pressing upon the rear of Japheth, compelled him to cross the Caucasus, and so to enter Europe. Shem and his posterity settled around Mount Ararat, and to the westward and eastward of it, in positions that we have not space here to explain; while Japheth, having crossed the Caucasus, spread himself, according to the words of prophecy, "God shall enlarge Japheth," far and wide over the larger portion of the globe. Ham and his posterity continued still to occupy the scene of man's rebellion, until they at length separated, and, betaking themselves to Canaan, descended into Egypt, and thence dispersed themselves throughout the torrid wilds of Africa. It is evident, then, that we thus open up three distinct main channels of tradition for any such fact as the primitive institution of the sabbath being transmitted to future ages; and it is in these natural channels that we now propose to trace such indications of it as history may afford.

1. We purpose first to attempt this in the family of Shem. The Jews; to whom were committed the oracles of God, were of the race of Shem, and upon his family specially rested, in these early ages, "the blessing of the Lord his God," Gen. ix. 26. It is, therefore, but reasonable to expect that a Divine institution like the sabbath was more likely to survive and be honoured amongst these people than amongst others, and this the more because the sacred volume is the only authentic record that can be relied on of these very ancient times. In the absence of all direct evidence of sabbath observance, we yet find indications of its institution in certain well-known customs and usages. And first amongst these is to be noticed the division of time into weeks of seven days—a system suited neither to their months, which consisted of 30 days, nor to their years, which consisted of 360 days, and which could not therefore result from any subdivision of these, nor they from multiplication of seven days. Such a week is, in fact, altogether unsuited to any natural year like the solar, or to a month such as the lunar, and could not therefore have originated with them. We seek in vain, therefore, among natural phenomena for such an origin of it, while the institution of the sabbath, and the reasons of that institution taught by Moses, at once point to one which there is no disputing. Now that this mode of dividing time was well known in the ages referred to is obvious from the facts mentioned respecting Jacob, who, marrying two sisters, first fulfilled the bridal week to one and

then to the other, Gen. xxix. 21—30. That these were weeks of seven days is certain from the fact that the same Hebrew word is employed here to mean week that is everywhere else used throughout the Bible, and is further evidenced from what occurs at the bridal feast of Samson, who puts forth a riddle for a reward, "if it can be certainly declared within the seven days of the feast." Such a division, then, of time we feel justified in presenting as a traditional custom, indicative of the primitive institution of the sabbath.

Equally remarkable is the fact that, amongst the very family and people we have now been referring to, the number seven was regarded with a mystical and superstitious reverence. Seven ewe lambs did Abraham present to Abimelech in token of his forgiveness for the injury done to him regarding Beersheba. Seven times did Jacob bow before Esau in proof of his submission to him. Seven years did he serve Laban for Rachel, and seven more for Leah. Thus the number had, for some reason or other, obtained special favour in the family of Abraham, Isaac, and Jacob; and what is more natural than the conclusion, that all this had its origin in that institution which commemorated the course and progress of God's great and gracious work of the creation of the world?

The institution of the ordinance of the Passover furnishes us with another example of the division of time into weeks. Seven days are the people commanded to eat unleavened bread in all their houses, and whosoever eateth leavened bread from the first day to the seventh should be cut off. Now it might be pretended that this appointment was made, in anticipation of what was to be enacted at Sinai; but, besides that such a plan seems inconsistent with God's general dealing with man, it is much more agreeable, with the condescension he has always mercifully shown, to understand, that this division of time was already well known to the people; for it is spoken of as if it were, and that God therefore graciously adopted it as the period of the ordinance, because it was one with which the people were well conversant. But this being so, it is therein implied that the people had amongst them the use of this division of time, which, as we have already seen, must have had its origin in that primitive institution, which appointed the seventh day as one of holy rest.

To bring down our evidence from this source to the latest period possible, we must refer to the circumstances that occurred in the camp of Israel, immediately antecedent to the giving of the law at Sinai, and the relation of which will be found in Exodus xvi. There can be no doubt whatever that the facts here narrated took place nearly a fortnight—that is, they commenced more than a fortnight—and had all occurred more than a week, before the giving of the law at Sinai. The people came to the wilderness of Sin, where they occurred, on the fifteenth day of the second month after their coming out of Egypt, and the circumstances referred to then immediately took place. But the law was not given at Sinai until the third day of the third month after the Exodus—that is, the eighteenth day after they came to Sin. But, as the facts we are about to refer to took place during the first seven of these days, so they had all occurred at least ten days before

the giving of the law. Now this is most important, for since, as we shall have occasion to see, the circumstances plainly indicate an acquaintance with the sabbath, so is it thereby made evident, that such their acquaintance with it was previous to the giving of the law, independent, therefore, of it, and plainly indicative of an origin of the sabbath antecedent to the law of Sinai.

Let us now observe the course of events, which are as remarkable as they are instructive. The people having come to Sin, murmur for want of food, and God in mercy to them thus addresses Moses:—"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Now what is the law of God here spoken of, respecting which the people were to be tried and proved? Certainly not that of Sinai, for it is yet eighteen days before the giving of the law there. That it is a law relating to the sabbath is beyond all question, for when some of the people went out upon the seventh day and found no food, the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." But, since it was manifestly a law relating to the sabbath, respecting which the people were to be proved, and since the law of Sinai had not yet been given, therefore the law referred to must have been the primitive one given in Paradise; and this is fully confirmed by the words of Moses to the people, when the rulers announced to him the fact, that on the sixth day every man had gathered twice as much as on each of the preceding five days. "This," said he, "is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord."

In fact, throughout the whole of this narrative there were evidently, in the mind of the writer, two facts assumed, without regard to which the account is unintelligible. The first is, that the people had some knowledge of the law by which they were to be proved, and the purport of which was now to be indicated to and revived in them, by the deposit of manna during six days, and not on the seventh; the second is, that already, and that previously to the promulgation of the law at Sinai, there existed a law of God relative to the sabbath, the observance of which the people were expected to understand and keep. And both these assumptions plainly evidence an original of the sabbath as a divine ordinance of the Lord previous to the period referred to, and must therefore point back to that when it was first commanded at the creation.

But besides the evidence which the Bible affords us, from its history of the family of Abraham and his posterity, it supplies us with similar proof from other branches of the race of Shem, and forming, therefore, channels of information, altogether independent of the house of Israel, although chronicled with theirs. Thus we find in the customs of other branches of the race just the same kind of evidence that we meet with elsewhere. The history of Job,

for example, who lived in the early times of the post-diluvian age, relates that seven bullocks and seven rams were prescribed as the peace-offering to be rendered by him in behalf of his friends. So again, Balaam has the same mystical reverence for the number seven, and, on each occasion that he endeavours to propitiate the favour of God by a burnt-offering, he erects seven altars; and sacrifices seven bullocks and seven rams.

To refer once more, before quitting this branch of our inquiry altogether, to the division of time into weeks, we may observe that it has prevailed amongst all the Shemitic nations, as well as amongst others also, as has been very forcibly stated in the following passage of Mrs. Somerville's admirable work, the "Connexion of the Physical Sciences:"—"The period of seven days, by far the most permanent division of time, and the most ancient monument of astronomical knowledge, was used in India by the Brahmins with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians; it has survived the fall of empires, and has existed among all successive generations, a proof of their common origin." And no less a proof, it may be also added, of the primitive original of that divine institution, from which it is obvious that weeks of seven days have been derived, and of which they are an enduring sign and memorial.

2. Our second channel of information is that which is to be traced amongst the families of Japheth; but as in his race there are no records earlier than Homer, so we must be content to glean what we can from them—preliminary, however, that there is no probability whatever of these nations having acquired such a knowledge of the Mosaic sabbath, as that traces of it could have interwoven themselves, as we shall find, in their thoughts and habits, and consequently, we must refer these to an earlier and more primitive period, such as that in which we know from Moses, that the sabbath was first instituted. Hesiod, the celebrated Greek poet of Boeotia, who lived about nine hundred years before the coming of Christ, says, "*the seventh day is holy*." Homer, who flourished about the same period, and Callimachus, also a Greek poet who flourished in the reign of Ptolemy Euergetes, about seven hundred years later, speak of the seventh day as holy. Lucian, also a Greek writer, born at Samosata, who flourished about four hundred years after Callimachus, says, "*the seventh day is given to the schoolboys as an holiday*." Now, it is utterly improbable that such a practice as this should ever have originated amongst the Gentiles, from any acquaintance they might have had with the sabbaths of Israel; for the Jews were never so regarded by the nations, as that they would have adopted and preferred their peculiar and exclusive rites, one of the chief of which was the sabbath; but it is extremely probable that such a thing as the schoolboys' holiday would long have survived all knowledge of the circumstance that had originated it; for we have abundant proof of this amongst ourselves, where every parish almost has its annual festival, but the origin of most is altogether unknown. And yet, while the origin of the scholars' holiday was lost to them, how plainly does its continued observance point back to the period when it

commenced out of a general tradition of the sabbath.

Again, in both Greek and Latin poets, we find such frequent use of the number seven as clearly indicates a mystical use of it, similar to that we have already observed in the Scriptures themselves. The seventh day is spoken of as propitious; the warrior's shield, the most useful weapon of defence, which the apostle employs as the emblem of faith, is constantly represented as sevenfold; vast heaps of snow are said to be piled sevenfold also; and the coils of the serpent, as he lies in the act to spring, are sevenfold. Bees are said to live for seven summers; and seven bullocks and seven rams are offerings made by the heathens to their deities.

Our own immediate progenitors, the Saxons, have left us, to this day, our week of seven days, which evidently must have had its origin in the highest antiquity. They were derived from a different family of Japhetians than the Greeks or Romans were, and their mythology varies greatly from the classical, so that Southey, in his "Book of the Church," remarks, "the heathenism which they introduced bears no affinity either to that of the Britons or of the Romans." This clearly establishes them as an independent channel of information; and yet how strikingly amongst them was the legend of the sabbath preserved, which survives amongst ourselves at this day, so that we use the heathen names of the days, derived from the pagan deities of our forefathers, and therein are now enabled to trace a primitive origin of the sabbatical institution from the very earliest ages of mankind!

The Hindoos, though regarded as Asiatics from their inhabiting Asia, are not of Shemitic but of Japhethian origin, and their testimony, therefore, belongs to the channel we are at present engaged with. Their astronomy is the most ancient in the world; and what is very remarkable respecting it is, that in its earliest periods it is far more accurate than in later times, evidencing, therefore, that it was the result of observations carried on in those early periods. But throughout its division of time has been into weeks, which we have so often had occasion to notice as indicative of the primitive institution of the sabbath. In some of their oldest and most genuine records, though consisting of fabulous relations, evidently derived from traditional legends, we find the number seven employed by them very much in the same way that we have noticed in the Scriptures and classical writers. Some of their oldest architectural monuments are pyramidal in their structure, plainly pointing, as the reader will presently see more clearly, to a primitive origin, and of these one especially is known, as remarkable alike for its antiquity and plan. The Pagoda of Seringham is thus described by Mr. Orme in his History of the Military Transactions of Hindostan: "It is composed of seven square inclosures, one within the other, the walls of which are twenty-five feet high, and four thick," &c. The ruins of another of these temples still remain on the Coromandel coast, and give to a mountain at Mavalipuram the name of the "Seven Pagodas." Nor is it at all improbable, that, if accurate plans and drawings of these and many other remains of antiquity were within reach, we might detect in them additional traces and

indications of the institution we are considering.

III. It behoves us, however, to draw our subject to a conclusion, and to state what we rely upon as the results of the whole inquiry, and how far we would press the influence of the facts we have treated of. We do not ask the reader, then, to accept what we have offered as demonstration of the fact, but we beg him to bear in mind that the fact of the institution of the sabbath in Paradise, as recorded by Moses in Genesis, has been and is disputed by some who esteem themselves wise and prudent expositors of Scripture, who have obtained some name and fame as commentators, whose opinion on the point is loudly hailed and re-echoed by many worldly-minded and lucre-loving persons, who would use it for their own gain; and thus it is, that the fact itself requires to be supported and corroborated by all the evidence we can adduce. It is not, then, as positive proof, but as CORROBORATIVE and SUBSTANTIATING evidence, that the preceding details have been brought before the reader; and we invite him deliberately to weigh their influence, and to determine whether the following conclusion from it is not equitable and just:—

Moses states as a fact, that, "On the seventh day God ended his works which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."—Gen. ii. 2, 3. But it is ingeniously represented, that Moses does not here state the fact which appears upon the very face of the record, for that the sabbath was not then instituted, nor until the law of Sinai was promulgated, and that this is a mere account of the circumstances on which the law of the sabbath is founded, and is nothing more than a proof or comment of the fourth commandment, and not a record of the appointment of the sabbath in the primitive ages of the world. Now, we contend that the record of Moses does contain this very fact—does reveal the original and primitive institution of the sabbath, and, consequently, that the sabbath is an institution appertaining to the whole human race; and, in proof of this, we offer all that amount of corroborative evidence which has been set before the reader, and contend that, amongst all nations, and in the earliest ages of the world, long previous to the law of Sinai, there are traces and indications of some such institution as the sabbath, and that these do incontestably confirm our understanding of the record of Moses, and thereby corroborate and substantiate the fact.

The first direct inference we deduce from this is, that the sabbath was not, as some pretend, a mere Judaical rite which has passed into desuetude with the other ordinances of the Mosaic dispensation; but that it was, and is, part and parcel of that divine and awful code—that "holy, just, and good law"—that immutable and inalienable charter which God spake with his own voice, and wrote with his own fingers upon the two tables of stone; and, further, that it belongs not to one nation, people, or language, but has been liberally bestowed by him upon all, who receive and honour this his holy institution, and who will assuredly learn thereby, that "God is no respecter of persons; but

in every nation he that feareth him, and worketh righteousness, is accepted of him."

And what is it that has thus been conferred upon mankind? It is a noble BOON, a most gracious GRANT, whereby, in the midst of man's toilsome life, throughout its whole span, and beshrew even the curse, "in the sweat of thy face shalt thou eat bread, till thou return unto the ground," his Maker has mercifully secured to him one seventh portion of his whole life, to be enjoyed by him, one day in every seven, whereon he may rest his wearied body and refresh his wearied soul, and, separating himself from the present life, its labours, troubles, trials, and temptations, may be "in the world, but not of the world," turning his thoughts to holy and heavenly contemplations; exercising his mind and hopes in eternal aspirations; hallowing, by his thoughts, engagements, and devotions, the day which God has hallowed to himself; and thus, by doing the will of God, so learning that the doctrine is of God—that he himself becomes sanctified in remembering the sabbath-day, to keep it holy.

This grant is not, as some esteem it, a mere formal observance—a burden heavy to be borne; but it is a PRIVILEGE—a common right of man. Like all other testaments of God it is liable to misconception and abuse; and those who understand not its enjoyment, misrepresent its nature. Being carnally-minded themselves, they cannot comprehend a blessing which is only to be discerned spiritually. But this alters not its character, nor may depreciate its value. God has ordained it, and man cannot annul it. "He hath blessed, and who shall reverse it?" "Yea, let God be true, and every man a liar." And though all should reject, despise, and forget it, yet it endures irrevocable except by God himself.

The great EXCELLENCY of the grant is not as many seem to imagine, a mere bodily blessing, designed for the rest and refreshment of man's fainting frame—for this is but a secondary object—and this observance of the sabbath is not its main use and purpose, but is only preparatory to its great and primary design. This design is the sanctification of man, who experimentally grows in grace and in the knowledge of his Lord and Saviour, by doing God's law, and keeping holy the sabbath-day. As a means of grace towards man's sanctification, none, under the blessing of God, is more effectual than the sabbath. It is a sign between God and man, and has the full assurance of this promise, "those that honour me I will honour;" while the observance of the Lord's day as the sabbath fulfils another promise or commandment, that "all men should honour the Son even as they honour the Father." And thus, by using the sabbath spiritually, and worshipping "God who is a Spirit, in spirit and in truth," and seeking the sanctification of the Holy Spirit, and looking unto Jesus, the author and finisher of our faith, we recognise and rejoice in our Triune God, and worship Father, Son, and Spirit, one God everlasting.

This hallowing the sabbath is its most blessed and vital principle, and is one which we ought to make practical to our own souls, and in our own self-examination, as a TEST, "a sure and safe one," of our individual sanctification and renewal. If we find the sabbath "a delight,

holy of the Lord and honourable"—if "we are glad when it is said to us, Let us go into the house of the Lord"—if the sabbath chimes, summoning us to the earthly courts of the living God, are grateful to our ears—if we know the pleasure of public prayer and communion with our fellow-worshippers—if we can enjoy the songs of praise—if we can in the chamber and in the family find pleasure in prolonging our intercourse with God—if, like Isaac, we can go forth into the field to meditate, and there gladden our feelings with the peculiar sound of silence, that seems to vibrate the live-long sabbath-day—if these and such like thoughts and enjoyments are ours, we may lay it comfortably to heart, that we are preparing for that eternal rest which remaineth for the people of God.

But if we have not attained to this excellent spirit, and are doing our own pleasure, and polluting the sabbath thereby, let us well beware how we forget, and so tempt the Lord our God. If he, as he declares himself to be, is a jealous God, let us learn to be jealous of his honour and his appointments. Since he has hallowed the sabbath, and designed it for our use, that we may become hallowed by sanctifying it, let us try ourselves according to his holy standard, and according to the spirit of the sabbath. If we would take our own pleasure thereon, let us ask, Will our pleasure sanctify the day, for, if not, it is contrary to God's holy will? If we would journey thereon, let us ask, Is it no more than a sabbath-day's journey to the house of God and back, so that we sanctify the day by it. If otherwise, we dishonour the law of God, and God himself thereby. In a word, whatever we would do, let this be the test of its fitness, will it sanctify the sabbath-day? Whatever act, pleasure, employment, or plan, (always excepting, of course, what Scripture excepts, works of charity or necessity) answers not this condition, and tends not to the hallowing the sabbath, that thing is sin, because it is contrary to that perfect law which says, "Remember the sabbath-day, to keep it holy."

THE MONETARY CRISIS.

1 TIM. VI. 6—10.

A DESIRE for gain is an instinct of human nature. It is this that has led men, in all ages and circumstances, to make gain of everything, and, amongst other things, of religion. Blinded and perverted as this instinct had become, it was not to be supposed that men would hesitate as to the lawfulness of any source, such, for instance, as the religious fears of their fellow-creatures, but would be mainly influenced by success.

Such notoriously being the case, it was not to be expected but that this spirit would turn towards Christianity, as it came into the world, and endeavour to make gain of it, as it did of other religions. And we find that it had not existed long before some professed and preached its doctrines, supposing to make money by doing so. And this part of Paul's first letter to Timothy refers to such a circumstance, verses 3—5. The apostle then proceeds, in the words above quoted, to *acknowledge, restrain, and direct* the feeling to which we have referred—the *desire for gain*.

Before entering upon the subject, we would

offer some reasons for rendering the word here translated "contentment" by "sufficiency." The term occurs but once besides here in the whole of the New Testament, and in that place (2 Cor. 9, 8) it has been rendered "sufficiency." This, also, is the general meaning of the term, and the term required by the context; for "contentment" is a part of "godliness," and cannot, therefore, be referred to as something additional to it. And further, what is here meant is again evidently alluded to in the 8th verse, and shown most clearly to be "food and raiment." And by these words, "food and raiment," all ambiguity about the term "sufficiency" is removed.

1. *The natural instinct for gain is here acknowledged.* The remarks of the apostle suppose it. More, suppose it to be right. In itself it is not wrong; it is most necessary; it is a part of our nature. It only becomes evil when misdirected.

Such a feeling is absolutely necessary, as we come into the world with nothing, and there are certain of its things needful to us as we pass through it. We come into the world, then, with a feeling that leads us to acquire them. This feeling may be abused or perverted by us; but such an instinct is necessary to our very being. The purpose to be attained by it is the acquisition of "food and covering"—"σκεπασματα"—signifying more than raiment; covering of every sort.

This is the general lot of all. Some have these things without gaining them; but, generally speaking, each one has to acquire for himself those things that are necessary for his body as he passes through this world. He has to get them as he travels on his journey. He has within a constant desire, and without a constant necessity for doing so.

The word "gain" here signifies something that is necessary for a journey, a traveller. And there would have been manifested here a great ignorance of human wants, if those which have had six days out of seven divinely given for their supply, had not been referred to. The desire, then, for gain, that these specified wants of the body may be supplied, is right, is necessary, is to be diligently cultivated. This is gain. But,

2. *This instinct is here restrained.* "Food and raiment." Hitherto, and no further, is this instinct to lead us in this direction. "Having food and raiment, let us be therewith content." This is "sufficiency," since anything more than this is useless to us. The illustration of a journey is suggested. We are travellers; we come, we pass through, we go out of the world. Persons travelling travel lightly: they depend on what the way may afford for food; and if they be on foot, anything they have to carry is but a burden. Sometimes things attract their attention, and they may take these a little way, but they often cast them aside as burdens. Food, and raiment, and rest at night, is all a traveller wants; and this is the sum of the kind of things that we require in going through the world; for, supposing that we get others, we cannot take them where we are going. "It is certain we can carry nothing out."

But further, if this desire has not this limit put to it, it will not only engross time and thoughts that belong to other things, stifle and take the place of other desires in the heart, but will induce a condition of the most lamentable idleness. It will overgrow—become a monster; it

will be a desire for gain for gain's sake: it will change into the love of money, or, what is little different, a love of things which money can procure; leading us to temptation, snares, destruction, perdition. We have—it is the curse—to work hard for food and raiment; but if we seek more, we must work harder; more can only be obtained with a curse that is without a blessing, verses 9, 10.

3. *This instinct is here directed.* There are many things in our nature which God does not eradicate, but train. This is one. We need gain, for we have nothing. We have a desire for gain—for profit, for getting something as our own, something for our circumstances. This instinct, then, is directed to godliness, true religion, the gospel, faith in Jesus Christ. This is as necessary for our journey through this world as food and raiment. This and the other is enough. "Godliness and sufficiency are great gain." With these a man is happy; for godliness prevents the desire for worldly gain leading a man further than to seek for food and raiment, and itself fills his spirit to overflowing.

That food and raiment, by themselves, are not sufficient, is evident from the case of those who have them: they have still a desire for gain. They, then, either endeavour to gratify this desire in the act of getting rich, or in the effort to be happy by spending their riches. Godliness is here recommended as what man further wants. The search after that is to occupy his spare time, the profitableness of that to satiate his further desire of gain.

But we have not only to go through this world, but to go out of it. And if true religion—faith in Christ, be recommended to the traveller, as something necessary for his journey, to beguile him of its weariness, and to secure him from its dangers,—if he find it gain on his journey, what will he not find it at its close, when he has to meet God? Most emphatically, "godliness with sufficiency," *godliness* is the great gain to a man. For what avail, if a man had brought the whole of the world's things with him as he went through it, and had not "godliness?" "What shall it profit a man if he gain the whole world, and lose his own soul?" verses 6—8.

The hearty reception of these truths is earnestly recommended at the present crisis. These truths show the state of commercial affairs to be not so serious as is generally supposed. Many are now prevented, just by the impossibility of the thing, of successfully carrying out their desire for gain in the usual way. There is no real necessity for their doing so; they have food and raiment.

All are too apt to be carried away by this instinct; and in this crisis, perhaps, may be seen a check given by the hand of God—preventing grace. The crisis has its lessons to Christian as well as to political economists. Many theories on currency are presented for adoption, and most oracular predictions of a repetition of such seasons, if they be not received: but may we not suppose that similar times will be ever recurring so long as "the truth" in these matters is disregarded? God is teaching individuals and nations, and individuals and nations will be ever subject to them, till they learn with food and raiment to be content.

If these things be so, be so in reference to all, we are at once brought within the reach of the conversion of the world. Apparently, the work

is being carried on, according as men can be obtained, and money can be spared. In the money, then, that God's people have left, when they are fed and clothed,—in the time that is to spare after work for these things is over,—we see the worldly materials for the millennial machinery.

These truths, adopted by the first Christians, caused Christianity to spread rapidly and widely in *their* time. They have but to be thus received by ourselves, and Christianity will spread as rapidly and widely in *our* own. R. H. S.

Brading, Oct., 1847.

HINTS AFFECTIONATELY ADDRESSED

To some Young Men.

1. Come early to the house of God. Why distract my attention by your want of punctuality?

2. Do not walk up the aisles with your hat on. You would not show such disrespect to your friend's drawing-room.

3. On reaching your pew, do not be anxious to know who has arrived, nor trouble the adjoining pews as to the health of Mrs. Dobbs or Mrs. Smith. They are no doubt very well.

4. Become the owner of a hymn-book. Do not incommode your neighbour by making him share his with you.

5. If troubled with a cough, consider you are not on Salisbury Plain. Subdue it as much as may be.

6. Think not the guinea for your sitting to be a full discharge for your minister's labours. Many modes may exhibit your grateful feelings; additions of new works to his library is one.

7. In singing, be not afraid of hearing your own voice. Cheerful, lively singing does a minister's heart good.

To some Clerks.

1. Sing tunes which the people can join in. If not, change at once. Let the tune partake in character with the hymn to be sung.

2. If the hymns are given out, let it be by two lines at a time, and not the whole verse; unless where the hymn is well known.

3. In singing, let your voice guide the congregational voice, not overpower it. Accustom the people to the blended tones of their own unassisted harmony; no sound is so beautiful.

To some Deacons.

1. Do not, after service has commenced, cast about a busy eye, or leave your pews to see that all is going on right. This fidgets a congregation. The pew-openers should do what is proper.

2. Be very kind to your minister, both in word and in deed. Let no temporal anxiety which you can allay distract his over-burdened mind.

3. Although liberality is a Christian virtue, let it be seasoned with discretion. Do not overstretch the demands on the congregation, where the same are not in fairness incumbent on them. Otherwise, proper claims may suffer.

To some Pew-openers.

Have the chapel windows open between the services in summer. In the cold months, have the fires lit on the Saturday evenings for three

hours, and also early on the Sunday morning. You thus may save the minister that great annoyance—a congregational cough.

To some Elder Ministers.

1. Bring out of the treasury things *new* as well as old. Do not present most important Christian truths Sunday after Sunday, so that they should ever strike listlessly on the ear. Consider the infirmity of man. Let, at times, the Old Testament afford a theme—and it may be ever made to illustrate the New.

2. Avoid an unyielding, unvarying tone of voice. If always loud and energetic, it wearies; if mournful and pathetic, it palls on the ear. Let there be lights and shades in your intonations, to suit the varying topics of your discourse.

3. If your strength permit, give out and read through the hymns yourself. *Few clerks read well.*

4. When absent from your people, be careful that your pulpit be not filled by incompetence. The people wander, and hearing divers ministers itching ears are engendered.

To some Younger Ministers.

1. Be not in too great a hurry to preach. Have your mind thoroughly furnished with all necessary knowledge. You will labour all the more effectively when you begin.

2. Induce some discreet friend to apprise you as to any defects in regard to yourself, so that they may not militate against your future usefulness.

3. Do not, in preaching, dwell on such topics as the unalterable decrees, or any other of the hidden mysteries of God; nor of the deep experiences of the aged Christian. Be careful neither to preach nor pray beyond your own experience. It is perilous. There are many subjects suitable for *you*, which you may manage to better effect than your fathers.

4. Attend weekly prayer-meetings, and take part therein. You will learn much from the outpourings of an aged Christian, however humble—more, perhaps, than books will teach you.

To All.

Finally. *Let Christian love guide your actions. Live as those who must give an account. Let no man slight his mortality.* A LAYMAN.

QUESTIONS FOR DAILY SELF-EXAMINATION.

1. Have I this day made religion the chief business of my life, and am I now increasingly prepared for an eternal world?

2. Was there much fervour exercised in my approach unto God this morning, and much delight experienced in communion with Him? and have I "watched unto prayer?"

3. Have I been unceasingly thankful to the Giver of every good, for all the mercies I have this day enjoyed?

4. Have I been "in the fear of the Lord all the day long," "trusted in him with all my heart," and "set him always before me; and have I striven to "glorify God with my body and spirit, which are the Lord's?"

5. Has the Lord Jesus been abidingly "precious" to me, and have I continually rested all my hopes on him? Have I imbibed much of his spirit, and imitated closely his example; and have I been "constrained" by his love to live, "not unto myself, but unto him who died for me and rose again?"

6. Have I—feeling my own utter weakness—constantly relied upon the aid of the Holy Spirit to sustain, to strengthen, and to sanctify?

7. Have I this day been taught and guided, by the word of God; and have I highly prized all the means of grace, and sought to profit increasingly by them?

8. Have I been watchful and prayerful against temptation? Has sin been subdued within me, and my spiritual foes overcome?

9. Have I cultivated all the graces of the Christian character, and been spiritually and heavenly minded; and have I aimed at eminence in piety, "perfecting holiness in the fear of the Lord?"

10. Has my "walk and conversation" been "worthy of my high calling;" and have I exhibited religion so as to "adorn" it, and commend it to all with whom I have come in contact?

11. Have I laboured to be useful this day to the church and to the world, and, as much as I have had opportunity, have I lived for the good of all men?

12. Have I discharged all the duties devolving upon me in the world faithfully and conscientiously, and with singleness of eye to the glory of God?

13. Have I done all from right motives—from supreme love to God, and solicitude to please him; and from a desire to become increasingly like him, and prepared for his kingdom? Z.

November, 1847.

Lessons by the Way; or, Things to Think On.

A FEARFUL OMEN!

THE respectable town of Greenock, in the West of Scotland, was lately the scene of one of the most flagrant outrages on decency upon record. The following is the "PROGRAMME:"

SOIREE.

NICHOLSON-STREET UNITED PRESBYTERIAN CHURCH SOIREE,

On Wednesday, September 8th, 1847,
In the Large Hall adjoining the Church.
Music conducted by Mr. Gower.

PROGRAMME.

Psalm Tune Gainsborough.

PRAYER.

Chairman's Address.

Song There lives a young lassie.
" Scotland yet.
" O why left I my name?
" A man's a man for a' that.

SERVICE OF TARTS.

Psalm Tune St. Marnock's.
Song Dark lowers the night.
" Long, long ago.
" Ye banks and braes.
" Come, sit thee down.

SERVICE OF FRUIT.

Psalm Tune Darneley.
Song Roy's Wife of Aldivalloch.

Song	. . .	A life on the ocean wave.
"	. . .	O hey! for somebody.
"	. . .	White Squal.
SERVICE OF FRUIT.		
Duet	. . .	All's well.
Song	. . .	The Rover's Bride.
<i>Chairman's Closing Address.</i>		
Psalm Tune	. . .	St. George's, Edinburgh.
PRAYER.		

We have called this "*A Fearful Omen*!" The fact that such exhibitions of impiety and frivolity are not merely tolerated, but grateful to a large assembly of professed saints, "temples of God," connected with the largest and most respectable Voluntary community of the land, is proof positive, 1st, That true piety is at a low ebb in that particular congregation; and, 2nd, That the state of religion in the Presbytery that suffers it is far from satisfactory. Only conceive of those mighty men of God, the patriarchs of that community on the Secession side, James Fisher, John Brown, and the Erskines, in the midst of the Greenock carnival! The soul recoils from the unworthy thought! But it is difficult for the English reader rightly to conceive of the monstrous farrago. He can see it is a mingled mockery made up of tarts and fruit, two preachments! two prayers! four psalms! and fourteen songs! But he cannot estimate the character of these songs, which are the favourites of the club and the tavern. The people to whom this medley ministered satisfaction are already prepared for the fellowship of such haunts as the Eagle and the Britannia, and would find a heaven amid its orgies! For these things let the land mourn, and the faithful weep in secret places. When the spirit of decided Dissent ceases to be that of exalted piety, there will soon be an end of it, and the sooner the better, for it would no longer be what it now is, and hath ever been—the instrument of glory to God and salvation to men. *These are things to think on!*

FUNERAL SERMON ON THE LATE REV. JOHN ELY.

THE funeral sermon for this much-lamented gentleman was preached in East Parade Chapel, on Sunday morning last, by the Rev. Dr. Hamilton. The most crowded audience we have ever witnessed in that spacious edifice assembled, and thousands were unable to obtain admission. Every aisle and pew, and even the steps to the pulpit, were crowded. The Rev. Gentleman took his text from the First Epistle of St. Paul to the Corinthians, 15th chap., and part of the 54th verse: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." This appropriate text he treated in a most forcible and eloquent manner; first, considering death as an enemy; secondly, the means employed to counteract death; and thirdly, the signal decisiveness of its extinction. He then proceeded to give a sketch of the character of the lamented pastor of the congregation at East Parade Chapel, bringing out its various excellences with singular force and beauty. His allusions to the loss sustained by the church and congregation, by Mr. Ely's family, and by himself, as the intimate friend of the deceased for thirty-six years, were equally delicate and impressive. The obvious emotion of all present showed how deeply they were felt. His own loss the Doctor thus referred to:—

"Brethren, I close. I have not obtruded my

sorrows. With an effort, the only public one which has been at all successful since the lamented bereavement—by an effort which I know must be followed by a bitter collapse—I have restrained myself, I have not obtruded my sorrows. Three hearts are beating among us this day, with whose griefs mine have no right to be compared. But next to these, mine may well be prominent, perhaps not unfitly expressed. First, firmest, fastest friend, I could not have thought it was left me to survive. My confidence was that any testamentary labours of thought and fruit of study, would be in his custody, and that in his guardianship my memory would be more than safe. I pictured him the comforter of my widow and fatherless ones. My spirit seemed to hover over him, while he committed my ashes to the grave. I never doubted that I was to fall the first. I can yet estimate the mercy of life; I am not unthankful that I am spared; but mine is henceforth a more solitary way. Such a counsellor, such a companion, such a friend, I can never find again. I have but to follow him, still to listen to his footfall, or rather to his resounding plume, until I overtake him. Sweet will be his welcome to me—blessed his recovered friendship and endless love. Servant of God, well done! Minister of Christ, take thy crown, and enter into the joy of thy Lord! Messenger of the church, go up higher; pass to its triumphant state! Friend of my soul—brother of my heart—farewell!"

The discourse was listened to with the closest attention, notwithstanding the numbers present, and the inconvenience to which many of the auditors were necessarily exposed. It occupied about an hour and a half in the delivery.

In the evening, the Rev. Thomas Scates preached in East Parade Chapel, in improvement of the death of the pastor. His touching sermon, from Acts viii. 2, ("And devout men carried Stephen to his burial, and made great lamentation over him.") was heard with great attention by an extremely numerous congregation.

We understand that Dr. Hamilton has been applied to by the deacons of the church at East Parade Chapel to publish his discourse, but that he has declined to comply with the request, on the ground solely that it is his intention to prepare a memoir of the Rev. John Ely, to be published along with a number of manuscript sermons and tracts left by that gentleman. This posthumous publication, introduced by a memoir of the author from the pen of his friend, will be anticipated with eager interest by all who knew Mr. Ely.—*Leeds Mercury*.

IS IT RIGHTEOUS?

MR. EDITOR,—You have given to our churches much good advice for the improvement of their conduct to their pastors. Will you also kindly admonish the churches which have not pastors to be first in their conduct towards those whose labours they solicit and enjoy as *supplies*. *Is it righteous* to reward labours which a minister may have rendered at great personal inconvenience merely with *thanks*, and *smiles*, and *hopes*, for the pleasure of soon hearing him again, and a pecuniary offering less in amount than the expenses which he has incurred in serving and pleasing them? *Is it righteous* that ministers, as individuals, should suffer a tax upon their

slender resources for the sake of saving the funds of a public body? Vacant churches often wonder that they find it so difficult to obtain the supplies they invite. Kindly tell them, Mr. Editor, that in many cases the *invited cannot afford to oblige them*. Also, request them, ere they tender their pecuniary offering, to ask of conscience, "*Is it righteous?*" X.

* * No, assuredly it is most unrighteous! and while we hope such things are rare, we trust this notice from the pen of a most respectable minister will put an end to the disgrace for ever.—EDITOR.

ANOTHER GOOD EXAMPLE.

OUR worthy friend, the Rev. J. Barlett, of Grantham, is engaged in the delivery of a course of Lectures to his young people, on Ecclesiastical History, on every alternate Wednesday evening, of which the subjoined is a synopsis:

- Lecture I. The Christian Church.
- Lecture II. The State of the Church during the Three First Centuries.
- Lecture III. The Union of the Church with the State under Constantine.
- Lecture IV. The Rise and Progress of the Papacy.
- Lecture V. The Church during the Middle Ages.
- Lecture VI. The Reformation.
- Lecture VII. The same continued.
- Lecture VIII. The Reformation impeded, and by what means.
- Lecture IX. The present Position of Ecclesiastical Affairs.
- Lecture X. The Prospects of Evangelical Protestantism.

* * *We should rejoice to hear of a course of ten or twelve such lectures, every winter, throughout the whole Nonconformist world.*

Biography.

SAMUEL DALE.

SAMUEL DALE was born on the 15th of January, 1758. He was brought up by his grandfather, who was very kind to him, and took pains to instil into his mind those religious principles which had such an influence upon his character in after-life, when he was apprehended by Christ Jesus. When about twelve years of age he was apprenticed to a shoemaker in the town of Framlingham, in Suffolk. Having served his time, he wrought as a journeyman in the same town for several years, during which period he fell into bad company, frequented public-houses, and was much addicted to gambling, in which he excelled. Knowing from experience the sorrows that arise from such practices, he was ever ready to warn others of their evil nature, assuring them that the winner is always the loser. He afterwards worked at Lynn, in Norfolk; some time after at Yarmouth. Whilst at Yarmouth, being much averse to sea, and work being slack, he enlisted for a soldier for three years. During this time, being able to keep accounts, he was employed by one of his officers to keep his books; he also kept accounts for two of the sergeants. For these reasons he was seldom called to do his duty as a soldier. When the three years had expired, his colonel wished him to continue in the regiment, and to induce him to do so, promised him promotion; but he was so heartily tired of this kind of life, that he obtained his discharge, and returned to Framlingham. Here he fell in with his old companions in sin.

About this time he married a very young woman, and became involved in difficulties. From Framlingham he went to Shottsham, near Woodbridge, to conduct a shoemaking business for an old acquaintance. Here the Lord met with him, opened the eyes of his understanding, converted his soul, and showed him what great things he must suffer for his name's sake. Now he felt the pangs of the new birth, the terrors of a guilty conscience, the application of God's law to his soul. His distress was so great, that for several months he was in a state of despair, and concluded that hell must be his portion. He was like Bunyan's pilgrim in the Slough of Despond.

While in this state of mind, the gospel not being preached in the parish church, he went to Mr. Beaumont's chapel at Woodbridge. Here a ray of light from the Sun of righteousness broke in upon his mind; his burden was in some measure removed, and he found peace in believing. This peace, however, was of short duration. Another storm arose, and the burden of sin upon his conscience was at times even greater than before, and his soul was enveloped in midnight darkness. While in this painful state he read his Bible with intense desire to know the mind of his God, which he found a lamp to his feet, and a light to his path. Here he was directed to the Lamb of God, who taketh away the sin of the world. With the eye of faith he looked to the cross; his burden fell, and he found salvation in Christ.

"But when such fears no longer cloud his mind,
When Love Divine looks thro' the threat'ning
storm,
And to his lab'ring conscience whispers peace;
His eyes on Calvary fix'd, and streaming down
With sorrow for the sins that pierced his Lord—
His Lord, who died that he might ever live;
His melting heart with grateful zeal inquires
What he shall do to manifest his love
To Him who thus has loved him!—what to praise
The grace that pluck'd him as a brand from hell?"

Now Samuel Dale began to warn some of his neighbours, who were very profligate, to flee from the wrath to come. He read God's word to them, prayed with them, and persuaded some to go with him to the chapel at Woodbridge, several of whom, through his instrumentality, were turned from sin to holiness, from Satan to God, and from the path of death to the path of life. Our friend had the pleasure of seeing some of the most wicked in the place drawn to Christ, the Saviour of the world, made children of God, and heirs of eternal glory. Soon after this he returned to Framlingham again; not, however, to associate with his old companions, for old things had passed away, and behold, all things had become new:—

"Old things are pass'd away—all things to him
As new created seem; he sees himself
Another creature than he once appear'd;
New hopes, new fears, new sorrows, and new joys,
Expand, depress, and warm his heart by turns.
Deliver'd from the reigning power of sin,
With sin he goes to war, and hopes at length,
Though weaker than his potent enemy,
By strength derived from his Almighty Lord,
A full and final conquest to obtain.
Yet, as this foe dwells in him, oft he feels
Sharp contest in his soul, and sometimes fears
He may by sin be overcome at last."

Thus it was with Samuel Dale. Now he attended the ministry of the late Mr. Toms; but not finding his preaching in accordance with his views of the gospel, and not suited to his wants as a sinner, he sought the bread of life elsewhere. Oh how important to hear the *gospel*! This reveals the *only* way in which the guilty can be pardoned, the unholy can be sanctified, and the lost be saved! "Prove all things; hold fast that which is good." Our friend opened his mind to a pious woman, who afterwards became his wife. She persuaded him to attend Rendham Meeting. Rendham is a village in Suffolk, about four miles from Framlingham. Here, under the preaching of the Rev. Mr. Wareing, he found the words of life, and that peace which passeth all understanding. Now he found the words of the apostle true: "Yea, all that will live godly in Christ Jesus shall suffer persecution." One of these persecutors was one very near to him—the

wife of his bosom, who ought to have rejoiced in the happy change she witnessed; but those who are after the flesh will persecute those who are after the Spirit. The course our friend pursued excited the most violent opposition from some of his relatives; hence they tried, by making his home uncomfortable, to drive him from what the ungodly, blinded by the god of this world, term "mad ways," but which to him, as many living can testify, were ways of purity, pleasantness, and peace. But none of these things moved him: his soul rested on the Rock of ages: underneath him were the everlasting arms: his heart was immovably fixed upon Him who was his Saviour, guide, and portion. Jesus, in his estimation, was the pearl of great price, and not to be lost for trifles. Though others cared not for his soul, he cared for his own. The opposition he met with only quickened his pace heavenward. When his persecutors cursed he blessed; when they reviled, he reviled not again; when he suffered he threatened not, but like his Divine Master, committed himself to him that judgeth righteously. When his enemies saw his *regular* attendance at Rendham Meeting, his delight in going to prayer-meetings held in several of the neighbouring villages, and when they saw "his precise ways," as they called them, his *whole* soul being in the cause of his God, they were as thorns in his side; but he could sing with a cheerful heart,—

"May but this grace my soul renew,
Let sinners gaze and hate me too;
The Word that saves me does engage
A sure defence from all their rage."

This man of God prayed most earnestly for his persecutors, especially for his partner in life; and he had reason to believe that his prayers for her conversion were answered. When laid on a bed of affliction, she confessed the sinfulness of her past conduct, and looked to the cross alone for salvation, and died, as there was every reason to hope, in Jesus. Within three months he lost his wife, wife's mother, and his eldest daughter, all of whom died under his own roof, leaving him with three small children. Soon after he married his second wife, Elizabeth Kerridge, with whom he took sweet counsel, and lived in the fear of the Lord. He continued to attend Rendham for about *thirty* years—no weather stopping him; for he felt that that salvation which cost his Saviour's blood was worth all his efforts to secure. "The

kingdom of heaven," *in this case*, "suffered violence, and the violent took it by force."

Principally through the instrumentality of our friend, his son was induced to license his house for preaching the gospel. This ultimately led to the present Independent Chapel in Framlingham. While he attended Rendham he proposed to the friends around him that they should become subscribers to the Missionary Society. This proposal was complied with, and our zealous brother obtained a few subscribers at Framlingham. This obtained, he thought it was important that they should have a Missionary Prayer-meeting in Framlingham. After this was accomplished, he suggested the importance of having some one to preach to them. Several ministers did so, and so things went on; others were added, and a permanent interest became established. "Who hath despised the day of small things?"

About seven weeks before he died, the complaint which had before laid him aside returned. The last time he was at meeting on a sabbath was when a funeral sermon was preached for Mr. Vice, a fellow-member of the same church. The text was, "He looketh upon men, and if any say, 'I have sinned, and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, and his life shall see the light.'" After our friend took to his bed, he felt, as did also his friends, that the day of his redemption drew nigh, and he often prayed, "Come, Lord Jesus, come quickly." Whenever his friends called to see him, they were requested to pray. This was a law of his humble dwelling, which none was to violate. He used to say, "Such a wretch as I needs your prayers." On one occasion he exhorted some of his relatives to train up their children in the way in which they should go. One morning he said to his son, "The devil has been worrying me, and telling me that I have no part nor lot in the matter; but I won't have it. I told him (that is, Satan) that I knew I loved the means of grace and the people of God, and that I loved to sing the praises of God. I won't be put out of it." Not many hours before his death his pastor said to him, "What passage of Scripture would you like for me to take for your funeral sermon?" He said, "I think you will find one in the 3rd chapter of John that will do: 'Jesus answered and said unto him, Verily, verily, I say unto

thee, Except a man be born again, he cannot see the kingdom of God.'" When he had repeated it he said, "Do you think this will do?" Of course his pastor replied, "Yes; you could not have selected a subject more suitable for such an occasion." This showed what was the great subject which occupied his thoughts in his last moments. Our friend was not only desirous of entering heaven, but he was anxious to be *meetened* by the Spirit of God for that blissful state. There are some persons who hope to enter heaven, but hate that spiritual change which is essential to their preparation for it. The whole Christian course of Samuel Dale said to all around him, "One thing is needful," and that is, a suitable preparation to meet God. And, oh! what a comfort to his friends to know that he was thus prepared, and that when his Lord came, he found his aged servant with his lamp trimmed, loins girded, and waiting for a call to enter into his rest. Who ever questioned whether the good work was begun in him? This was manifest to all. This tree of righteousness was indeed known by his fruits. But our friend was not only anxious about his own state, he felt a deep concern for the salvation of others. The subject of the new birth was chosen for the benefit of others. How often did he pray at our social prayer-meetings that sinners might not confound reformation with regeneration!

The night before he died he felt better, and it was thought he might live a few weeks longer; but about midnight there was a great change. Jesus was coming to receive his servant to himself. Our good brother said he was going to Jesus. Having called his nurse and granddaughter up to his bed-side, he shook hands with them, and bade them good by, saying he was going to Jesus. He was heard to say, "Come, Lord Jesus. There he comes—there he comes." One asked him if Jesus was precious? He replied, "Yes." After this he was distinctly heard praying for his kindred, Christian friends, and the ministers of the gospel, which he closed with a hearty Amen. This was the last word that could be heard:—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven by prayer."

He appeared to have his senses until the last, and just as he drew his last breath he smiled, apparently in an ecstasy

of joy. Thus died Samuel Dale, full of years, full of the Holy Ghost, and full of peace. Devout men carried him to his grave, where he was committed to the house appointed for all living, in sure and certain hope of a resurrection to eternal life. What a loss was his removal! The pastor said in his funeral sermon, "Most of us can remember his manner of life amongst us. What strict integrity! What love to God! What zeal for the cause of Christ! Oh what liberality! what economy! what self-denial! what perseverance! what striving to enter in at the strait gate! Truly of him it may be said, 'We shall not find any occasion against this Samuel Dale, except we find it against him concerning the cause of his God.' And when he drew near his end, oh what a pleasure it was to visit him! There are Christian friends now present who watched this setting sun, and, oh! in what glory he left us! The minister, the church, his relatives, angels, the good Shepherd, can point to him, and say, 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!
So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gentle shuts the eye of day;
So dies a wave along the shore.
A holy quiet reigns around,
A calm which life nor death destroys:
Nothing disturbs that peace profound
Which his unfetter'd soul enjoys.
Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!
Life's labour done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies!"

Samuel Dale was a *reading* Christian. Though a poor man, probably there was not a person in the town who read more than he did. He was a member of a book club, and read most of the books that passed through his hands. Many poor persons would do well to imitate our friend in this respect. They should make it a point of conscience to read as many good books as circumstances will allow. How many are unfaithful in this respect! Dear reader! are you? Think of Samuel Dale, and follow his example. Make time for reading good books. When religion takes a deeper hold of the minds of professing Christians, there will be more *reading* Christians.

Samuel Dale was a *benevolent* Christian. Though he lived for a few years

before his death in an almshouse, the writer has been told that he gave *one-fifth* of his very small income to the cause of Christ. Though his means were small, yet he had a large heart. He gave liberally and cheerfully.

Samuel Dale was an *earnest* Christian. He used to rise at four or five o'clock every morning for communion with God, and this he did for many years, at all seasons, and even after he was eighty years of age! He attended the seven o'clock prayer-meeting on a sabbath morning regularly, the three other public services on the sabbath, an adult class twice in the day, and all the week-night services. He was an earnest Christian between forty and fifty years! How shall we account for such devotedness to God? "The *root* of the matter was in him." His religion was the religion of *love*. "Christ was all in all."

Samuel Dale was a *Bible* Christian. This was his daily companion. How few read the Bible as often as he did! He could say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

He was also a *useful* Christian. He sought in various ways to do good to others. He instructed the ignorant, urged the slothful, consoled the distressed, warned the careless, and sympathized with the suffering. "He went about doing good."

He was a *happy* Christian. He used to *sing* in the ways of the Lord. Long before others were up he used to spend two or three hours in reading, singing, and prayer. He was a very early riser. This was the case when he was an *old* man. He strongly recommended the practice of early rising. He often used to say to the writer that the bed tempted him to lie longer than he should do, but he resisted flesh and blood. Had you stood at the door of his humble dwelling, even in winter, you might have heard him between five and six o'clock in the morning singing, evidently with all his heart, the praises of his God:—

"There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise."

Samuel Dale was a *self-denying* Christian. Out of an income of five or six shillings a week, he used *cheerfully* to lay by something for the cause of God. He had a deep sense of his obligations to the exceeding riches of divine grace.

He was a *persevering* Christian. For

more than forty years he was scarcely ever absent from the public ordinances of the sanctuary. He was faithful unto death, and now enjoys the crown of life. When he was a letter-carrier he used to run miles in order to get home in time for the prayer-meeting or weekly lecture. This he has told the writer. This is a

true testimony, as many now living in Framlingham can bear witness. No poor man ever died more universally respected. Many will long remember good old Samuel Dale. "He was a good man, and full of the Holy Ghost." Reader! think of Samuel Dale, and follow him as he followed Christ.

Temperance.

ADDRESS PRESENTED TO THE MINISTERS AND DELEGATES OF THE CONGREGATIONAL UNION, ASSEMBLED AT THEIR AUTUMNAL MEETING IN YORK.

REV. AND DEAR SIRS,—The Committee of the York Temperance Society desire to embrace the favourable opportunity now afforded of drawing your earnest attention, and securing your influential support, to the contemplated movement for effecting the closing of public-houses on the Lord's day.

Sabbath Question.

From the statistics furnished by the police reports from every part of the kingdom, the lamentable fact is clearly established, that the sabbath is desecrated by a far larger amount of intemperance than is prevalent on any other day of the week. This result is not to be wondered at, when it is borne in mind, that the same laws which convict as a sabbath-breaker the provision dealer, who supplies on that day the *necessaries of life*, throw around a far larger number of publicans the sanction and protection of a "license" to deal out the intoxicating liquid, which is everywhere producing the most demoralizing influence upon both the seller and consumer.

The profanity and sin which is thus caused on that hallowed day is fearful in the extreme, and such as no minister who is occupied with his pulpit labours can have any conception of. Those only who have *visited* the degraded districts of our cities and towns on the *Sabbath evening*, can tell of the moral pestilence which is then poured forth from the crowded haunts of vice. Men and women are met with in every lane and alley, whose only place of worship is the dram shop, and whose knees are never bent, but at the shrine of intemperance. *The ordinary preaching of the gospel is unavailing to them, as they never come under its sound.*

The speedy success of the intended agitation will greatly depend on the aid afforded by your pulpits, and this it is hoped will be cheerfully given. It is believed that many good men are *unconsciously* partakers in the desecration of the sabbath, in connection with our drinking customs. The employment during the maling season, of about *forty thousand men* every Lord's day, in the various *malt-kilns* of our country, occupied in the *same manual labour*

as on the week-day, is a startling fact. When it is borne in mind that malt *cannot be made under eight successive days' operation* in the kiln, the deduction is obvious, that every malt liquor drinker is virtually a *sabbath-breaker*.

The Committee are the more anxious to bring this prominently under your notice, in consequence of one of the most talented and pious ministers in this city having *acknowledged* his total ignorance of the fact, and who, there is reason to hope, has now abandoned the use of malt liquor, from conscientious motives. From this it is inferred, that a large portion of the ministers and Christian public are altogether unacquainted with this important point of sabbath labour, otherwise they could not be *parties to a system* which, in so many respects, is a flagrant infringement of the Divine law; inasmuch as the manufacture of intoxicating drinks cannot be pleaded as a work of necessity.

Food and Famine.

From the bold and independent position which many of your ministers assumed, in seeking the abolition of the corn laws, it is presumed that you have not overlooked, and cannot be indifferent to the connection which exists between the drinking habits of the nation, and the recent high prices of food. This question, in connexion with the ravages of famine in Ireland, claims the most serious attention of every Christian man and philanthropist. It is a reproaching reflection, that during the last twelve months, 50,000,000 bushels of good nutritious grain have been worse than wasted in the manufacture of alcoholic drinks. This immense quantity of grain would have furnished food for six millions of our starving countrymen for twelve successive months, allowing upwards of eight bushels to each person.

It cannot be right, thus, to take the staff of life, in the presence of hunger-stricken thousands, and convert it into a liquid poison, the use of which is spreading desolation and woe on every hand.

Claims of the Cause.

The Committee desire to urge the claims of the temperance cause, in its various branches, upon your calm and prayerful attention. They acknowledge with regret, that during the progress of the temperance movement, many injudicious things have both been said and done by its advocates, which, instead of winning others, have rather tended to create opponents, especially amongst ministers. Yet, at the same time, they feel assured that, although the *pro-*

moters may have been to blame, the *principles* of the cause are, nevertheless, based on truth, and commend themselves to the adoption of every Christian man.

Crime.

The necessity for some bold and energetic effort for reclaiming the six hundred thousand drunkards who are crowded in every part of our country, and for checking the progress of myriads of the rising generation, who are rushing towards the whirlpool of intemperance, is solemnly called for. The testimony of the *Judges* of our land presents a fearful picture of the evils resulting from the use of strong drinks; and, at the same time, shows the magic change which would necessarily result from a total disuse of them.

Opinions of Judges.

Judge Coleridge says,—“There is scarcely a crime comes before me that is not *directly or indirectly caused by strong drink.*”

Judge Gurney,—“Every crime has its origin, more or less, in drunkenness.”

Judge Pattison,—“If it were not for this drinking, you (the Jury) and I would have nothing to do.”

Judge Alderson,—“Drunkenness is the most fertile source of crime, and if it could be removed, the *assizes of the country would be rendered mere nullities.*”

Judge Wightman,—“I find in every calendar that comes before me, one unfailing source, directly or indirectly, of most of the crimes that are committed,—**INTEMPERANCE.**”

Judge Williams,—“Experience has proved, that *almost all crime into which juries have had to inquire may be traced, in one way or another, to the habit of drunkenness.*”

Prostitution.

Mrs. Carlile (companion, for many years, of the celebrated Elizabeth Fry, in her prison visitation) says: “I have conversed with some thousands of poor prostitutes, as well as prisoners and convicts, and have almost invariably found the same testimony—‘*I was led astray through drink.*’”

The Christian church universally seems to be mourning over the apathetic state of its members; and notwithstanding the numerous agencies which are employed in promoting the spread of religion amongst a population which is increasing by 400,000 annually, yet how slight is the numerical increase of church members!—nay, in some of the largest denominations, there is an actual retrograde movement.

Backsliders.

It is believed that a large proportion of the withdrawals from church membership results from secret or open intemperance. In addition to which, their *families* (to whom the church had looked for future members) are frequently led, and in some cases compelled, to forsake their accustomed place of worship; and thus the cause of Christ sustains a double loss.

During the past year the York City Missionary has met with a fearful array of drunkards of both sexes; and it is a lamentable truth, that the majority of them have proved to be *fallen professors of religion*—a fact which solemnly calls for the serious consideration of the Christian church.

Sunday Schools.

From the deep interest you have so zealously evinced in the education of the young, your attention is also solicited to the barriers which the drinking customs of workshops, manufactories, &c., present to the efficiency of our sabbath and week-day schools. The pious labours of the sabbath-school teacher are, in thousands of cases, completely frustrated by the intoxicating cup. Many cases which have come under observation in this city could be given, but the following may suffice. A teacher recently visited the Castle; and in one of the wards were fourteen young men, most of them under sentence of transportation. On conversing with them, he found that not fewer than thirteen of them had been Sunday scholars, and ten of them declared that it was under the influence of liquor that they had been led to commit the crimes which had brought them there.

Missions.

The withering influence which has attended the introduction of alcoholic drinks into many of the Mission stations, and the blessed results which have followed the formation of Temperance Societies among them, have been so powerfully portrayed by your own immortal Williams and others as not to need comment.

From a review of these facts, we are naturally led to inquire—are these liquors, which are thus productive of such fearful evils, at all necessary? This inquiry has recently been made to the medical men of this country, and nearly two thousand of them, including the physicians to the Royal Family, and the leading men of the faculty, have declared as follows:—

Medical Testimony.

“WE ARE OF OPINION—

“I. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

“II. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

“III. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

“IV. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

Happy Results.

The Committee rejoice that the principles of total abstinence are spreading; and that wherever Christian men have come forward to give them a right direction, they have already, under the blessing of God, led to the most happy results. During the past year, the success which has attended the operations of the Society in this city has been encouraging in the extreme. At a meeting recently held, which was addressed by a large number of reclaimed ones, it was found, on investigation, that, *with but one exception, they had all, since signing the pledge, become members of Christian churches.*

Conference of Ministers.

The Committee look forward with interest to

the result of the proposed Conference of Temperance Ministers at Manchester, and the contemplated movement amongst the young; and they trust that both these efforts will receive your united and individual support.

Prayer for Direction, &c.

The object the Committee seek to gain, is the total eradication of intemperance from our land, and the removal of one of the greatest barriers which Satan and men conjoined have raised against the spread of Christianity. In prosecuting this object, they are deeply convinced of the importance of securing ministers of the gospel to be pledged with them. For want of this, their hands have frequently hung down.

The Committee respectfully and affectionately lay these matters before you, praying that a Divine influence may attend your discussion of their claims; and that you may be led by the Divine Spirit to adopt the temperance pledge—a step which they believe would soon be followed by large accessions to the Christian church.

Signed, on behalf of the Committee,

EVAN LLOYD, *Chairman.*

T. B. SMITHIES, *Secretary.*

York, Oct. 12th, 1847.

SIXTY MILLIONS!—HOW TO SAVE IT.

WHILE listening to the sad accounts given at the meetings of the Congregational Union at York, of the low state of the funds of the British Missions—and the extreme difficulty of raising the few thousands which are required for their effectual working, I thought of the great things which could be done with the sixty millions which this country annually expends in strong drink—and I made this calculation—

The money thus expended in a single year would provide :—

200 Hospitals at £20,000 each	
12,000 Chapels at 2,000 "	
10,000 Schools at 600 "	
2,000 Mechanics' Institutions	
and Lecture-halls at 2,000 "	
25,000 Almshouses at 200 "	
1,000 Baths at 2,000 "	
2,000 Libraries at 500 "	
200 Public Parks at 5,000 "	

give 400,000 poor Families £10 each, and present a new Bible to every man, woman and child in Great Britain.

Or,

it would supply every human being on the globe with a Bible,—

Or,

It would every year support

200,000 Missionaries (which would be about one to every 3,000 adult heathen) at £200 each	
2,000 Superannuated labourers at 100 "	
100,000 Schoolmasters . . . at 100 "	
Build 2,000 Chapels . . . at 2,000 "	
2,000 Schools . . . at 500 "	
Give to 50,000 Widows . . . at 5s. a week	
Issue 50,000 Bibles every day at 1s. 6d. "	
and 100,000 Tracts every day at 4s. per 100	
and present to 192,815 poor families £10 on Christmas Day.	

So that the money spent in Great Britain alone, for strong drink, would, as far as outward ministry be concerned, evangelize the world—besides providing largely for temporal distress.

Or,—looking only to the church members of our own denomination there are 1700 churches in union : allowing only fifty members to each, gives a total of 85,000.

Suppose, that, on an average, each of these spends 5s. a year in spirits, beer, wine, &c.—which is less than three-halfpence a week—and suppose that by the practising total abstinence, the amount saved were given to British missions, we should have at once an additional revenue of upwards of £20,000. N.

Essays, Extracts, and Correspondence.

BEARINGS OF CONFERENCE METHODISM ON BRITISH NONCONFORMITY.

"The subject (of Church and State) is one that is fairly open to discussion. It bears, directly and indirectly, on the whole scope and spirit of religion—on the power, as well as on the form of godliness—on the most important principles of moral science—on the whole structure and administration of civil government; in fact, on all the higher and on all the lower interests of human beings; and it ought to be examined with fearless impartiality. Our religious liberties are worth nothing if a matter in which the very vitals of religion are so deeply concerned is to be shrunk from with apprehension.—*Ballantyne.*

FATHERS AND BRETHREN,—I beseech you to ponder the motto prefixed to this letter, from the pen of a writer now no more, who brought to the discussion of the sub-

ject of Church and State alliance a mind of such grasp, and a pen of such power, as have been exceeded by none of his fellow-labourers in the same field. In his opinion, after the subject of redemption, it was the greatest that can occupy the mind of man; but if we are to judge according to appearances, it forms one of the least of little things in the estimation of the rulers of your Conference. It may be affirmed with truth that there is no subject with which, as a denomination, you are so little acquainted, and that in this respect you admit of advantageous comparison with no other community in these realms. This is a very serious, not to say an awful consideration. Among you, then, a large and vital portion of Divine truth is wholly overlooked; and,

in consequence, as a people, you are neglecting a most important part of Christian duty. You are, on system, keeping aloof from a struggle which involves the highest interests of the British Isles, and the sovereign glory of the Son of God! The Nonconformists are contending for the establishment of perfect liberty of conscience, for entire religious equality to every portion of the church of Christ, and complete civil freedom to the whole human family; but in this Divine contest you, as a body, take no share. It were well, indeed, if the influence of your community were only negative; but it is positive, and zealous in upholding that system of mischief which true Nonconformists strain every nerve to abolish. Will it be said that this is a very serious charge? We readily confess it; but unhappily its validity admits of proof altogether irrefragable; and this proof we shall now adduce, by directly appealing to the Minutes of Conference. It consists in the following resolution, adopted a few years back, when, referring to certain addresses of one of their number, famous for public spirit and popular oratory, they resolved,—

“That the above-mentioned speeches of Brother S— (the avowed object of which is the separation of Church and State) are directly at variance with the general sentiments of Mr. Wesley and the Conference, and are distinguished by a spirit highly unbecoming a Wesleyan minister, and inconsistent with those sentiments of respect and affection towards the Church of England which our Connexion has, from the beginning, openly professed and honourably maintained. That, as far as his influence extends, Brother S— has committed the character of the Connexion on a question involving its public credit, as well as its internal tranquillity.”

Such is a text from the orthodox writings of the rulers of your community, which cannot be excepted against. Were it needful, we could easily multiply quotations; but where the point is not disputed, this is unnecessary. We shall therefore now introduce a commentator on this subject, equally unexceptionable, a respected prophet of your own, the Rev. James Beckwith, now stationed in Leicester, who, in his “*Position of the Wesleyans*,” &c., is most explicit. Hear him :—

“They (the Methodists) have never, as a body, formally declared themselves to be Dissenters; and, consequently, they have never officially and connexionally LEFT the Church. But they have done more, much more, than merely refrain from any such public renunciation: for it is not well known that they have actually served as a mighty and impregnable bulwark to the Establish-

ment, and have warded off the stroke with which she was threatened by a combination of parties hostile to her very existence? The Wesleyans, as a body, occupy a kind of intermediate position between the Church and Dissent; and while, by the purity of their principles, and their zeal for the truth, they repel the meditated aggressions of a Popish and Infidel confederacy, they occupy a ground too elevated to admit of any injurious advances from the better intentioned, but equally adverse portion of the Dissenting community. We agree, then, in a declaration made not long ago, in the House of Commons, that ‘the Wesleyans are the best friends of the Establishment;’ and as such we wish them to continue,” p. 5.

Mr. Beckwith, towards the close of his pamphlet, returns to this subject, and expresses himself as follows :—

“As they do not, in any way, act in opposition to the Church, and, in fact, PROHIBIT ANY HOSTILE INTERFERENCE ON THE PART OF THEIR MINISTERS, they certainly cannot, with any kind of consistency, be denominated Dissenters. We contend, then, in unison with the logical declaration of Jesus Christ, that as they “are not against” the Church, they “are with” it. . . . We consider Wesleyanism, then, as being just such an auxiliary as the Church needed, and such as the Church herself might have appointed, to extend, and render more permanent and efficient, the moral and saving influence of the great and glorious doctrines of the Reformation. The Church is, consequently, much stronger and far safer with such a body as the Wesleyans intervening between her and Dissent, than she would have been without such an intervention,” p. 11.

Men and Brethren, the text of the Conference is now before you, and we doubt not the Divan will abide by every word of the commentary. Your position, therefore, is divested of all ambiguity. The Methodist community is merely a limb of the Anglican Church, itself the largest limb of the Romish Antichrist. This is the system which your Conference holds itself bound, pledged, sworn to uphold! It is the avowed object of their “respect and affection.” The “public credit, as well as internal tranquillity” of your “Connexion,” they state, is involved in its honour and maintenance! Now there ought surely to be some worth where there is so much attachment. It is, therefore, needful to look a little more closely at the matter; and, that the question may be brought before you in the most unexceptionable manner, I shall call in the aid of this selfsame commentator, the Rev. James Beckwith, who, in 1833, published “*Church Reform*,” a very earnest and vigorous production, addressed to the then celebrated Earl of Durham, marked throughout by enlightened views, and breathing the spirit of a generous reformer. In that publication, among “very great and oppressive public

evils, to which it was hoped the pruning-knife of Parliamentary Reform would be unsparingly applied," he classed the Church. Hear him:—

"Among those evils which still exist, and press with accumulated weight upon the public in general, I know of none of greater or more mischievous magnitude than our national Establishment—an evil which, unless entirely removed, or greatly diminished, will go far to excite the public discontent and disaffection to a much higher degree than any other grievance to which they are subject.

"Connected with this topic there are two prominent particulars to which I beg to direct your Lordship's attention: the first is, that a national religious Establishment is *unscriptural and unnecessary*; and secondly, that if we must have an Establishment, it ought to be freed from those blemishes and defects with which the present is encumbered.

"On the first of these heads it is possible I may go much farther than your Lordship will approve," &c., pp. 6, 7.

Mr. Beckwith, after completely demolishing the argument for Establishments derived from the Old Testament dispensation, proceeds:—

"Let us turn our attention to the New Testament Scriptures, and try if we can find any passage which can be fairly adduced in support of such an Establishment. And I must confess to your Lordship, that, after having carefully and studiously read the New Testament more than either once or twice, I do not recollect a single passage to the purpose; nor have I been able to draw a single inference from the preaching, and travels, and conduct of the apostles, which can in any way be construed in favour of such a system.

"Were the first Christian churches established under the protection and by the authority of the civil power? Did the apostles receive their appointment to any particular church from the existing authorities of the land? and were their several stipends secured to them by legal enactment and legal compulsion?

"Had they wished for a union between the Church and State, there is no doubt but by a little policy and deceit they might have done a great deal towards its accomplishment," pp. 10, 11.

In speaking of the union of a temporal and spiritual economy, he adds:—

"In fact, my Lord, the two are as diverse in their nature as 'darkness and light, life and death,' and as utterly incapable of union as 'Christ and Belial.'

"How monstrous, then, is it to attempt that which is absolutely impracticable, and which every attempt is calculated to corrupt and debase the one without any improvement or advantage to the other!" p. 12.

As to the non-necessity of a State Establishment of religion, the following quotations will suffice:—

"If it be stated that a national church is

necessary in order to preserve the purity of the faith, then I ask, In what way is it calculated to secure this? If it be by compulsion, then, admitting that the church itself were scriptural, the means employed to support it are unscriptural: for it was never intended that the religion of Jesus Christ should be propagated and defended by the sword.

"On the supposition, then, that the faith of a national church is a pure faith, yet a compulsory adherence to that faith is contrary to the genius and spirit of the gospel, and consequently ought not to be tolerated by the legislature of a Christian nation.

"But, my Lord, it would be an easy matter to show, beyond all successful contradiction, that the faith of a National Church is not likely to be the most pure. The very blending of temporal with spiritual things is itself a dangerous and direful corruption; and in a Church so constituted a variety of circumstances will combine to render it advantageous in a temporal point of view to alter and soften down the doctrines of the gospel to suit the purposes of interested individuals.

"If it be said that a State religion is necessary in order to check vice and promote morality and virtue, then I reply, that, unless the Church can secure to us pious ministers, and devout and holy members, the morals of the nation will not be much improved by all the pomp, and magnificence, and parade of a National Establishment," pp. 13—15.

The comparative claims of the compulsory and voluntary systems are thus stated:—

"Allow me to ask, my Lord, what would have been the state of public morals at the present day had the religious instruction of the people been left exclusively to the National Clergy? And what would the Clergy themselves have been but for the piety and labours of those who, because they were not of their community, were treated by them as the very filth and offscouring of all things? Careless, and indolent, and immoral as some of the Clergy are still said to be, what would they have been had not the pious, faithful, and indefatigable conduct of DISSENTERS shamed many of them out of their sins, and by an indirect, but salutary influence, roused them in some measure to a sense of their duty. DISSENTERS, supported by the voluntary contributions of the public, have done more towards raising the standard of public morals, and in promoting the establishment and propagation of vital Christianity, than has been achieved by the combined efforts of the whole national Hierarchy, with the whole compulsory revenue of the Church at their command," p. 15.

The general result is given in the following emphatic and explicit words:—

"For all the purposes, then, of Christian faith and Christian instruction, a National Church is not only unnecessary and uncalled for, but it is absolutely, in many instances, injurious and improper, being principally calculated to bring within her pale men of sordid and mercenary minds, who will naturally employ the influence with which they are invested, as an engine for political intrigue and worldly aggrandizement. If the faith of the gospel cannot be defended and

propagated without the strong arm of civil power, I would say, let it fall to the ground and 'become a reproach among men,'" p. 16.

Mr. Beckwith thus describes a Dissenter, and thus asserts his claims :—

"A Dissenter is one who either views the whole system of the Establishment as unscriptural, or else considers it to be so defective in certain important particulars that he cannot consistently worship at her altars.

"No human authority has a right to compel a man to be religious *against his will*; much less to compel a *religious* man to support a Church which in his heart he believes to be no better than '*Antichrist*,' " p. 21.

Such is the clear and unexaggerated view of Mr. Beckwith on this all-important subject,—a view in which he is sustained by the bulk of Britain's best and greatest men of all communions. Mr. Beckwith, having most successfully exposed the injustice, the iniquity, and the deadly workings of the Church of England, and shown cause for its separation from the State, proceeds to argue, that, if it must exist for a season, then it ought to be immediately reformed; and for that end he lays down a rational and comprehensive plan, by which he sweeps the Bishops from the House of Lords, reduces their revenues—the Archbishop to £2000, and the Bishops to £1000—extinguishes pluralities, abolishes patronage, and gives to every parish the choice of its own parson, appropriating the tithes "to their primary objects, viz., to support the Clergy, repair the Churches, and keep the Poor," doing "away with Church-rates, Poor-rates, Small Tithe," &c., and exempting "all Dissenters from contributing to the support of the Church." This admirable publication thus closes :—

"To suppose that things can remain much longer in their present state, would be a reflection upon the judgment and feelings of the British Public; for with the liberty of the Press and the general diffusion of useful knowledge, the mists of ignorance and superstition have been driven away from our horizon; and, with a voice unanimous and loud, we will never cease to utter our complaints, and to call in the ears of the British Parliament for a great and radical reform in our National Church, until it shall be echoed back in sounds softer and sweeter than the music of the spheres, '*BABYLON THE GREAT IS FALLEN, IS FALLEN!*' "

Thus far Mr. Beckwith, who, in 1833, fully and clearly developed the true character of the Church of England; and who, in 1847, as fully and clearly sets forth the anti-liberal spirit, and State-Church predilections of Conference Methodism. To reconcile Mr. Beckwith's views with each other, or his present

practices with his earlier doctrines, is not our business. We are entirely convinced of the truth of his representations in both matters, and we inquire no farther. We have to do with him solely as a witness, not as a litigant: in that respect we leave him in the master hands of the Rev. J. P. Mursell, whose admirable pamphlet, "*Methodism and Dissent*," being strictures on Mr. Beckwith, lies before us in the *fourth edition*, and well merits general perusal.

Fathers and Brethren, the subject now assumes a very solemn character. This is the system, I repeat, which your Conference holds itself bound, pledged, sworn, to defend and uphold! This is the system of which Methodism has been the "mighty and impregnable bulwark"—the system of which "the Wesleysans are the *best friends*"—the system against which Conference "prohibits any hostile interference on the part of their ministers," and for which it promptly expels them—the system to which it is the pride of Conference to be an "auxiliary"—the system which Methodism has rendered "*much stronger, and far safer*." We speak as unto wise men; judge ye what we say. The "character" of your "Connexion is committed" to the Church of England AS IT IS! With that church, imbedded in its all but boundless and fathomless mire of corruption, your Conference identifies itself, thus sharing its political guilt, moral mischief, and spiritual iniquity! What must be the social effects of this unprincipled and unholy fellowship? Can they be those of harmony, confidence, and love, between you and Dissenting communities? Can the spirit of Conference Methodism and the spirit of Scriptural Nonconformity sustain, mutually, to each other any relation other than that of an intense and endless hostility? How is it possible, in the way of truth and freedom, to distinguish Methodism from Churchism? As the ally of the latter, is not the former a legitimate object of assault to the advocates of Nonconformity? Under these circumstances, is it not a bitter mockery of reason to talk of Evangelical Alliances, and projects of spurious catholicity, which necessarily involve a cessation of hostilities against unscriptural systems? To make peace or truce with Methodism AS IT IS, were to prove false to truth. The existence of such a system *alone* in the land, without the intolerable grievance of an Establishment to which it was proving a bulwark, would be a sore evil,

against which it would behove every public instructor to direct his lessons; but when to its own inherent errors and evils is added its devotion to the Establishment, the indignation of the righteous against it is necessarily in proportion to the aggravation. Had Methodism been faithful to the truth of God—by this time, through a proper use of its pulpits, its platforms, and its periodical literature, it might have contributed incalculably to the liberation of our country from that greatest of social evils, a State Church.

With the aid they ought to have afforded, Dissenters would ere this have been in a condition, by peaceful and constitutional measures, to have forced on, if not a separation from the State, at least a thorough and beneficial reformation of all her more mischievous and monstrous abuses. They have neglected their duty till the time assigned for its performance is probably past, and now they must take the consequence. They may keep from the field, but they can neither stay the conflict nor prevent the victory awaiting truth. This is now becoming the great question of the times; the benevolence, the intelligence, the justice, the wisdom, the religion of the age, are each on its own grounds taking the field against Church Establishments—especially that of England—as the common enemy of the world's peace and the prosperity of true religion. Throughout the empire a spirit is rising which will clothe itself in varied forms, and put forth its strength through varied channels, but all direct to one end—the restoration of the Church of Christ to its original purity, simplicity, liberty, and independence. Nothing can prevent such a consummation: woe to all those who make the endeavour! Though hand join in hand, they shall not prosper, but perish in the all-devouring conflagration.

But, brethren, leaving the future, this subject is deeply personal to yourselves, and involves the most solemn present duties. In the face of the world, therefore, I have now to ask, Are the views of the Conference, as set forth in their own published Resolution, and expounded by the Rev. James Beckwith, *your* views? Do you avow them as your own deliberate opinions? If so, then allow me again to ask, Are these opinions the result of full and fair inquiry? From the devout and careful study of the sacred Scriptures, have you been led to the conclusion, that the Church of England, as by law established, is a church of God, a

copy of the apostolic pattern, and conducive to the Divine glory? Are you willing that Methodism should be considered a part—although at present an unendowed part—of the Church of England? You should well consider this matter. Wise men see both craft and danger in this profession, on the part of your Conference, as furnishing a fatal facility for the future incorporation of Methodism with the Established Church. Your safety consists in the avowal, the proclamation, if such is the fact, of your distinct existence, your entire separation from and opposition to an Antichristian Establishment. If such is the feeling, as we are assured, of the immense majority of your Leaders, Local Preachers, and intelligent members, why suffer a deception to be practised on the British public? Why not declare the great truth? Why sail under false colours? Is it for a knot of Preachers, the Oligarchical portion of the Conference, to dictate the views of a great community on the greatest subject that can occupy the human mind; or to substitute their *own* views as those of that community, and, as such, publish them to mankind? Is this to be suffered? Are you so sunk in the scale of Christian manhood as to submit to such indignities?

In the resolution of Conference there is a reference made to the “credit” of the Connexion. “Credit” with whom? With the church, or with the world? With God, or with man? In this great question, which is to rule,—policy or principle, truth or falsehood? Are you willing to have it believed that the “credit” of Methodism rests upon its connection with the church of the British Queen rather than with the church of the living God? Are you prepared to stake the “credit” of Methodism on its connection with a system which exhibits the wreck of Christianity? Is not such a course less allied to honour than to infamy?

Brethren, the time is come when you must deal with this matter fairly, and let mankind know where the truth really lies. The eyes of intelligent and reflecting men are now intently fixed upon you. Your position, in relation to the church general, and to our common country, has at length become so serious as to render it imperative to demand of you the decision of this question: Are you Churchmen, or are you not? Tell us plainly!

In making this fraternal remonstrance we avail ourselves of the vigorous pen of a faithful, but friendly, writer, who has

already addressed you, and whose weighty words deserved from you and your rulers the most solemn consideration; but they were unheeded. Once more they are here set before you, in the hope that now a better reception awaits them:—

"What is a Wesleyan Methodist? In what light does he wish others to regard him—and what is the standard by which he measures himself? These are questions he is bound to answer, and to answer in such words as, though they may be gainsaid, cannot be misunderstood. Between God and his own soul, we believe, no one is disposed to interfere. We dare not meddle in these holy things. There is but One, whose eye can search, and whose doom will reach all alike, without respect of persons. He knows the *hearts*, and therefore awards according to the *deeds* of men. But the Wesleyan is our neighbour—our fellow-townsmen—one of the same land, the land of all our fathers, with ourselves. On this ground he must meet us, for we have a word or two to say to him. And, first of all, we should be obliged if he would inform us what the *Conference* is, of which we have latterly heard so much—the Conference of the people called Methodists? We have been given to understand that it is made up of the priests of the sect—not of the whole of them, but of a part, in what proportion or under what regulation we could never learn; that these again, when assembled, are only hearers, lookers-on, and voters by courtesy, and under control—and that the pulse, the purse, the power, of the mighty body, of which our Wesleyan friend is a member, is lodged in the mysterious, the uncontrolled, and uncontrollable HUNDRED, who are the well-head of all the weal or woe accruing to general society, through the agency and in the name of Wesleyan Methodism. Is it so? Are we right or wrong in the idea we have formed of the constitution and prerogatives of this mystical Hundred? If we are misinformed, will some Wesleyan have the goodness to correct us, for it is a point of some consequence both to him and to us. If the Hundred be what we are told it is, then, shiffle, shaffle, shuffle, as they please, we denounce it as an anti-legal and anti-constitutional union, that cannot co-exist with the acknowledged liberties of the British empire. These men come together, do they—and sit with closed doors, guarded by familiars of their own, and there discuss—what?—the difference between penance and penitence, consubstantiation and transubstantiation? No—but the subject of the position of our universal Church of England in its political relations; and determine, what?—that no preacher shall wear pantaloons or a lapelle coat? No—but that if any preacher, in the exercise of his birthright, as a member of the commonwealth and of the church, shall advocate the separation of that church from the state, he shall be forthwith arraigned, suspended, and expelled, because such a sentiment as this is at variance with Methodism and with Christianity.

"Are these things so? Do these Hundred inquirers come together to legislate upon the political rights of Englishmen, whereby not less than a million of our fellow-countrymen receive a direct and abiding influence—without the knowledge of the Government—and without

any check from public opinion? It cannot be,—and yet here lie their Minutes of Conference * * * printed by authority. Wesleyan Methodist! how is this? Confess it, or explain it, or deny it. Do set us right, we pray thee, for there must be something wrong somewhere. So monstrous an invasion of God Almighty's province and authority cannot surely exist under the name of the Conference of the people called Methodists.

"We inquire, secondly, of our Wesleyan friend, how far he considers himself bound by the decrees of this conclave? When we find the mark of the beast on the forehead of these published Minutes, and when he calls himself a member of the Society whose Conference this is—where are we to draw the line between the knavery of the priest, and the stolidity of the people; the cunning craftiness of right reverend fathers in God, and the stereotyped credulity of their little children? We have been at no small pains to come at the truth on this head, but hitherto with very little success. "Are these the Minutes of the Conference of the people called Methodists?" said we the other day to a friend of ours. "Yes," was the reply. "Are you one amongst that people, by right of acknowledged and continued membership?" "I am," "Then these are your Minutes, expressing the sentiments and opinions of your body; containing the letter of its laws, and the outline of its institutions?" "Of course," "Very well, then, of course you are ready to abide by and defend the Minute which denounces the separation of Church from State as anti-Wesleyan and anti-scriptural; which, consequently, condemns myself and others of your fellow-countrymen, members of that church, who, in the exercise of our right as British subjects, are seeking to dis sever this unnatural connection?" "No," said he: "I cannot defend that—for I think with you, and so do thousands of our members—I believe the majority of them." "How, then," we replied, "is it called one of the Minutes of the Conference of the people called Methodists—these preachers are your representatives, are they not?" "No," "Do you not choose them, send them up, and acknowledge them as the organs of your opinions?" "No; they meet in their own right, independent and irrespective of us altogether." "Then do you mean to say, you have no means of making known your views on such a question as this—and that nevertheless your clergy in conclave can publish sentiments the very reverse of those you entertain, by authority, as the recorded and unanimous sentiments of the Conference of the people called Methodists—is it so?" "I believe it is," said our friend; "but I do not wish to have anything to do with the Minutes—I seldom read them, and don't consider myself responsible for what they contain." "But are you bound by them—does your Wesleyan character and ecclesiastical existence depend upon the laws therein promulgated; and are you, as my neighbour, obliged to stand committed by the decrees they may contain?" "I cannot deny it to be as you say," said he; "and yet I am hardly willing to confess myself driven into the difficulty you are thrusting me into."

"Now this is the very point we want to discuss with our Wesleyan friends still of the Conference party. Yea or nay, the one or the other, and then let us have it in black and white.

Secrecy and shuffling will not avail another hour. The eyes of the country are turned upon the proceedings of this awful Hundred. *We were not aware till now that such a power as this was systematically and steadily in operation, undermining, not the outworks, but the first bulwark and best fastness—the very Acropolis of our national liberty and independence.* Set our minds at rest on this head, and we will leave our Wesleyan friends. We will trouble them no more. But until a satisfactory answer is returned, they may expect to hear from us again and again. One thing, in conclusion, we can assure them of—that they must either be prepared to set themselves reputably right with their fellow-citizens, or make up their minds to be handed over, not to the INDIGNATION, BUT TO THE IGNOMINIOUS CONTEMPT OF MANKIND."

Men and brethren, what say you to this appeal? Does it not as truly as fully depict your depressed and degraded condition? In the Resolution of the Conference, to which we have so frequently referred, it is stated that Church and State discussions are incompatible with the "tranquillity" of the Connexion. Mark this! Although most studiously concealed, this is the chief element in the policy of Conference with respect to this great question. They know full well they have nothing to fear, but everything to hope, from your coming into close and frequent contact with the vassal members of the Church of England. Not so with the Nonconformists! Contact there is full of peril, and therefore as much as possible to be avoided. Once let Scripture light on the nature of Christ's kingdom get into your community, and assuredly there will, for a season, be an end of "tranquillity" to your priestly corporation. No two things on earth, of the same class, are more unlike each other than the constitution of Methodism "as it is" and the constitution of the Apostolic Churches. The constitutions of the American Republic and the Russian empire are not more unlike each other. Hence the Divan strains every nerve to keep out the light! The Oligarchy, assuming the Scriptural character of Conference Methodism, but seldom venturing on the proof, teaches you to sing its praises from morn to even and even to morn; and, while you celebrate its glory, to toil for its diffusion. Of the constitution of a Christian church, and the true nature of Christ's kingdom, the bulk of the people know nothing, for they hear nothing, they read nothing; and the result of this, concerning your masses, is vagueness of conception, looseness of principle, and hurtful indifference to the subject of ecclesiastical polity, as

compared with Nonconformist communities; and hence their blind veneration for the Church of England, notwithstanding its errors, evils, and abominations. Through the preposterous and degrading policy of making your Preachers everywhere your Booksellers, your choice is mainly confined to Methodist literature, which forms a most insignificant section of the vast encyclopædia of British Theology. But the mischief of this arrangement is observable chiefly in relation to works on civil and religious liberty and on ecclesiastical government. Wherever the influence of the Oligarchy extends, both at home and abroad, the circulation of publications of a liberal and reforming spirit, especially periodicals, is rigorously discountenanced. The course of the Oligarchy, then, clearly determines yours. Wisdom dictates that the *rule of reverse* should guide all your steps. Is their stronghold darkness? Light is yours! Hasten to the light! Dwell in the light! By the light of God's Spirit seek the truth in his Word; for there ye will find, and, when found, it will make you free!

Your friend and servant,

JOHN CAMPBELL.

Ramsgate, July 12, 1847.

SURVEY OF THE ENGLISH NEWSPAPER PRESS.

HAVING endeavoured, in the PROSPECTUS of THE BRITISH BANNER, to ascertain the amount of the circulation, and to estimate the moral character of the general Unstamped Press, we now offer the following as the present state of Stamped Political Journalism:—

THE METROPOLITAN PRESS.

	Conservative.	Price.	When esta- blished.
Morning Herald	5d.	1781	
Morning Post	5d.	1772	
Standard	5d.	1827	
Bell's Weekly Messenger	6d.	1796	
Britannia	6d.	1839	
Church and State Gazette	5d.	1842	
Court Journal	6d.	1829	
English Churchman	6d.	1843	
Era	6d.	1838	
John Bull	6d.	1820	
Record	5d.	1828	
Watchman	5d.	1835	
Ecclesiastical Gazette	6d.	1838	
Ecclesiastical Review	6d.	1845	
<i>Liberal.</i>			
Morning Advertiser	5d.	1793	
Morning Chronicle	5d.	1770	
Daily News	3d.	1846	

Times	5d.	1788
The Express	3d.	1846
Globe	5d.	1811
Sun	5d.	1792
Bell's Life in London	5d.	1820
Bell's New Weekly Messenger	6d.	1828
Weekly Dispatch	6d.	1818
Jerrold's Newspaper	6d.	1846
Economist	6d.	1843
Evening Chronicle	5d.	1835
Evening Mail	5d.	1789
Examiner	6d.	1808
Inquirer	6d.	1842
Nonconformist	6d.	1841
Northern Star	5d.	1837
Patriot	5d.	1832
Spectator	9d.	1828
Tablet	6d.	1840
Universe	4d.	1846
Weekly Chronicle	6d.	1836
Wesleyan	5d.	1844
Atlas	6d.	1826
London Journal	6d.	1845
Lloyd's London Newspaper	3d.	1842
News of the World	3d.	1848
Observer	6d.	1792
Punch	4d.	1841
Sunday Times	6d.	1822
Weekly Times	3d.	1847

It will be observed, from this Table, that while there is but little *neutrality* in the London Press, there is a prodigious preponderance of the organs of liberal opinion. Among those ranged as *Conservative* are papers of all shades of opinion, from the moderate to the ultra; and the same holds with respect to the *Liberal*. Of those, of all sorts, that now occupy the field, the history is instructive, as an element in the history and statistics of literature. There were established—

From 1770 to 1780, *Two*.

„ 1780 „ 1790, *Three*.

„ 1790 „ 1800, *Four*.

„ 1800 „ 1810, *One*.

„ 1810 „ 1820, *Two*.

„ 1820 „ 1830, *Nine*.

„ 1830 „ 1840, *Eight*.

„ 1840 „ 1847, *Eighteen*.

These figures show how peculiarly adverse the war period was to popular literature; but however great, during peace, has been the advance of the Stamped, ten times greater has been that of the Unstamped Press. The night is now past, and the morning, at least, of the intellectual day of the world is now fairly dawned.

With respect to the expression and prevalence of Liberal opinion, in matters political, the state of the London Press is highly satisfactory. The strength of the antagonist parties hardly admits of grave comparison. The Conservatives,

numerically, are quite insignificant; intellectually, they are contemptible; compared with the Liberals, they are but as hundreds to thousands. The preponderance with respect to civil liberty is such as to remove all solicitude from the mind of the mere patriot citizen; but it is much otherwise with regard to religion, morals, and philanthropy. Withdrawing from the Conservative list the religious Journals adverse to true religious freedom, equality, and justice, very little remains; and if we expunge from the roll of Liberals, first, all who, while advocates of general freedom, are hostile to true religion, and secondly, all who, while friendly to religion, are the enemies of Nonconformity, we shall reduce it to very small dimensions. There is no concealing the fact, that the great principles of Nonconformity are either not understood or most grossly misrepresented by the bulk of the Liberal Press, and, with the honourable exception of the *Morning Advertiser*, by the whole of the Daily Press. The state of matters in this respect is most lamentable; it is time it were known and pondered. Heretofore the great Nonconformist community has been left in ignorance upon the subject. They have entertained no adequate idea of their real condition. Their own Journals have not, in this respect, done their duty. Public apathy among Dissenters is a disease which is not to be cured by despondent drivelling, anile whining, and imbecile twaddle. Neither is it by timid nibbling and treacherous reserve, but by bold investigation and honest exhibition of the real truth, that ignorance can be cleared away, and right views imparted to the public. It is time for the Nonconformists of England fully to learn and solemnly to consider their real condition with respect to this great question. They must open their eyes, or be undone! There is more than one sort of Antinomianism to be denounced, dreaded, and eschewed. They have too long been the victims of a generally unsuspected, but an all-pervading, and, as to public spirit, an all-destroying heresy, in relation to their own principles. They have adopted, avowed, and praised them, but too generally left them to defend, diffuse, and uphold themselves as they best could. Late years, however, have witnessed great improvements; but much, very much, still remains to be done. London is the heart of the empire, and in London the Dissenting Press must be lifted up to an eminence from which all eyes shall see and all ears

hear it. Improvement must begin there; and till there it be effected, we look in vain for efficient movements in that direction in the Provinces. If the condition of the Dissenting Press be unsatisfactory in London, as the following Tables will show, it is greatly more so in the country :

THE PROVINCIAL PRESS.

Neutral.

Derbyshire Advertiser	3½d.	1846
Banbury Guardian	5d.	1843
Bedford Times	5d.	1845
Birmingham Gazette	5d.	1741
Bridgewater Times	3½d.	1846
Great Western Advertiser	5d.	1843
Buxton Herald	4d.	1842
Chelmsford Chronicle	5d.	1730
Essex Herald	5d.	1800
Cornwall Weekly Times	3d.	1847
Fleetwood Chronicle	3d.	1843
Kentish Mercury	5d.	1833
Staffordshire Mercury	4½d.	1824
Harrowgate Advertiser	4d.	1836
Wensleydale Advertiser	3d.	1843
Eastern Counties Herald	4½d.	1838
Leicester Advertiser	2½d.	1842
Newcastle Courant	4½d.	1711
Penzance Gazette	3d.	1839
Plymouth Herald	4½d.	1820
Salisbury and Win. Journal	5d.	1720
Scarborough Gazette	4d.	1845
Scarborough Herald	3½d.	1835
Taunton Courier	4½d.	1808
Tenby Chronicle	4d.	1846
Torquay and Tox Directory	3d.	1843
Weston-super-Mare Gazette	3d.	1846
Hampshire Chronicle	5d.	1772

Thus it appears that the number of neutral journals is small, and widely scattered; but the neutrality, in many of these cases, is more seeming than real. In journals there is an air which speaks, and there is force and meaning in the preference which appears in the character of the selections which make up a paper. Journalist neutrality, generally, means a nod, a wink, a word in secret for the Church, and a prudent public silence concerning the Dissenters.

Conservative.

Bucks Herald	5d.	1832
North Devon Advertiser	4d.	1832
Bath Chronicle	5d.	1757
Bath Herald	5d.	1792
Berwick Warder	4½d.	1835
Birmingham Advertiser	5d.	1833
Blackburn Standard	3d.	1832
Bolton Chronicle	4d.	1824
Boston Herald	4½d.	1820
Bradford Gazette	4½d.	1846
Brighton Gazette	6d.	1820
Bristol Journal	5d.	1744
Bristol Mirror	5d.	1774
Bristol Times	5d.	1839
Bury and Suffolk Herald	4½d.	1821
Cambridge Chronicle	5d.	1748
Kentish Gazette	4d.	1718
Canterbury Journal	4d.	1836

Kentish Observer	5d.	1832
Carlisle Patriot	4½d.	1815
Cheltenham Chronicle	5d.	1809
Cheltenham Journal	5d.	1824
Cheltenham Looker On	3d.	1833
Chester Courant	5d.	1731
Derbyshire Courier	4½d.	1828
Wilts and Gloucester Standard	5d.	1837
Essex Standard	5d.	1831
Coventry Standard	4½d.	1836
Derby Mercury	4½d.	1732
Devizes and Wilts Gazette	5d.	1816
West of England Conservative	4½d.	1837
Doncaster Chronicle	4½d.	1836
Dorset County Chronicle	5d.	1821
Dover Telegraph	5d.	1833
Durham Advertiser	4½d.	1814
Exeter Flying Post	4½d.	1763
Exeter and Plymouth Gazette	4½d.	1790
Exeter Western Luminary	4½d.	1813
Gloucestershire Chronicle	5d.	1833
West Kent Guardian	6d.	1834
Surrey Mercury	5d.	1845
Surrey Standard	6d.	1835
Halifax Guardian	4½d.	1832
Hereford Journal	4½d.	1739
Herts County Press	5d.	1830
Hull Packet	4½d.	1787
Ipswich Journal	4½d.	1739
Westmoreland Gazette	4½d.	1818
Ten Towns Messenger	5d.	1836
Lancaster Gazette	4½d.	1801
Leamington Spa Courier	4½d.	1828
Leeds Intelligencer	4½d.	1754
Leicester Journal	4½d.	1761
Sussex Express	6d.	1837
Lincoln Standard	4½d.	1836
Liverpool Courier	3½d.	1807
Liverpool Mail	4d.	1836
Liverpool Standard	3½d.	1831
Lynn Advertiser	4d.	1842
Macclesfield Courier	4½d.	1811
Maidstone Gazette	5d.	1815
Maidstone Journal	5d.	1786
Manchester Courier	4d.	1825
Monmouthshire Beacon	4½d.	1837
Newcastle Journal	4½d.	1832
Northampton Herald	4½d.	1831
Norfolk Chronicle	4½d.	1761
Nottinghamshire Guardian	4½d.	1846
Nottingham Journal	4½d.	1741
Oxford Herald	5d.	1800
Oxford Journal	5d.	1753
Plymouth Times	4½d.	1832
Hampshire Guardian	3d.	1846
Pool and Dorsetshire Herald	3d.	1846
Preston Pilot	4½d.	1825
Berkshire Chronicle	5d.	1824
Salisbury Herald	5d.	1833
Sheffield Mercury	4½d.	1807
Sherborne Mercury	4½d.	1736
Eddowe's Journal	4½d.	1848
Shropshire Conservative	4½d.	1840
Hampshire Advertiser	6d.	1823
Lincolnshire Chronicle	4½d.	1833
Stockport Advertiser	4½d.	1822
Sunderland Times	4½d.	1837
Somerset County Herald	4½d.	1843
Cornwall Royal Gazette	4d.	1801
Wakefield Journal	4½d.	1835
Cumberland Pacquet	4½d.	1774
Wolverhampton Chronicle	4½d.	1810
Worcester Journal	5d.	1709
Yorkshire Gazette	4½d.	1819

It is but justice to say, that a number of these Journals are conducted with eminent ability, and much distinguished by the virtues of truth, honour, patriotism, and philanthropy. But a very large number of them are weak and worthless; most of the former, as well as the latter, are stern opposers of true Christianity, while they nevertheless are nearly all the sworn friends of the Established Church, in defence of which they stand ever ready to wield their strongest and their weakest, their best and their worst weapons. They are, therefore, of course, not only unanimous, but hot in their hostility to the great principles of Nonconformity.

Liberal.

Bucks Gazette	4d.	1821	Liverpool Journal	3d.	1830
Bucks Advertiser and Aylesbury News	4d.	1836	Liverpool Mercury	3½d.	1811
North Devon Journal	4d.	1824	Liverpool Times	3d.	1828
Bath Gazette	5d.	1812	Liverpool Weekly News	8d.	1846
Bath Journal	5d.	1742	Macclesfield Chronicle	4½d.	1842
Bedford Mercury	5d.	1837	Manchester Advertiser	4d.	1828
Berwick Advertiser	4½d.	1808	Manchester Examiner	4d.	1846
Birmingham Journal	5d.	1825	Manchester Express	3d.	1846
Bradford Observer	4½d.	1834	Manchester Guardian	4½d.	1821
Brighton Guardian	5d.	1827	Manchester Times	4½d.	1828
Brighton Herald	5d.	1806	Newcastle Advertiser	3d.	1840
Bristol Gazette	5d.	1767	Newcastle Chronicle	4½d.	1764
Bristol Mercury	5d.	1790	Newcastle Guardian	4½d.	1846
Bury and Norwich Post	4½d.	1782	Monmouthshire Merlin	4½d.	1829
Cambridge Advertiser	5d.	1839	Northampton Mercury	4½d.	1720
Cambridge Independent Press	5d.	1807	Norwich Mercury	4½d.	1725
Kent Herald	4½d.	1790	Norfolk News	3d.	1845
Carlisle Journal	4½d.	1798	Nottingham Mercury	4½d.	1826
Cheltenham Examiner	5d.	1839	Nottingham Review	4½d.	1808
Cheltenham Free Press	4½d.	1834	Oxford Chronicle	5d.	1837
Chester Chronicle	5d.	1773	Plymouth Journal	4½d.	1820
Coventry Herald	4½d.	1808	Hampshire Telegraph	5d.	1799
Derby Reporter	4½d.	1828	Preston Chronicle	4½d.	1812
Wiltshire Independent	5d.	1836	Preston Guardian	4½d.	1844
Devonport Independent	4½d.	1833	Reading Mercury	5d.	1723
Devonport Telegraph	4½d.	1808	Rochester Gazette	4d.	1821
Doncaster Gazette	4½d.	1794	Sheffield Independent	4½d.	1819
Dover Chronicle	4d.	1837	Sheffield Iris	4½d.	1787
Durham Chronicle	4½d.	1820	Sheffield Times	4½d.	1846
Devonshire Chronicle	4½d.	1821	Sherborne Journal	5d.	1764
Western Times	4½d.	1828	Shrewsbury Chronicle	4½d.	1772
Falmouth Packet	4d.	1829	Hampshire Independent	6d.	1834
Gateshead Observer	4½d.	1837	Staffordshire Advertiser	4½d.	1795
Gloucestershire Journal	5d.	1722	Stamford Mercury	4½d.	1695
Kentish Independent	6d.	1848	Stockport Mercury	3d.	1847
Surrey Gazette	5d.	1843	Sunderland Herald	4½d.	1831
Hereford Times	4½d.	1832	Somerset County Gazette	3d.	1836
Hertford Mercury	5d.	1834	West Briton	4d.	1810
Hull Advertiser	5d.	1794	Warwick Advertiser	4½d.	1806
Ipswich Express	4½d.	1830	Westonian Mercury	3d.	1843
Suffolk Chronicle	4½d.	1810	Whitehaven Herald	4½d.	1831
Kendal Mercury	4½d.	1811	Windsor and Eton Express	5d.	1812
Lancaster Guardian	4½d.	1837	Worcestershire Chronicle	5d.	1838
Leeds Mercury	6d.	1718	Worcester Herald	5d.	1794
Leeds Times	4½d.	1838	York Courant	4½d.	1700
Leicester Chronicle	4½d.	1810	Yorkshireman	4½d.	1834
Leicester Mercury	4½d.	1836	York Herald	4½d.	1790
Sussex Advertiser	5d.	1745			
Lincolnshire Advertiser	3d.	1846			
Lincoln Times	4½d.	1847			
Liverpool Albion	5d.	1825			
Liverpool Chronicle	3d.	1826			

There is much reason to rejoice in this mighty array of intellectual power and intelligence, notwithstanding the large alloy of feebleness and ignorance, so widely and so equally diffused throughout this great nation, and in the main so earnestly and so honestly set for the defence of the Liberties of England, and the advocacy of regulated freedom throughout the earth. Were there no world but the present, one might survey this mingled host of lettered and untutored men with all but unmixed complacency; as matters stand, however, with relation to eternity, it is far otherwise! Even this Liberal Press is, to an awful extent, pervaded by the spirit of Infidelity. The vast bulk of it does little for morals, less for religion, and nothing at all for religious freedom. On this last point, setting aside the *Bucks Advertiser*, *Bradford Observer*, *Brighton Guardian*,

Bristol Gazette, Cambridge Independent Press, Cheltenham Free Press, Falmouth Packet, Hull Advertiser, Ipswich Express, Leeds Mercury, Leeds Times, Leicester Chronicle, Leicester Mercury, Manchester Examiner, Manchester Express, Newcastle Guardian, Norfolk News, Nottingham Review, Sheffield Independent, with one or two more, all of which have strong claims to the gratitude of the English patriot and the Christian philanthropist, the vast remainder may be characterized as "of the earth, earthy." But notwithstanding the fact that the quiet spirit of Infidelity is the genius that presides over this mighty system, when matters, at any time, in any place, come to the push, Church! Church! Church! is the inscription of every ensign! Yes, whether Christians or not, all are hearty Churchmen, and fierce antagonists of the Voluntary System!

The question, then, is, What, under these circumstances, ought to be done? We submit, *first*, that all the Journals above excepted ought to receive the general, uniform, and strenuous support of all classes of Dissenters, in their several localities. They are not all, indeed, up to the full mark; but even the hindmost are far advanced, and have strong claims on gratitude and confidence; and what can more tend to accelerate their progress than a prompt yielding of the support which is due to their merits? Dissenters have drawn too long and too largely on the bounty of their literary advocates. This is injustice; it is folly. There is a limit to the sacrifice of property by men who must keep a conscience, and of talents by those whose abilities are their only patrimony, the sole means of their subsistence. That the advocacy of their principles may become adequate to the occasion, they have only to meet the advocates with a just, not to say a generous recompense. "He that hath friends must show himself friendly."—But, *secondly*, it is needful to adopt measures for multiplying Nonconformist Presses throughout England by establishing them in every great centre where they do not now exist; and to this end we require at least some fifty more Journal establishments. With proper management, as to pecuniary matters, this might soon be satisfactorily adjusted: the difficulty respects Editorial Agency, and here haphazard and chance medley must give place to provident arrangement and elaborate system. Reflecting men will see in a moment that if specific and thorough

training be, as a rule, absolutely necessary for the Pulpit Instructors of the Nation, and even for those who are to conduct its Common Schools, it must, to say the least, be equally necessary for the Press Instructors of this Great Empire. But the fact is notorious, that a large portion of the Regiment Editorial, of all parties, have received not only no special training, but no training whatever beyond a common education. It is not thus with that portion of the Press which is already in the hands of the Roman Catholics! The time has come when Nonconformists must turn their best attention to this matter, and concentrate upon the Press of the land an adequate portion of the first talent of their community, and that talent cultivated to the utmost possible extent. But knowledge, genius, general culture, how high soever, is not enough. There must be tact, skill, special training. To this end there is wanted in London a *Normal School* for Editors; and to furnish this we require a Journal Establishment issuing a *Daily*, a *Thrice-a-week*, and a *Weekly Paper*, with a consolidated Editorship of five or six general scholars, Christian patriots, political philosophers, and first-rate Public Writers; with a staff of some fifteen or twenty gifted, devout, and thoroughly-disciplined Young Men, in the capacity of *Pupil Editors*, to be regularly admitted and articulated for three years, and the numbers to be kept up as they are successively drafted off to take charge of Journals in Great Britain and the Colonies. The Committee of the *Patriot* and *Banner* Proprietary are quite competent to nurse up their Establishment to this grand consummation.

IS "THE BRITISH BANNER" THE JOURNAL OF ALL?

Horton College, Bradford, Yorkshire,
Nov. 5th, 1847.

MY DEAR DR. CAMPBELL,—I am much gratified to see you making the attempt which you describe in your Prospectus of the *BANNER*. I should be very happy to aid in getting you your 100,000; and I have (as part Editor of the Magazine, which circulates most widely already amongst the Baptists, and for which our ministers have engaged to do wonders next year) the means of doing so.

My power to do it must, however, depend on the clearness with which I can state that the controversy between us and Pædobaptists will be denied admittance to the *BANNER*.

Of course, there is no earthly objection to your getting up a paper for Independents. I only wish, if that be *not* your design, to be able to show it broadly. In the latter case, if you be so kind as to send me straightforward answers to

the following questions, not later than the 12th inst., I shall be glad to help you to the uttermost in our December number, and still more in January, when we expect a very large circulation. I am myself an out-and-out Open Communicant, but I want to know how far I can push your Paper without offence. I am, dear Sir,

Yours, very sincerely,

Dr. Campbell.

F. CLOWES.

1. Will the BANNER admit discussions of the Baptismal, or any other sectarian controversy?

2. So far as Religious Intelligence is admitted, will the Baptists stand on the same footing as the Pædobaptists?

3. Will the *Strict* Baptists be exposed to any censures on account of their peculiar views?

4. As the Paper comes forth under the sanction of the Congregational Union, is it designed to advance the general interests of Pædobaptist Congregationalists chiefly; or will the sanction of other Congregational bodies of Christians be also sought, and their interests equally attended to?

London, Nov. 8th, 1847.

MY DEAR SIR,—I am not a little gratified by your frank, friendly, and explicit communication,—which I shall now answer, in terms not less explicit than its own. As to question

1. The BANNER "will not admit discussions of the Baptismal, or any other sectarian controversy," nor a word that could prompt them. By referring to the Prospectus, you will find it distinctly stated that "the BANNER will be the *Journal of all classes of Nonconformists*, but the ORGAN of none," p. 12. It will strenuously endeavour to unite the entire Nonconformity of the Empire, and will know absolutely nothing of sects or parties, except as Churchmen and Dissenters—Voluntaries and Compulsories: so that Presbyterian Dissenters, Methodist Dissenters, yea, and Episcopalian Dissenters, will meet on common ground, and stand in the columns of the BANNER on a perfect equality.

2. Not only will the "Religious Intelligence" of the Baptists be admitted, but that of all other communities:—only, by the term "Intelligence" must be understood matters really important to the kingdom of Christ; for there is much that ranks under the head of "Intelligence" which appears, and, to some extent, properly appears, in the Denominational Journals, consisting of local trifles and religious gossip, which can have no place in the columns of the BANNER, which, as much as may be, must be charged only with matters interesting to all.

3. Here I somewhat boggle. I may say, however, that our brethren will not be exposed to "censures;" though it is not wholly impossible that they may, once in twelve months, come in for a friendly hint, or a fraternal remonstrance, on the ground of their exclusiveness. I have, however, no doubt that they and I will, as heretofore, go on very well together.

4. From your remarks here, I perceive that when you wrote you had not been able to read the Prospectus, from which you would have learned that the Congregational Union has no more to do with the matter than the Free Church Assembly has: that the creating power is lodged in the Patriot Newspaper Committee, which is a mixed body of Christian gentlemen of Nonconformist principles—a body to which Dissenters,

of character, of any orthodox denomination, are alike eligible.

Thus, then, my dear Sir, you will see that the thing is entirely according to your own notions of catholicity and comprehensiveness, or rather, I presume, it goes much beyond them, as it not only provides for perfect equality between Baptists and Pædobaptists, but *amongst all classes of Nonconformity*, whatever be their form of ecclesiastical polity.

Much pleased by the cordial interest you take in my enterprise, and with best thanks for your promised aid, I remain.

Your obliged friend and brother,

Rev. F. Clowes.

J. CAMPBELL.

ON LENDING NEWSPAPERS—REPEAL OF THE PENAL STATUTE.

In reference to a recommendation contained on the wrapper of our last Number to individuals to take in and lend THE BRITISH BANNER to read, at a penny an hour, an intelligent Correspondent writes to express a fear that to do so would be illegal, and expose the lender to a penalty of £5. Such was the case eleven years back; but the law has been repealed, and it is now perfectly legal. The laws respecting Newspapers are the following:—

By 29 Geo. III., cap. 50, sect. 9, no hawk of newspapers, or other person, shall let out any newspaper for hire to any person, or to different persons, or from house to house, on pain of forfeiting £5, to be recovered and applied as other penalties relating to the stamp duties.

By 6 and 7 William IV., cap. 76, sect. 32, (1836.) so much of the 29th Geo III., cap. 50, as in any manner related to newspapers, or the duties thereon, respectively, is repealed.

As to the postage of newspapers, 6 and 7 William IV., cap. 54, sect. 17, provides that any Paper to be sent out of the kingdom must be posted within seven days after publication.

PROVIDENT SOCIETIES.

THE progress of Provident Institutions, especially amongst religious classes, must be welcomed by every well-wisher to those around him. Religion will best make its way upon the heart, and develop itself in the life, when its influences are not impeded by oppressive worldly anxiety,—for no device of the great adversary is more successful in preventing or destroying serious impressions than undue solicitude concerning the affairs of life.

Yet provision is essential.—As life advances, so do its obligations; the honourable discharge of which in times like the present, requires no ordinary efforts.—Is there, then, no way by which the future can be provided for, and the liabilities of advancing infirmity and age can be met, without detriment to the influences of religion upon the heart? Provident Institutions are an answer to the inquiry.

As a general observation it may be affirmed that every one has a season allotted to him during which he may acquire means enough for

the discharge of personal and relative obligations, with also a reserve beyond.

Upon the right use of this reserve future experience much depends.

Hazard and speculation, by depressing the more exalted faculties, cherish insensibility and inaptitude for religion; while provident habits will prove an effectual check upon mental disquietude and worldly engrossment. It is, however, within the reach of few so to employ this reserve as to make adequate provision for sickness, old age, and death. This is true,—but here again, the Provident Institution solves the difficulty. The magnitude of its operations and the unity of its relations, enables a society to do for individuals collectively, what separately and unassociated they could never do for themselves. It amasses large accumulations by judiciously investing the large deposits of its members; these accumulations it distributes proportionably among the members, giving, by the conjoint operation of an associated body, a much larger benefit than such could, in the ordinary way, obtain alone. Hence the large advantages which are constantly being advertised as resulting from mutual life assurance. The particulars could be given of a policy of £3,000 being maintained by so small an annual premium as £16, and of another where £2,000 remains secured to a widow without any annual payment at all!

Precisely in proportion to the importance of Provident Institutions is the necessity of establishing them upon correct and well-authenticated data. If the Society be at fault here, it must eventually become, to some of its members, the very reverse of the name it bears.

Instead of affording all the members the due reward of their provident habits, by sustaining them in the hour of calamity, those only who are earliest afflicted will derive benefit, while the remainder will find the Society bankrupt at the time of their need. Instead of preserving ample funds, it is discovered that gradual exhaustion has been going on. A case could be named of a minister, who has belonged to three Societies in succession: one after the other has broken up—and now, being 69 years old, it is very unlikely that he can be admitted a member of any other institution. Can anything be more unsatisfactory?—Happily, however, such things need not be. The path to safety and success is as discernible here as in other objects. *Truth* points it out, and will reward a faithful observance of its directions.

There are two obvious requirements in a Provident Institution;—1. That it promise no more than it can fulfil. 2. That it provide what is really required by the members,—a So-

cietiy disregarding these requirements will ultimately prove a failure. If a member be asked what are his expectations in joining a Provident Society, he will probably reply, “Ten shillings a week in sickness whenever I am ill.” But if the sum he pays is not sufficient to provide the ten shillings—or if the Rules contemplate a shorter duration of sickness than the statistics of the country show that he may experience—clearly his anticipations will be disappointed. Herein is the secret of the failures which are constantly taking place:—More is promised than can be performed—or less is given than is really required. This, too, is the evil which modern investigation proclaims as pertaining to the great mass of existing societies. A Society could be named, the affairs of which were recently examined; and, notwithstanding £1,000 was the sum in hand, no less than £15 was required from each member to make the Society solvent—of course it broke up. Others could be named in similar circumstances.

These remarks may serve again to call attention to the Christian Mutual Provident Society, which has been established under the sanction of the Congregational Union, expressly to counteract the evils of ordinary institutions, and to afford the Christian public the means of becoming allied to a firm and extensive Society. It comprises numerous branches, and has enrolled several hundred members. Its rates have been calculated according to the ascertained laws of sickness and mortality—while the benefits which it confers are larger than in any other Society. Its especial design is to secure to members the very important advantage of *full-pay* in sickness for a longer period than most Societies contemplate. Hence, in protracted sickness, members, instead of being periodically reduced to *quarter-pay*, just as their necessities become greatest, are sustained by a higher rate of benefits. To many members, protracted sickness is certain,—how important, then, for them to be connected with a Society that can sustain them *throughout*!

It may not be unimportant to notice, that the late lamented Mr. Ely, of Leeds, took a deep interest in this Society. Discerning its bearing upon the happiness and comfort of individual members of churches and congregations, he welcomed it as a benefit to the community at large.

Shortly before his death he had established a branch at Leeds, and had commended the Society to his surrounding ministerial brethren.

Although the Society can no longer enjoy the benefit of his influence, it is no small encouragement to its conductors that such a man approved it.

Autumnal Meeting of the Union.

REV. JAMES PARSONS.

FEW cities occupy so distinguished a place as York in the history of our country. Under the Saxons, the Danes, and the Romans, it was alike an object of attention, both in war and peace. To this hour there is, to the ear of an

Englishman, a strength and dignity of historic association in the simple word—York! But its dignity depends not wholly on its antiquity; its warlike glory has given place to the better glories of peace, humanity, philanthropy, and religion. But the Capital has now been lost

in the County: the political watchword is now no longer York, but—Yorkshire! York, however, as a city, is still famous on other and higher grounds,—grounds relating to Nonconformity and the all-eloquent ministration of Christian truth. While Yorkshire had its Wilberforce, York has its Parsons. Although still in the full vigour of his days, Mr. Parsons has now laboured in that city during the long period of twenty-six years, in which he has caused its name to be read by more eyes and uttered by more lips than the name of any other city, in connection with that of any other man of his time and country. The mission of Mr. Parsons is as peculiar as his ministration. He has been not merely the pastor of a large church; he has been the preacher of a great nation. There is no city or town, and scarcely a village of any magnitude, where his voice has not been heard: all denominations of Nonconformists have shared his ceaseless and mighty labours, the benefits of which have also, indirectly, abundantly redounded to the Established Church. It would be not a little interesting to look on a map of his travels during these twenty-six eventful years. As a preacher of righteousness Mr. Parsons has made a decisive experiment on his age and country—an experiment of truthful oratory on general nature; and the result is most instructive. His popularity has suffered no decline; if his discourse has somewhat abated in brilliancy and passion, it has greatly increased in weight and ripeness; and hence, if it is less intoxicating to the young, it is more grateful to the old. Never was it so adapted as now to meet the average necessities of a Christian assembly. If more proof were wanted of the solid worth of his ministry, it is found in the fact that it is not less prized in Scotland than in England. It was supposed that the fire and splendour of his speech would not be suited to the cold light and hard strength of the frozen North. There is reason to believe that the great preacher himself was of this opinion, and that hence, for four-and-twenty years he resisted all importunities to cross the border. At length, however, he ventured, and like another Cæsar, in that land of logic, he came—he saw—he conquered! An able critic in the *Glasgow Examiner* thus records the triumph:—

“‘There is mind in York,’ muttered a thin, thoughtful-looking man in the crowded gallery of one of our city churches, last sabbath, as

Parsons had just finished one of his brilliant illustrations in a beautiful and stately climax.

“A short account of this extraordinary preacher will show the justness of the inference thus abruptly and tersely expressed. Fancy a person rather above the middle size, and proportionably broad—squarely and coarsely built—shoulders high, and neck short—forehead low, and face round—eyes small and twinkling—cheeks full, and mouth large, and features generally inexpressive—and you have a tolerably accurate idea of the personal appearance of the man on whose lips raptured thousands in York weekly hang. One ignorant of his fame, who for the first time, sees him in the pulpit, has no very exalted idea of the preacher as he sits, with his head drooping on his breast, and concealed with his right hand, without a muscle moving, save the rapid twinkle of his eye. The more daring may hope that from that robust frame sounds harsh and hollow may proceed, and that perchance indications of life may appear in these still features, by the effort of thundering declamation, or the loud and long reiteration of theological common-places; but not one man in a thousand, not a man on earth, has penetration to discover the character of the mind that lodges in that dull dwelling. As he rises and begins to speak, hopelessness in the audience gives place to perplexity. A form such as the one before them is generally furnished with stentorian lungs, but the voice that proceeds is gentle and soft; almost inaudible. The enunciation is graceful, and the feminine voice steals gently through the breathless audience. At length the text is announced, and after diligent search it is found. Like an anxious scholar, who now looks at his text-book, and now at his teacher, the preacher now looks intently at his noteless Bible, and then suddenly glances at the front of the gallery. Having finished a simple and apt introduction, chiefly composed of passages of Scripture, he announces, in terse phrase and logical order, but with the manner and air as *outré* as ever, the beautiful outline of his discourse. The small voice begins to swell, the small eye begins to sparkle, the left hand is buried in the Bible, and the right is occasionally lifted up. Shortly the statue is instinct with life. The honest countenance reflects a heavenly radiance; and the audience that a little ago alternated between hopelessness and perplexity, is thrilled to the very core, as thoughts that breathe, couched in words that burn, are scattered in rich profusion. The first illustration being finished, and the audience having partially recovered from the electric shock of ethereal genius, feels that a freak of nature—but a

splendid freak—stands before them. The body is that of the good old Englishman at ease with himself and with the world, by whom the task of thought was never accomplished, and whose brow was never furrowed with anxious care. The voice is that of some delicate female; but a great intellect, and a soul of great compass and fathomless sympathy, originate vast conceptions. The philosophy that holds that all souls were formed at once, and are meted out as bodies are prepared, at once concludes that this mighty spirit, by some accident, has taken possession of the wrong body—a body which, though seemingly nothing deficient in muscular power, reluctantly and imperfectly obeys the high behest of its dignified inhabitant. Never did the school which holds that the soul—even before death—occasionally acts independently of the body, and as the latter rests in inactivity and unconsciousness, the former ranges the universe and holds mysterious converse with the unseen, meet with such an apt illustration. As the discourse proceeds, it is impossible to bid away the idea that the piece of pure intellect that talks has little or no connection with the motionless statue. The great soul of the preacher reigns ascendant over a captive audience—an audience which, be it ever so worldly or careless ere the preacher commences, is, by the touch of his genius, carried away from the earthly, and lost amid the splendours which fill the place. The very stones and timber of the house seem to move, and the only inactive thing in the enchanted place is the preacher's body. The only uneasy feeling in the audience is that induced by occasional hesitancy caused by some imperfection of the organism through which this master-spirit is compelled to act. A tickling cough dislocates the stateliest sentences; and a trembling voice, though it occasionally gives effect to the tender, rasps down at other times the most majestic imagery; and yet the hearer wishes the preacher to preach on, and preach for ever. The perfection of the logic—the aptness of the illustration—the force of the Scripture quotation—the glowing imagery—the severely chaste diction—and the heart-stirring appeal, rivet the attention, and command the most listless of the audience: so that, despite his unpromising appearance—despite his powerless voice—despite his obstinately motionless body—and despite his shrinking shyness, Mr. Parsons is at once one of the most powerful and popular preachers of the day. All honour to York, that every sabbath-day sends 2000 of its population to listen to such a preacher."

"All honour!" We see very little

"honour" in the matter; but a great deal of responsibility, a great deal of privilege. All folly, all blame, and everlasting disgrace, we should say, to York, had it not at least 2000 men to prize the treasure! The foregoing portrait, which bespeaks a master's hand, is, upon the whole, not more striking than truthful. The tens of thousands and thousands more, therefore, who will read our pages, but who never heard and will never hear this Prince of Living Preachers, by looking on this picture may form at least some conception of his person and ministry. The Preacher's merit is only equalled by his modesty, and it may probably somewhat discompose the quiet of his shrinking spirit to find himself thus ensconced in our pages; but we are sure our readers will thank us for thus gratifying an innocent and a rational curiosity to know something of the man of whom they have heard so much—the man who is so honoured of his Master, and so beloved of his brethren. Never before, probably, was fame so unaccompanied by envy—a strange fact, which finds a most satisfactory explanation in his personal character. While in the pulpit he is, in his own way, so inapproachable as at once to exclude the idea of rivalry, in private he is clothed with all the softness and gentleness of the other sex, and all the innocence and simplicity of childhood.

Our interest in the man begat in us a corresponding interest in his flock and sphere, and hence we solicited of the officers of the church the history of their community, and the statistics of their fellowship, which were most politely and promptly supplied, and which are here worked up for the public good; and first we shall set forth a sketch of the

RISE AND PROGRESS OF NONCONFORMITY IN YORK.

On the passing of the Bartholomew Act, in 1662, four ministers were silenced at York, viz.:—Edward Bowles, M.A., Peter Williams, Thomas Calvert, M.A., and Richard Prout, B.D.—They had been appointed during the protectorate to officiate in turns at the Minster, and at other churches in the city. The work was equally divided between them; two were at the Minster on Lord's day for a month, and two at All Hallows in the Pavement, for the other month, alternately.

Mr. BOWLES was a man of great note,—an excellent scholar, had a clear head and warm heart, possessed an unusual degree of prudence, and was an eminent preacher. He was contented to suffer with his brethren, and determined to adhere to his principles, whoever veered with the wind and turned with the tide. It is said that the deanery of York was offered to him, but not being satisfied with conformity,

he was presently excluded from the Minister, though he still kept his turn at the Wednes-day lecture, and continued preaching at All Hallows, and afterwards at St. Martin's. He was highly esteemed by Dr. Tillotson and Dr. Stillingfleet, who were anxious to retain him in the Church, but in vain. Being asked in his last illness what part of conformity he disliked, he answered the whole. He died at the age of forty-nine. He published several works.

Mr. PETER WILLIAMS having been tutor to Sir John Brook, continued to reside at York, where his father was Lord Mayor. He was a sweet-tempered, meek-spirited man, of great abilities and considerable learning; he was an exact and curious preacher,—very sententious; he lived a holy and retired life. After being silenced he kept close to his study, but preached a week-day lecture at Lady Lister's. Many envied his liberty, but none durst disturb him while under the wing of such an honourable person, who was nearly related to thirty knights and persons of the first rank. After her death he held his lecture at Lady Watson's house, which she gave to him by will. He died March 26, 1680, aged fifty-five. He published a work on the transcendency of Christ's love to men.

Mr. THOMAS CALVERT lived privately at York till the Oxford Act banished him, when he withdrew to Lady Berwick's, near Tadcaster, but afterwards returned to York. He was a pious, devout man, and a profound preacher; he read and studied much, and had a peculiar talent in translating and expounding the Scriptures; he died March, 1679, aged seventy-three. He published several works.

RICHARD PERROT, B.D., was a most learned, ingenious man, and an incomparable preacher. After his ejection he lived some time with Dr. Robinson, of Burnistow, where he studied and practised physic with good success. He died at York, 1671, aged forty-one.

Such were the first four Nonconformist ministers of York; but besides these, several other of the two thousand ejected ministers took up their residence in York, viz., Ralph Ward, John Hobson, John Ryther, Joshua Whitton, (godfather to Archbishop Tillotson,) Stephen Arlsh, Mr. Blackstone, and Mr. James Calvert, Mr. Noah Ward, and Mr. Matthew Hill. Some of these preached privately, but in great danger.

The first regular society of Dissenters was collected by the above-mentioned Ralph Ward, and met for worship, it is probable, in Mickle-gate, at the house of Mr. Andrew Taylor, a merchant, who opened his doors for private meetings in the straitest times. Mr. Ward was chaplain to Sir John Henley, but was driven away from York in 1665, by the Oxford Act. On the Indulgence, in 1672, having returned to York, he began his public ministry, and soon had a very flourishing congregation. He was a most laborious minister of the New Testament. He was imprisoned in 1684, with Mr. Andrew Taylor, on Ouse Bridge; but even here he preached on Lord's days to several that went to visit him, which alleviated his bonds. In 1686 he was restored to liberty, but his health being impaired by long confinement Mr. Noah Ward (no relative) was engaged to assist him. Mr. Ralph Ward died March 13, 1691, aged 62. He was excellent in all relations, his family was a well-ordered church, his friendship was safe, edifying, and honourable. In a

word, all the characteristics of a worthy gospel minister met in him.

Mr. NOAH WARD was a very useful minister. He died May 22, 1699, aged fifty-nine.

Dr. THOMAS COLTON, who was both a divine and a physician, educated at Leyden, became the minister on the death of his father-in-law, Mr. Ralph Ward, in 1692. He continued minister until his death, Nov. 16, 1731. He was a man of considerable property. He founded and endowed a hospital in York for eight poor women, in 1717. He was intimate with, and preached the funeral sermon of Lady Hewley; whose munificent donations for the support of godly ministers of Christ's holy gospel in the northern counties have for many years past been the subject of such extensive litigation. The father and husband of Lady Hewley were in the law; the latter, Sir John Hewley, was representative in Parliament for York during the 29th, 30th, and 31st of Charles II. Sir John Hewley died at his country seat, called Bell Hall, about four miles from York, on the 24th of August, 1697. The attic story of Bell Hall was fitted up for public worship. Mr. Timothy Hodgson, a dissenting minister, resided in her house as private chaplain. Lady Hewley was accustomed to attend public worship in the chapel in St. Saviourgate, to the erection of which she is said to have been a liberal contributor. That chapel was erected about the time of Dr. Colton's settlement as pastor, in 1692. It is classed in Keales's list of dissenting congregations among the Presbyterians.

Mr. THOMAS BAXTER, a son of Mr. Nathaniel Baxter, who was ejected from the living of St. Michael, in Lancashire, succeeded Dr. Colton, and preached at York with great acceptance for several years.

Mr. JOHN HOTHAM next became minister, in 1698. York was his native place, where he was born about 1676. He spent some time abroad in the early part of his life, probably at Leyden. He continued one of the ministers till his death, on the 5th of January, 1756, in the eighty-second year of his age.

Mr. JOHN BROOK, previously of Norwich and Yarmouth, and Mr. JOHN ROOK, a native of Selby, were severally co-pastors with Mr. Hotham.

Mr. NEWCOME CAPPE became sole pastor on the death of Mr. Hotham, in 1756. He had been educated under the celebrated Dr. Doddridge. During the time of Mr. Cappe's connection with this Society, which continued until his death, on the 24th of Dec., 1800, another Presbyterian minister, Mr. Edward Sandercock, resided at York, and frequently assisted Mr. Cappe in his ministerial labours.

Previously to the settlement of Mr. Cappe, and for a considerable time afterwards, the gospel, it is probable, was preached amongst dissenters in York with at least some degree of clearness. Error, however, gradually crept in, and prevailed till it arrived at its full growth in the rankest Socinianism. With respect to the theological sentiments of Mr. Cappe, it is said, in his funeral sermon, preached by the late Mr. Wood, of Leeds, that at length they nearly agreed with those of Lindsay, Jebb, and Priestley.

In the year 1792, the age and increasing infirmities of Mr. Cappe rendering it necessary that he should have some assistance, the Rev.

Charles Wellbeloved settled at York, and is still minister of St. Saviourgate Chapel.

Happily, however, while the gangrene of Arianism and Socinianism was thus eating out the vitals of Evangelical Christianity, the great Head of the Church was raising up fit instruments to extend the boundaries of Zion. For many years previous to the death of Mr. Cappe, individuals had formed themselves into small bands or companies for prayer, and propagation of what they deemed the true word of life.

About the year 1770 a Society of Sandamarians arose, composed, it is probable, of a few individuals who had belonged to the late B. Ingham. A small congregation was also accustomed to meet for worship in College-street, many of whom had originally been of the Church of England, but who had come out from her communion and adopted the principles of Calvinistic Independents. Ministers were supplied from time to time by Lady Huntingdon, among whom was Mr. Wren, who went to York in December, 1779. In 1781, a small chapel was built for him in Grape-lane; but his incessant labours caused his death in 1784, at the early age of thirty-three years. The concourse of people at his funeral was so great that the corpse was placed on the Cross of Thursday Market, where Mr. Aldridge, of London, addressed the people from Isaiah xii. 2, "He also is become my salvation."

About the year 1788, the Rev. Edward Parsons, of Leeds, and some of the neighbouring ministers engaged to supply Grape-lane Chapel for one year, after which Lady Huntingdon's College became the source whence ministers were supplied. Among the names of those ministers thus supplied from Lady Huntingdon's College were, Harrison, Cureton, Brysa, Griffith, Watkins, Wydown, Jones, and Robinson. In 1799, the chapel in Grape-lane passed into the hands of the New Connexion or Kilhamites, afterwards to the old Wesleyan Methodists, in 1804; and upon that body completing their chapel in New-street, in 1805, the Baptists purchased Grape-lane Chapel, and supplied it by a succession of students from the Baptist Academy at Bradford, under the care of Dr. Steadman. Mr. Simmons, Mr. Carr, and Mr. Bury, afterwards officiated at Grape-lane Chapel, which was ultimately sold, in 1820, by the Baptists to the Primitive Methodists, in whose hands it still remains.

In 1796, Mr. SAMUEL WYDOWN erected a small chapel in Jubbergate, which was opened on the 28th December, in that year, and which was capable of holding about 260 persons. The Rev. Edward Parsons, of Leeds, and the Rev. Mr. Howell, of Knaresborough, preached from Rom. xvi. 24, and Psa. cxxiii. 15. Mr. Wydown was ordained in Jubbergate, April 18th, 1797. The Introductory Discourse was delivered by Mr. Cockin, of Halifax; the Charge, by Mr. Parsons, of Leeds; and the Sermon to the people, by Mr. Bottomley, of Scarborough.

The Rev. GODFREY THURGARLAND succeeded Mr. Wydown in the year 1799, and continued minister of Jubbergate Chapel until his resignation, in 1814; when several ministers of the Independent denomination in the West Riding determined to put forth an effort for the more extended diffusion of the gospel in the metropolis of that large county. In the language of their resolutions, they acknowledged "that in

the city of York they had been behind some bodies of Christians in active zeal and usefulness; and it has often been a subject of surprise and regret that, while numerous congregations of their community assemble at Leeds, Hull, Halifax, Sheffield, Rotherham, and other places in the county, the capital of this great district should, for the last twenty years, have no larger congregation than usually assembles in a small village. In investigating the causes of this difference there would probably be some diversity of opinion; but there can be no doubt that the want of a more convenient chapel is one, and the want of the countenance of the respectable part of the denomination in the county is another. On these wants being properly supplied, the effects which have been so long felt to result from them must cease,—when, under the auspices of Zion's King, it may be expected that York, enjoying suitable privileges, will be like other places of the same population."

The county ministers having resolved upon making the effort, were cordially seconded in it by a few warm-hearted friends in York, and the whole matter was placed under the management of a Committee,—among whom, the most active spirits were three venerable ministers who still live, *Dr. Bennett*, then of Rotherham; *Mr. Arundel*, then of Whitby; and *Mr. Jackson*, of Greenhammerton; besides the late Rev. Edward Parsons, Mr. Cockin, and others, who have gone to their account. Several laymen of the county—including Mr. George Rawson and Mr. John Clapham, of Leeds, and Mr. Watkinson and Mr. Pritchett, of York—were also upon this Committee. After many deliberations, a spacious chapel was at length determined upon, and erected in LENDAL, York—a most convenient and central situation. Lendal Chapel was opened for worship on the 7th November, 1816, by the Rev. Dr. RAFFLES, who preached from Acts v. 8; in the afternoon the Rev. Joseph Cockin, of Halifax, from Psa. cii. 16; and in the evening, the Rev. Samuel Bradley, of Manchester, from Ephes. ii. 4.

The chapel was supplied for above five years by ministers from various parts of the county, and by students from the colleges of Rotherham and Idle. Its original cost was £3,637 18s., affording sitting accommodation for 900 persons. A church was speedily formed, which, while it increased in numbers, also increased in usefulness, by the formation of sabbath-schools, missionary auxiliaries, and all those varied institutions in which a Christian community will ever delight to employ itself. At length, in November, 1821, an invitation, signed by nearly 400 persons, was sent to the Rev. James Parsons (son of the Rev. Edward Parsons, of Leeds) to become the minister of Lendal Chapel; and on Christmas-day, his answer in the affirmative, was received, to the great joy of the church and congregation. Mr. Parsons commenced his stated labours on the 14th July, and was ordained on the 24th October, 1822. The spirit-stirring appeals of the newly-appointed pastor soon caused large additions both to the congregation and the church; so that in 1823 a new gallery was added to the chapel, capable of containing 260 children, or 174 adults. Preaching was also established in several of the villages, and also in other parts of the city.

In 1826, the gradual increase of the congregation rendered a further enlargement of the chapel

necessary: 126 additional sittings were, therefore, secured, by the formation of another gallery, which increased the sitting accommodation to 1200

In June, 1829, Mr. Parsons was obliged, by indisposition, brought on by public labours, to discontinue preaching, and was unable to resume it until April, 1830, the greater portion of which time was spent at Penzance. He was, however, mercifully restored, and resumed his ministerial labours, with renewed energy and devotedness to his Master's service. In 1832, the house in which Mr. Parsons now resides was purchased by the congregation, as a residence for their minister for the time being.

In 1837 the congregation paid off all the debt which had been incurred in the erection of Lendal Chapel. The total cost had been £4200. The announcement of its extinction was made at the anniversary of the opening held 7th September, 1837.

Immediately that Lendal Chapel had been thus cleared of debt, the congregation determined, in the strength of God, to extend their borders. The place had become too strait for them, and they, therefore, with much zeal, self-denial, and prayerful exertion, set themselves to the erection of a larger sanctuary, capable of containing 1600 persons.

An eligible site was purchased in St. Saviour-gate, and the first stone of a new chapel, to be called "Salem Chapel," was laid by Mr. Parsons, on the 19th July, 1838, assisted by Mr. Jackson, of Greenhammerton, who, in 1816, had laid the foundation-stone of Lendal Chapel. The new chapel cost above £5000, and was opened on the 25th July, 1839, by Drs. Raffles and Harris. The church under the care of Mr. Parsons previous to his removing from Lendal to the larger sanctuary, numbered 447; of whom 368 determined to remove with him to Salem Chapel, and seventy-nine remained to worship at Lendal.

Since the opening of Salem Chapel, in 1839, 550 additional members have been added to that church. How may we exclaim, "What hath God wrought!"

After the separation of the church in the manner stated, and the large number who went to the new sanctuary, Lendal Chapel was supplied by various ministers from the country. The congregation, of course, greatly decreased; but good was done, and the members of the church were united and prayerful.

On the 8th March, 1840, the Rev. CHARLES PAYTON (formerly of Highbury College) became the minister of Lendal Chapel. He was ordained on the 13th May; when the Rev. E. Jukes, of Leeds; Mr. Jackson, of Greenhammerton; Rev. James Parsons; Dr. Henderson, Divinity Professor of Highbury College; and Dr. Raffles, conducted the services. Mr. Payton laboured, with much acceptance, until 1844, when he was cut off in the midst of usefulness. The following lines are written on his tomb, in the York cemetery:—

"To the memory of the Rev. Charles Payton, pastor of the Independent Church, Lendal Chapel, York. He died, in faith and peace, December 2nd, 1844, after a short pastorate of five years, aged thirty five. He was a saint in whom was no guile, and a faithful minister of Christ; discharging his ministerial duties, and sustaining his relationship in life in a spirit so amiable, consistent, and exemplary, that his early death

was deeply and generally lamented, and his remembrance is blessed. This sepulchre was erected by his church, congregation, and Sunday scholars."

After the death of Mr. Payton, the choice of the church fell upon the Rev. RICHARD SOPER, formerly of Grantham, for the pastorate at Lendal. Mr. Soper entered on his ministerial duties in 1845, and has continued to discharge them with fidelity up to the recent meeting of the Congregational Union at York, when he spoke in the kindest terms of the fraternal attachment which has existed between himself and his fellow-labourer in the ministry, Mr. Parsons, ever since his (Mr. Soper's) settlement in that ancient city. He is now about to remove, we believe, for the settlement of some family matters, into the south of England, where he will be followed by the prayers and best wishes of all who have been privileged to attend his ministry in York. The church at Lendal will now again have to seek the direction of God, in enabling them to choose a pastor for their beloved sanctuary, which has in times past been the birth-place of so many souls. May He give to them one who shall do the work of an evangelist, and give full proof of his ministry!

We shall next set forth the ecclesiastical statistics of the two chapels successively:

STATISTICS OF LENDAL CHAPEL FOR THE FIRST TWENTY-THREE YEARS.

YEAR.	New Members.	Received from other Churches.	Total.	Expelled.	Withdrawn.	Left York & transferred to other Churches.	Died.	Remain.
1816	12	—	12	1	2	2	3	4
1817	38	—	38	4	6	3	13	12
1818	7	—	7	1	1	2	2	1
1819	11	2	13	3	2	4	4	—
1820	2	—	2	—	—	1	—	1
1821	6	2	8	1	—	2	1	4
1822	13	—	13	4	2	2	1	4
1823	15	—	15	3	4	4	3	1
1824	38	2	40	3	8	5	5	19
1825	39	—	39	5	4	6	7	17
1826	39	1	40	1	3	3	6	18
1827	34	6	40	1	3	10	7	19
1828	16	3	19	—	2	4	2	11
1829	15	—	15	3	—	—	2	10
1830	24	3	27	2	2	6	2	13
1831	11	2	13	1	1	3	1	7
1832	71	5	76	3	2	6	6	59
1833	42	2	44	2	1	7	5	29
1834	43	1	44	—	2	6	1	35
1835	40	4	44	—	—	3	3	38
1836	50	4	54	—	—	2	—	52
1837	42	4	46	—	—	1	1	44
1838	39	3	42	—	—	—	1	41
	638	44	682	38	45	82	76	441

This is a very important Table, which, while it will instruct, may also comfort other pastors and churches. The column on expulsion will show that temptation is too strong for the most efficient mini-

stration of the gospel. During the first sixteen years it will be seen that the trials endured were very considerable, and that the laws of Christ were faithfully administered. The column on withdrawal, likewise, speaks in a language which wise men will understand. "He that continueth to the end shall be saved!"

From the foregoing statement it will be seen that Mr. Parsons left *Lendal Chapel* for *Salem* in 1839, so that the above Table closes his connection with that edifice. It will also be obvious that those who have since filled the pastoral office at *Lendal Chapel* have laboured under overwhelming discouragements. The attractions of *Salem Chapel* have been so great that, instrumentally, none but a man of the very first class could be expected to make way, or even to keep the doors open. The relative position of the two chapels at the present time will appear from the next statement of matters, which belong to both jointly:

SABBATH SCHOOLS, &c.

The Christian Instruction Society, (commenced in 1833), for the distribution of tracts and religious conversation.—*Salem Chapel* has 160 visitors; 82 districts, who visit 3,056 families. *Lendal Chapel* has 40 visitors; 25 districts, who visit 668 families.

Sunday-schools—which are taught by the same persons every Lord's day, from nine to a quarter past ten in the forenoon, and from two to four in the afternoon; nearly the whole of the teachers are members of the churches—Two schools are connected with *Salem Chapel*, which contain 38 teachers, 497 scholars. *Lendal School* has 20 teachers, 260 scholars.

In *Salem School* there is a youths' class, consisting of boys and lads from twelve to twenty years of age; and a similar class for girls from fifteen years and upwards, conducted by Mrs. Parsons.

The church meeting in *Salem Chapel* numbers 604 members. The church meeting in *Lendal Chapel* numbers 120 members.

From this it will appear that the church in *Salem Chapel* has already approached a first-class magnitude. A fellowship of 604 members in a Cathedral town is not an every day spectacle. Here again Mr. Parsons may be said to have made an experiment; and through the mercy of God on the exercise of those transcendent powers with which he has been endowed, he has conducted it to a successful issue. York is the only Cathedral town we know—Norwich excepted, where, as we shall show in our next, Mr. Alexander has wrought wonders—in which Protestant Dissent has obtained a firm footing. How has this triumph been achieved? Was it by trimming? by aping the Church?

by lowering the standard of godliness? by corrupting the ordinances of religion? Nay, verily! In these things to stoop is not to conquer, but to be trampled in the dust! In *Salem Chapel*—(for Chapel it is, not Church!)—all is plain as a pike-staff, as chaste and severe as could be desired by the most ultra-religious reformer. Neither gown, nor band, nor chaunt, nor organ! Let little spirits, tiny trimmers, think of this, and be corrected, be instructed, be shamed and confounded! We may say of the Established Church as Robert Hall said of Antinomianism: this is "not the season for half measures; danger is to be repelled by intrepid resistance, by stern defiance, not by compliances and concessions; it is to be opposed, if opposed successfully, by a return to the wholesome dialect of purer times." The most resolute and the most aggressive Nonconformity is compatible with the most enlarged prosperity: all that is required is, faithful, prayerful labour, systematically and perseveringly pursued. The next statement refers to *Salem Chapel* alone:

DAY-SCHOOLS, CLASSES, &c.

Immediately after the Conference on Education held in London in December, 1843, steps were taken to establish a Day-school for Boys; one for Girls was already in operation. An eligible site was obtained, a School-house erected, and on July 22, 1844, the school was commenced. It continued to flourish, notwithstanding an active competition on the part of the Managers of the National Schools, who reduced their charges to one penny per week; and has been for a considerable time and is still the largest Day-school in York. The amount expended by the congregation at *Salem Chapel* on their Day-schools since December, 1843, is upwards of £1,100. The Boys' Day-school contains at present 218 scholars; the Girls', 150 scholars.

The Clothing Society, commenced in November, 1836, for the purpose of selling to the poor persons visited by the Christian Instruction Society articles of female apparel at half the price of the material. Sales once a month, in *Salem Chapel* School-room.

During the winter months Mr. Parsons meets monthly a Male Bible-class and a Female Bible-class. A Class of Girls and another of Boys meet for one hour each, on the afternoon of the first Monday in every month, for reading the Scriptures, and religious instruction; the Class of Girls numbers 42—Boys, 24, conducted by Mr. Parsons.

On July 22, 1825, a room was opened for preaching at the village of Heelington, about two miles from York; August 26, 1826, a small chapel was opened, for which an annual rent was paid; and on the 20th of January, 1847, a new chapel, capable of holding 140 people, was opened by Mr. Parsons, and Mr. Ely, of Leeds. It is supplied every sabbath and every alternate Friday evening, chiefly by lay agency from *Salem Chapel*.

Such is the state of Nonconformity in the city in which it was deemed desirable to hold the last *Autumnal Meeting of the Union*; and the proposal to do so was most promptly responded to in the affirmative by Mr. Parsons and his excellent flock. This, when it is reflected that concurrence involved the provision of board and lodging, for four days, to nearly 400 ministers and gentlemen, it will be seen was no slight undertaking, and implied a serious contribution to the promotion of Christian friendship.

THE BUSINESS MEETINGS.

The evening of Monday having been devoted to prayer, on Tuesday morning business commenced by the Chairman, Dr. Hamilton, delivering one of his magnificent orations, which we now present in full:—

DR. HAMILTON'S ADDRESS.

HONOURED AND BELOVED BRETHREN,—Little am I fitted to address you. My heart is sore; my strength is dried up. You know "such things have befallen me!" The stroke which most I should have deprecated, save that which might fall upon my dearest relationships, has smitten me to the dust. I had rather have "sought where to weep." My brother, my companion in labour, and fellow-soldier, has fallen at my side. I have closed his eyes. The earthly tie of thirty-six years' friendship—a friendship which suffered not the most superficial ruffling, or a momentary pause—is severed! Paul could not have known Epaphroditus so long, could not have loved him more; but mercy was had upon him which I might not presume to expect, which I was not worthy to receive, though the double mercy was to the departed, and "I have sorrow upon sorrow." I am not here the biographer of John Ely: alas, I am but the apologist for my own weakness. Yet may it be recorded—forgive the handful of flowers I strew upon his yet unheard remains—that rarely has character presented itself offering so many titles to esteem, and consisting of such beautiful proportions; that few men and ministers could be so tenderly beloved, or so justly lamented; and that, without ungenerously comparing him with others, scarcely could a greater void be created than that he leaves behind. How lonely, how grave-like, grows the world to many of us!

Griefs, personal and even public, must yield to the tasks of duty. For these, drying our tears, led us now gird ourselves. Like the patriarchs, we may only halt to compose a grave and rear a pillar, and then go on our journey. The victorious army encamps to bury its slain, but immediately breaks up for further conquest. The brevity and uncertainty of this life only makes it more serious. The less of time, the more importunate are our obligations. Others have laboured, and now rest from their labours: let us labour, that we may enter into that rest. Let me enjoin you, even at this early stage of my address, to exercise towards each other perfect candour and love. Our denominational principles encourage the right of individual judg-

ment: our union debars not separate action: none can be proscribed the fullest freedom of thought, speech, and protest; all may, on their own responsibility, carry out their views; we ask not compromise, much less subjection: each is erect, associated as detached: and, therefore, let us hold, not only blameless, but honoured, him, whosoever he be, who in plea or suffrage stands upon these claims.

The disposition of the age is to place all reality in the visible, the external, the actual. This leads to low and gross conceptions of things. A coarse philosophy like this makes light of the spiritual, the reflective, the earnest, the holy. It shuts out the mind. Nothing is left or involved but objects of ignoble ambition, and of grovelling calculation. It is for us to contend that there is reality in grand, lofty, and pure ideas, in deep-resolved sentiments, in far-reaching principles. We must account more of the inner, hidden man, of his word, of his truth, of his good—whatever is incorruptible in him, whatever is great for him, whatever is illustrative of him. And while these are thoughts, and habits of thought, elevating and worthy, they agree to our sincerest convictions of Christianity. We are not chiefly concerned for a Christianity which cometh with observation, but for that which is in us; not about a formal organization, but congregated minds; not so much caring for the ceremony of worship, as that it should be in spirit and in truth. In vain, and falsely, are we told that these views are too subtle and abstract—that they can neither impress nor bind. There is life only in such thoughts, and there is power only in such life! Nor can it be objected, that the religious element is, by these views, carried into the visionary and the ideal. We claim for it an active, searching intelligence. It is a reasonable service. No truth is proclaimed without its fitting evidence, and no fact avouched without its credible ground. While we admire the spiritualism of Christianity, refining the whole, breathing through the whole;—while we believe in, however it may be contemned, the invisible church;—while we hold the helplessness of matter towards the efficacy of grace, it is we who abjure the imaginative and the sensuous in religion. We ask no more license for awe, and mystery, and tenderness, than Christianity freely authorizes and yields;—we allow no occult virtue of evangelic means and ordinances;—we discourage, not as decencies, but as aids to devotion, all sensible accessories;—we know not, nor understand, the religiousness of lights, colours, and recesses;—all our ideas are practical, orderly, edifying;—our beauty is simplicity, our strength is truth! Just at the point where any would speak of the religion of outward things—architecture, pageantry, music—we denounce so much of will-worship and bodily exercises;—we not only stop as at what is doubtful, we see a deceit and a snare;—we proscribe it not only as religious, but as irreligious!

We attach no importance to our principles because they are Nonconformist. This is but an incident. It is what we regret. They receive not this character from us. It is other systems, existing around us, which give them this unenviable badge. If these were dis-established, this would cease; our principles would remain the same: this peculiar antagonism would be annulled. Every difference of opinions with others is, indeed, so far nonconformity to them; but all

others being on an equal, undistinguished level with us, Nonconformity, in its common conventional acceptance, could no more exist. We do not dissent from them who occupy a common position, but only from that which is uplifted, dominant, and supreme.

Assembled in this ancient and renowned city, one name arises to our memory which, for good or for evil, is not to be blotted out from among men. Having with difficulty escaped the jealous artifices of Galerius, Constantine opportunely left the palace of Nicomedia, and on the coast of Gaul joined his imperial parent in his embarkation for Britain. Having watched the death-bed of Constantius, Cæsar, and Augustus, in the palace of York, Constantine was proclaimed his successor by the legion then in this country. Though not a native,—for it would appear that he was a Dacian by birth, he must ever be identified with this land, and with this provincial metropolis. Having to dispute his way to the very walls of Rome, the October sun of the Christian year 312, saw him the conqueror of Maxentius and his Prætorian guards, reposing with his army peacefully on the banks of the Tiber,—prepared, as soon as the morning light was spread upon the Sabine and Alban mountains, to cross the Campus Martius and to scale the Capitol. By the stratagem of the despot whom he overcame he was prevented the passage of the Milvian Bridge and the entrance of the Flaminian way, and had only access to the city by the Gate of Triumph. This seemed an augury for the favour of Christianity. It was supposed to hang upon his march. We follow the sacred Labarum and Monogram. The cruciform glittered on helmet, streamed in banner, flashed from shield,—it was the symbol of the procession, the rapture of the day. We behold the multitude wind their way with acclamation and hymn, by portico and terrace, through arch and festoon, with an enthusiasm which wakes the echoes of the Colosseum, and is reverberated by the Palatine and Aventine hills. No hero victims were butchered, no spoils of victory were made a show of, no pomps of military triumph were affected. Persecution fled. Peace and justice rode in the victor's car. Christianity was established.—It is but little of this spectacle in which we delight. Christianity was until now free, voluntary, and independent. It was self-resting. It won by its own attraction, it prevailed by its own power. It was good that its oppression should cease. Had it there been left! But it was decked. It was imposed. It was converted into an instrument of guile and force, policy and coercion. And we demand, What was the effect of all? After a few years of such national conversion, encouraged by the monarch's example and edicts, he is well nigh driven from the throne of the Cæsars by the reviving paganism of his subjects, and seeks a more propitious sphere of proselytization on the shores of the Propontis. He is followed in the purple by the Apostate. Thus religions rise and fall. And scarcely had a century passed than Rome, which had seemed to keep the jubilee of Christianity, and had given it its proudest ovation, stands thick with more than a hundred idol temples, while the rock of the Capitoline clusters with fifty more,—a very Olympus of mythology! Pontiff, augur, vestal, flamen, resumed their place! Not satisfied with its own rabble of gods, it invited and colonized those of the whole earth!

The senate which had flattered and sanctioned the royal behest, had always retained its heathen bias, and the people easily relapsed after their first ardour, to all the atrocities of the amphitheatre! But we do not allege that all anti-christian corruption was engendered in this civil incorporation of Christ's holy gospel. Anti-christ was in the world long before such event. It was error, pseudo-philosophy, secular cupidity, hierarchical ambition, which paved the way for it. Sacerdotalism, prelacy, clerisy, controversy, worldliness, had entered into the external church, and opened the door. The sanctuary was betrayed, or this abomination had never stood in the holy place. It was far more the effect of preceding evils, than the cause of future ones. It rather confirmed and consolidated than produced. When Christianity stood before Cæsar's judgment-seat, when it appealed unto Cæsar, it was strong in itself: but when it mounted and shared that judgment-seat, when it became his parasite and not his appellant, then was it shorn of strength and became incapable of resistance,—it was bound hand and foot, and fell an easy prey! We seek the restoration of Christianity, not only from that which Constantine made it, but from those corruptions of nearly three ages which enabled him thus to mar it, and out of which his usurpation rose?—A solemn inquiry into our principles is going on, very independently of any provocation on our part, in the arena of the public mind, at the bar of popular opinion. While that does not acquit us of the duty to explain ourselves, we may calmly abide its verdict. But let us not be too sure that the allowance of principles, most cognate to ours, even in strictest parallelism to them, will always be confessed by those who adopt them, to favour us and to justify our profession. Many minds content themselves with fragments of truth. They who contend for the most unrestricted freedom of commerce, would give religion bounty and protection. They who admire the heroism of the Puritan character and resistance, condemn, if modern, every counterpart to them. The most uniform advocates of civil liberty will often betray an ignorance and an uneasiness of religious, the most grossly inconsistent.—Nor let us grudge to frequently renew the task of teaching men. The first seed cast may fail. It is not surprising that we are discouraged. Ours is "precious seed;" the fibres of a harvest,—living, germinating things. We dare not confine it to the garner. We weep, but still we sow. We go forth. Often have I watched with peculiar interest this labourer. He is not seldom alone. With measured step and corresponding gesture he traverses the glebe. He follows the furrow, and scatters his store. It is not at random that it flies, but his hand distributes it with impartial skill. There is a very solemnity in his manner. It seems a venture; it is a hopeless track. He leaves but countless sterile graves. Might that grain revive, all smites it with desolation. There breaks the storm. There sweeps the hail. There outspreads the wintry shroud of snow. When it grows, it does not appear at once. There is many a patch of waste. That which rises above the clod is tenderly susceptible. It has many enemies. Slow is the progress, "There is the blade, then the ear." There must be long patience for it. Thus we sow! In common with many others, great political, patriotic maxims—

the right of inquiry, the responsibility of conscience, the utility of knowledge, the equality of mankind, the source of power, the impartiality of legislation. Christianity involves all these truths, and must, therefore, favour them. But it is itself "the seed of the kingdom," which *we* go forth to sow. *Protestant* Christianity, in its self-sufficiency, and in its creation of mental independence and power! *Evangelic* Christianity, in its doctrines of grace and holiness! *Earnest* Christianity, with its revivals, its zeal, its unction, its fire! *Missionary* Christianity, spurning climate and territory, with out-pushing determination to save the world! *Spiritual* Christianity, submitting to no favour, encumbered with no fosterage, bribed by no price!

Suffer me to remind you that you are bound to follow out your principles as far as their utmost legitimate consequence. In embracing them at first, these may not have been foreseen. New collisions with new circumstances may discover new powers in them, in their new applications. We must not flinch. We have committed ourselves to their guidance. We must not recede, whatever the difficulty or the cost. As well might he who had allowed every mathematical axiom and postulate suddenly refuse the doctrine of the Asymptote; or, in refusing that doctrine, renounce every axiom and postulate.

It cannot be sufficiently impressed upon us that it is by Christianity in its theology, its polity, its profession,—that it is as Christians, in our temper, in our consistency, in our unworldliness, we can alone look for our peaceful victories. Citizenship has its duties, which no saint must fly. The Press has its gigantic uses which no "scribe instructed unto the kingdom of heaven" will forego. The platform has its influences, giving notoriety to fact and conspicuousness to truth,—popular, diffusive, stirring. But the pulpit is the throne of light and masterdom, and the watch-tower of intelligence and alarm, and when consecrated to the dogmas and institutions of the gospel is their proper expositor and defence. They who banish from it all matters that are controverted among Christians, should be the last to complain of extraneous agitation. It is they who drive others to this course of action.

It is quite possible to be a Dissenter without any querulousness of disposition. But we have causes of complaint. We lament not the loss of revenue and honour. Yet we see not why we should be socially depressed. We know not why our literature should be slurred. We have yet to learn why every recovered privilege and right should be made invidious and offensive to us. Oh! the generous mind cares not for the alienation of sordid prizes. But it would be a joy, an elation, to tread the aisles of yonder glorious Minster with assurance of right equal to theirs who now only can worship there. We could appreciate the pride of a conjoint impropriation. We could rejoice, like Edward Bowles, to preach in that magnificent "temple all the words of this life."

We must not judge one another as to the manner and the time in which we wage this war of principles. We are not all of the same temperament. Burke has remarked: "As in the exercise of all the virtues, there is an economy of truth. It is a sort of temperance, by which a man speaks truth with measure that he may speak it the longer." But then he adds, in

words which declare how nearly his life was spent,—words which speak monitorially to some of us, "What I say, I must say at once. Whatever I write is in its nature testamentary. It may have the weakness, but it has the sincerity of a dying declaration." * Now that the "time" is past "when kings go forth to battle,"—now that the fear of violence is past,—surely we may raise these great questions fully, firmly; always with meekness and respect towards others, with perfect esteem of their character, and unmixed honour for their motive. Measures have been carried, since last we met, which we conscientiously opposed. That opposition has been pronounced, by an honourable adversary, as "worthy of the serial struggles of our fathers for civil and religious liberty." † We are not discouraged; we are not disconcerted. Our's is not victory; it certainly is not defeat. We are repulsed, but not broken. We are not put to shame. We may well suffer others to interpret our position. We believe it would be something like this: "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome." The question of the day, that of Education, will come before us. We are solemnly, irrevocably pledged to repudiate all aid toward a religious education. Here we have made our stand. We need not perplex the simplicity of this vow. Some would wish, perhaps, to argue that it is not the province of legislation to interfere in any way with education. Others, again, might desire to prove that secular education of the people falls within its certain scope. But why lose time, it may be endanger temper, over matters which are not before us? Let the two parties, which possibly exist among us, waive a more extreme and abstract view. The only education proposed is religious—the only subsidy offered is in behalf of a dictated, controlled, centralized, religious education. In the meanwhile let us proceed, speaking and acting as "becometh the Gospel of Christ." We are not responsible for our principles, but only for the way in which we hold and propagate them. Let chicane and artifice,—whatever is crooked and sinister,—whatever is not of honour and generosity,—be abhorrent to us. Let us save ourselves from disappointment by chastening our more sanguine hopes. Our progress must be slow. We have proved it. We may still expect it. But one such plaudit as this, would outweigh all secular flatteries, and rewards, and successes,—
"Thou has kept the word of my patience!"

The same honour awaited this which attended Dr. Hamilton's primary Address in May; it was instantly, and with acclamation, voted to be forthwith printed, and was printed accordingly, and distributed among the members. In the evening Dr. Alexander, of Edinburgh, delivered a most masterly sermon, which was much and justly applauded, with the exception of some statements relative to the "clergy" character of our ministers, of which, at present, it is needless to say more, as the subject will recur again

* Letters on the Overtures of Peace.

† Hon. G. Smythe.

when the speaker's matured views shall have passed the Press. While the learned preacher, a Scotchman, stood forth in the city of York, in the midst of an assembly of two thousand of England's best citizens, sounding gloriously the trumpet of mercy, thrilling with tidings of peace, beloved and admired of every auditor, men of historic habitude of mind could not help contrasting the season and the sermon with the days and mandates of Edward II., when and as he said, in 1327, "The King to his well-beloved the Mayor and Bailiffs of his city of York, greeting. —Since the Scotch, our enemies and rebels, have thought fit to enter our kingdom, in a hostile manner, near Carlisle, with all their power, as we are certainly informed, and kill, burn, destroy, and act other mischiefs, as far as they are able, we have drawn down our army, in order, by God's assistance, to restrain their malice."

How changed now the relations of the two nations, which time, wisdom, and religion have made one! What may we not hope for to the wide world, with all its kingdoms, and all their strifes, in the space of another 500 years!

The business of Wednesday opened with an appropriate resolution on the death of Mr. Ely, feelingly moved by Mr. Blackburn, London, and seconded with admirable propriety and great pathos by Mr. James, of Birmingham. The discussions of that as well as of the following day went off in a manner the most satisfactory, or rather the most gratifying. Never had the *Union* a more gladsome assembly, with the sorrowful drawback of the decease of the much-honoured Mr. Ely. The morning meetings were very largely attended, and those of the evening crowded to the close, when all returned to their homes thanking God for all they heard and saw, and taking courage in spite of difficulties!

REMARKS.

On reviewing the whole, it may, we think, be safely affirmed that all look back to the occasion with feelings of the most unmingled satisfaction. But social pleasure is the smallest of the benefits that result from such assemblages; their moral effects, both local and general, may extend through coming generations. They are fraught with good to the regions in which they are held. There they compel attention to great principles. The idea attaching to Independency, in York, we vouch for it, among many, is now

somewhat different from what it was before. That mighty gathering demonstrated that the system which, to the dull observer, seems the most divisive and incoherent, is, in reality, the most homogeneous, and the most united. Yes, to this end such assemblies do more than whole years of argumentation. They, moreover, strengthen the hands and confirm the hopes of those who are sufferers for conscience, or victims of prejudice, fixing their minds on the fact that what is, in the view of many, their deepest reproach, is, in truth, their highest glory. Thus the suffering soldiers of Christ, too, are inspired with fresh courage. Those excellent and deserving, but ill-requited men, the Home Missionary, the hamlet pastor, and the young minister fighting his way to establish a cause amid difficulties all but insuperable, with many foes and few abettors—the dejected spirits of these brave men are fired afresh by a visit to the main army, where individual feebleness is lost in the collective strength, and where they meet brethren in abundance in all points equal to the most potent of their proud oppressors. There the young and the old, the weak and the strong, the obscure and the distinguished all meet in one harmonious fellowship of brothers. Men, likewise, who have long lived and loved apart now look each other in the face, shake hands in token of united hearts, and sit together at the same table, forming friendships which will last through life and be renewed in eternity! Such gatherings, too, have a rare value to that generous band on whom the hopes of the churches rest—our students for the ministry. In far distant years they will recur to this assembly with pathetic pleasure, while they talk to the generation to be born of the great and good men who are soon to pass away, and whom, for the first time and for the last, they saw then and there. It was among the sweetest remembrances of Ovid that he had seen Virgil, and of Pope that he once beheld Dryden. The People, too, the multitude, the Young, the Poor, and all who never visit the great towns and Metropolitan conventions, these are gratified by intercourse with a portion of the pillars and ornaments of the community—the tutors, the scholars, the authors, the orators, the eminent men, both lay and ministerial, whom, previously unseen, they loved and honoured for their character and work's sake, but whom, for having met in the flesh, they will henceforth love with an

improved and invigorated affection—an affection which will be duly reciprocated, for those select individuals do not interest others more than they themselves are interested in their brethren of every rank and class. Finally, such gatherings rebound exceedingly to the increase of interest in the work of Missions—Home, Irish, and Colonial.

One word for ourselves: thanks sincere, cordial, thrice-repeated thanks, for all the kindness shown and all the favour accorded to us, bo'h publicly and privately—on the ground of our humble endeavours to serve the church of God—by those whose approval we exceedingly prize—our fellow-labourers in the gospel vineyard, the servants of God, and, generally, of the faithful in Christ Jesus. Thus encouraged and cheered, we proceed on our course of care and toil, trouble and conflict, for the good of these nations, and for the Divine glory. The times are full of alarm! The Man of Sin is fast

recovering his lost ground in this our native land. But—

“A breath of submission we breathe not!
The sword that we've drawn we will sheathe not!
Its scabbard is left where our martyrs are laid,
And the vengeance of ages has whittod its blade!
Earth may hide—waves engulf—fire consume
us;
But they shall not to slavery doom us!
If they rule, it shall be o'er our ashes and graves;
But we've smote them already with fire on the
waves,
And new triumphs on land are before us!
To the charge!”

Pastors, Evangelists, Poets, Orators,
Journalists, Authors, all,—

“Let every rank and age
Do each what each can do!
Let him whose arm is mighty as his rage,
Strike deep—strike home—stike through!”

Fathers, Brethren, Nonconformists of
every class, bear with us, hear us!

“Be wise, be firm, be cautious, yet be bold!
Be brother-true! be one!
I teach but what the Phrygian taught of old—
Divide, and—BE UNDONE!”

Review and Criticism.

The Revealed Doctrine of Rewards and Punishments. By R. W. HAMILTON, LL.D., D.D., 8vo, pp. 555. London: Jackson and Walford.

THE subject of this volume is the most momentous that can occupy the human mind. Man and Eternity!—Eternity and Punishment! What ideas, these! At no period, perhaps, since the Reformation, has the doctrine of future punishment been so loosely held by many in what is called the Christian world as at present. It may be difficult to account for it; but certainly such is the fact. Now this is a state of things which ought to excite the most serious consideration. The doctrine is true, or it is false—and its truth or falsehood must be determined wholly by the Scriptures, and in bringing out the mind of God in the Scriptures, the sole and only appliances at all admissible are the Grammar and the Lexicon. The simple question for our solution is—what hath God spoken? Having ascertained that, the result must be faithfully proclaimed—whether men will hear, or whether they will forbear. Awful truths are not to be sacrificed to a false liberality. The system which conceals from man his danger is not charity but cruelty. No man more deeply sympathises with this

idea than the author of the volume before us, who has brought to his solemn undertaking, adequate learning, exemplary patience, a sound and all-commanding judgment, peculiar decision, and a courage that knows no fear. There are few living men to whose hands the dread theme could have been more safely committed. He seems to have been fully alive to the importance of his task, and the magnitude of the responsibility that devolved upon him. He appears to have put forth all his strength, gigantic though it is, and at once to have exhausted both himself and his subject, at least so far as that subject can be exhausted by the finite mind; for it is clearly both boundless and bottomless, and admits of an interminable expatiation. But for all practical purposes, we conceive Dr. Hamilton has done enough; and we think it is not too much to hope that the appearance of this powerful volume is to be taken as a token for good, that the Lord is returning to bless his churches. Compared with this massive and magnificent production, all that has appeared on the other side is but as dust in the balance. The atheistical morality and infidel philanthropy of our times may cleave to their assumptions, and lead their followers into a land of darkness, and none can hinder them;

but surely those who profess faith in the inspiration of the Scriptures will, on the perusal of this volume, pause and bethink themselves before they deliberately make up their minds to embrace for themselves, or propagate among their fellow-creatures, a doctrine so baseless, so perilous, and so utterly at variance with the true inductions of the word of God. In a work of this description we are to look for logic rather than eloquence; and if the former is not at fault, there is little ground to complain of the absence of the latter. In the present undertaking, however, it is difficult to say which preponderates, the logic or the eloquence. It is severely reasoned, and the argument is oftentimes so close, that the common mind is in danger of seeing no argument at all. Brevity of phrase, terseness of expression, rapidity of transition, artificial and peculiar construction, refinement of figure and classical allusion, brilliancy, pathos, sublimity, and an awful solemnity in harmony with the terrible theme: these are among the characteristics of the volume. The last discourse produced upon the audience an effect which we have never seen surpassed; and now, after the solitary perusal of it, the impression returns upon us with nearly its original force—a fact proving that the power was in the theme as it exists in the printed page; and that less than usual was owing to the time, the place, and the sympathetic multitude. Dr. Hamilton the writer is even greater than Dr. Hamilton the speaker; and this last is much the greatest and most valuable of his great and valuable performances.

The Pre-Adamite Earth: Contributions to Theological Science. By JOHN HARRIS, D.D. 8vo. pp. 360. Ward & Co.

DR. HARRIS has achieved for himself a celebrity more than European by his eloquent essays on Christian ethics, philanthropy, and missions. He is set forth on the title-page of the work before us as the author of "The Great Teacher." This is well. "The Great Teacher" was his first production, and proved its author to be a great pupil in the school of Heaven. "The Great Teacher," however, did not at first by any means command the attention that was due to it; and it was not till the appearance of "Mammon" that the mind of the age was attracted to its merits,—merits which it was the honour and privilege of the *Evangelical Magazine* first to discover and proclaim

to the public. The judgment then pronounced has been abundantly sustained by the opinion of the Universal Church. But "The Great Teacher," "Mammon," "Britannia," "Union," and "The Great Commission," were publications of a species, and their chief characteristics were sound principles, practical ethics, wholesome lessons, distributed with order and elegance, and all arrayed in the costume of a splendid eloquence. In that one direction—and surely a most enviable direction—Dr. Harris proved himself to be without an equal, except in the solitary instance in which he was worsted by Dr. Hoppus. The world is jealous of greatness, and when compelled by truth to concede the claims of ability, it fixes a man as by a bond to that which he has actually achieved, and is slow to give credit for more than one line of excellence. It was not till the fact was placed beyond dispute that Michael Angelo was allowed a first place as painter, sculptor, and poet,—kindred arts, indeed, but arts which never before were carried to such a pitch by the same mind. So with the author of the present volume, from whom we believe nothing was less expected than such a work as the present,—a work which well befits the president of a college for the training of young men for the exercise of the Christian ministry. It is beyond doubt one of the most delightful books that has seen the light for many years. For an intelligent man, of a somewhat cultivated mind, we can hardly conceive a richer treat than that which this volume will supply him. It abounds with the facts of primary creation, and from those facts, in a manner the most simple, clear, and beautiful, it ascends to the principles of science. We are, nevertheless, not without a fear lest many readers should be discouraged at the outset, by the abstract appearance and somewhat metaphysical phrase with which the subject is necessarily introduced. But we assure our friends they have no need to be dismayed. The region of thorns and briars will soon be past, and land them in the midst of flowery meads and cultivated plains. Once over the "primary truths," and the "principles deducible from them," the enchantment begins: the subsequent portions of the work supply a banquet which would have furnished supreme delight to an Aristotle or a Plato. The chapters on "Inorganic Nature," "Organic Life," and "Sentient Existence,"—what discourses are these!—those who

have the patience to peruse, and the sense to comprehend them, will be amply compensated for their toil. But assuredly those whose judgments have been enfeebled by modern fiction, and whose fancy has been corrupted by the popular trash of the present hour, are but little likely to profit from such works as these, because incapable of their perusal: and yet these are just such works as are demanded for the health of the popular mind; for those who are but slightly corrupted, and yet so intellectually feeble that they are likely to be repelled by the science that surrounds the threshold, we can recommend nothing better than to proceed to the contemplation of the results as they are set forth in the sublime and beautiful descant commencing with page 333. When such is the end, it ceases, or it ought to cease, with men of sense to be a question whether the way be smooth or rugged, beset with thorns or strewed with flowers; for the task, like virtue, will prove its own reward.

A Treatise on the Physical Cause of the Death of Christ, and its relations to the Principles and Practice of Christianity.
By WILLIAM STROUD, M.D. 8vo, pp. 496. Hamilton.

THIS is not to be confounded with common-place Theology, neither with professional prelections, with whatever eminence or originality associated. It is, as the title bears, the production of a medical man, a devout and intelligent believer in the doctrines of revelation, who has brought the science connected with his profession to illustrate certain mysterious points connected with one of the most important subjects that can occupy the human mind. Our having the honour and pleasure of Dr. Stroud's acquaintance, enables us thus to speak both of his professional and Christian character, and it is, we presume, but simple justice to give our readers the benefit of that acquaintance. When medical men combine the resources of science with the knowledge of the truth as it is in Christ, and when their general deportment is such as to adorn the gospel they profess, they not only earn a good degree and great boldness in the faith, but are entitled to the respectful consideration of the church of Christ. Never, probably, was this class of men more numerous than at present, and we hope they are on the increase; for never is infidelity so revolting as in those whose daily business obliges

them to be intimately conversant with the wonders of creation. Some of our readers have read the works, and many more have heard the name, of the celebrated Dr. Abercrombie, of Edinburgh, of revered and beloved memory—a high priest among the devotees of medical science, and a man in all respects fitted to have occupied the chair in one of our first schools of Theology. When the highest scientific acquirements thus combine with enlightened piety, the simple fact is itself a body of evidence in support of the truth of the gospel, and will do more to silence young men of sceptical spirit, whose pride of heart has prompted them to look with contempt upon devout men as those whose religion springs from their weakness, and upon impiety as alike the proof and the prerogative of genius.

The work of Dr. Stroud consists of two parts, the first of which is devoted to an investigation of the immediate cause of the death of Christ. Chapter iii. contains reasons for rejecting erroneous explanations of that event; and chapter iv. exhibits a demonstration of its true cause. The essence of the volume may be said to consist in these two chapters, in which the affecting subject is elaborated with great ability and solemnity. The volume constitutes a valuable contribution to our religious knowledge on this the greatest of all subjects of revealed truth. The Second Part comprises five chapters of a more strictly theological character, the bulk of which are nevertheless brought closely to bear on the general theme of the work, which, as a whole, has our very hearty commendation. It will be read especially by men of learning with interest, instruction, and edification.

Liberty of Conscience Illustrated: and the Social Relations sustained by Christians as Members of the Commonwealth Considered. By J. W. MASSIE, D.D. 8vo, pp. 202. London: Snow.

THIS powerful and spirit-stirring volume comprises the subject of orations delivered by Dr. Massie, at Liverpool, Birmingham, Exeter, Bath, Bristol, Plymouth, London, Edinburgh, and in many other places, to thousands of enraptured auditors, who will now rejoice to have before them the record of the events of those days of suffering and sorrow through which the speaker conducted them. It is difficult in a brief space adequately to describe the work—the true value of which is not

to be estimated by its magnitude. It is a book of great facts, great principles, pervaded by an earnest spirit of true religion, and the highest patriotism, for which a meet motto might have been found in the memorable words of Burke—

“To attend to the neglected, to remember the forgotten.”

One of the best signs of the times would be a demand for at least 10,000 copies of this work, which is issued at a price so trifling, as to place it within the easy reach of individuals of the most straitened means. There is one class to whom more especially we commend it—that is, the young men of the present age; and, most of all, the Sunday-school teachers. It is of the first moment that this vast body of British instructors be themselves thoroughly grounded in the principles of civil and religious freedom. The times emphatically, alarmingly demand it. We are approaching seasons of conflict for conscience—a conflict in which truth is indispensable to victory. Right glad, therefore, should we be to find a copy of this work in every Sunday-school in our Land, not excepting the smallest, and to find that every teacher had once and again given it a thoughtful and devout perusal.

ALMANACKS.

The Congregational Calendar for 1848. Jackson and Walford.

Of this excellent Almanack four thousand five or

six hundred copies were sold last year, and we trust that this year will bring a large increase. While the price is but a trifle, the matter is valuable and abundant—scientific, political, denominational, statistical, and general. We would suggest to every chapel-keeper to send for a parcel comprising a number of copies proportionate to his congregation; for sure we are, he has only to show, to dispose of them.

Protestant Dissenter's Almanack for 1848. John Snow.

Truly and properly designated. Never before in almanack-guise within the same space, and at so small a price, was such a service rendered to the cause of Protestant Dissent. The idea is as happy as it is original, and it is admirably executed. Properly to estimate it, it must be examined. Taken as a whole, it is a noble contribution to the cause of popular instruction on this, the great question of our age. Mr. Cassell, the enterprising projector, deserves public thanks for the attempt, and we are not a little gratified to learn from the Publisher that the public has already set the seal of approbation, most unmistakeably, by the extraordinary demand in a week or two for no fewer than 14,000 copies. Nor is this to be wondered at—64 octavo pages for *Threepence*!

The Bible Almanack and Protestant Reformer's Calendar, for 1848. Partridge & Oakey.

Instruction, beautiful, useful, and in all respects such as might be expected from the practised hand of Mr. Cobbin; as was intended, a powerful antidote to the poison of popery.

The Christian Almanack, for 1848. Tract Society.

This excellent annual needs not to be characterised. It is, as usual, crammed with all sorts of excellent matter, and with much wholesome instruction, both spiritual and temporal.

The Scripture Pocket Book, for 1848. Tract Society.

This is our own favourite, and we suppose the favourite of everybody. As a production, it is perfect in its kind.

The Text-Book, or Sanctuary Remembrancer, for 1848. Partridge & Oakey.

This is the most useful book of its class. To see will be to procure.

THE CHRISTIAN WITNESS.

LONDON, DECEMBER 1, 1847.

CHRISTIAN WITNESS AND EVANGELICAL MAGAZINE.

WE are old enough to remember when the *Evangelical* was the Magazine; and of all the days of each successive month, by far the most joyous was that which brought it to our outstretched hands, from which it rarely escaped till, from the first page to the last, it was thoroughly scanned; and even now, notwithstanding that the name is Legion, when on what the Row people call publication-day comes round, and the huge pile, of many colours, stands forth in all the pride of a first appearance, the good old *Evangelical* is very generally the first to command our homage. It is, therefore, with the utmost satisfaction we learn, from time to time, from one and another of our zealous correspond-

ents, that in beating up for the *CHRISTIAN WITNESS* and *CHRISTIAN'S PENNY*, they are not forgetful of the claims of the mother of us all; and it is our earnest hope that this will not only continue, but greatly increase. In fact, we very much wish the canvass to proceed jointly.

Rightly understood, in whatever light the subject be viewed, the interests of the one are the interests of the other. There is incalculably more union, as to doctrine, and ordinance, and polity, and all subjects affecting public measures and public men, between the *Evangelical* and the *WITNESS*, than between either of them and any other Magazine in England. While we naturally think the establishment of the *WITNESS* has added somewhat to the means by

which the great work of true religion and scriptural Nonconformity is being advanced, we sincerely consider that the withdrawal of the *Evangelical* from the array of those means would be an irretrievable loss, a most serious calamity. While catholic in principle, and not less catholic in spirit, it is yet virtually a thorough Nonconformist Journal,—an instrument of great power in advancing the best interests of true piety and religious liberty, through feeding and nourishing the souls of the faithful with the proper aliment of the immortal mind, its bearings on the interests of pure and undefiled religion are such as to entitle it to the deep and reverential gratitude of every Christian community in the British Empire; while its services during that long period to general humanity, and the cause of Missions, both Home and Foreign, can hardly be estimated. As an instrument for the advancement of these paramount objects, it was never in so high a state of efficiency as at this present hour. The volume for the year just closing will admit of advantageous comparison with that of any of its earlier years, when the powerful hands of Fuller, Bogue, and others, their great contemporaries, were employed to enrich and adorn almost every number. We feel this assertion to be but simple justice; and we have only to wish that some thousands of our friends who can afford it, by procuring the Work for the year to come, would put our assertion to the proof. It is our wish, as far as practicable, that the *Evangelical* and the *WITNESS* should travel throughout the earth together, and be welcomed as monthly visitors by all the Nonconformist families in the land. It will be found by all those who make the experiment, that they will constantly leave a blessing behind them. Together, they will go far to meet the varied tastes of every member of every household. Those of milder mood will repose in the refreshing shade of the *Evangelical*, and those of sterner mould may gather animation in the more fervent atmosphere of the *WITNESS*. The elder Journal will more particularly administer the Peace, and the younger will conduct the War department of the Church of Christ: each, at the same time, aiding the other, as exigencies may arise and circumstances may require. In speaking of the claims of the *Evangelical*, we have taken the higher view; but there is another, which is very far from being a subject of inferior consideration. We need scarcely say we refer to the signal temporal benefit it confers on a large number of the honoured widows of our ministers, who, but for this, would in most cases

be hard bestead. Were the *Evangelical* purely an affair of secular commerce, producing property to the extent of fourteen or fifteen hundred pounds a year, for a purpose so pressing and paramount as that of the support of these widows, it would be a consideration of no small moment, and entitle its conductor and friends to no small thanks and praise. On all these grounds, then, we say—Long life, and still-extending empire, to the *Evangelical Magazine!* and, in order to this, we earnestly call on our devoted friends, in their canvass for 1848, while they speak two words for the *WITNESS* and *PENNY*, everywhere to add a third for the *Evangelical*.

NONCONFORMIST PERIODICAL LITERATURE.

THE return of the present month reminds us of the duty of calling the attention of our readers to the subject of our denominational literature. As a people, nothing can give us strength but unity of action, nothing can produce unity of action but unity of opinion, and unity of opinion can only result from the general operation of those causes by which opinion is produced. The organs of party both reflect and form the opinions of party; by such organs converts are made and built up in the facts or fallacies, the truths or errors of the system, and hence it will be found, to an extent not easily to be credited, that the power of a party is just the power of its literary organs. On these grounds it is of the highest moment that Nonconformist periodical literature should extend to the utmost confines of the Nonconformist body. Even the smallest community should have at least one copy of the newspapers, the *Eclectic* and *British Quarterly Review*, and to accomplish this, it is only needful that the minister, deacons, and principal men form themselves into a society. To accomplish this will require but a simple arrangement and a small contribution, while it will be fraught with the greatest benefit to the cause of true religion and ecclesiastical unity. In this way the leading minds of the body will come into regular and uniform contact with the organs and guides of opinion, whence there will arise a beneficial action and reaction, which in the end cannot but conduce to moral health and mental harmony.

We should egregiously fail of our duty to the public, and to an individual who has deserved well of his country, did we not call attention to the *Christian Record*, a Jersey paper, as large as many of the English five-penny papers, which, from the advantage of being *post free*, is sold for

twopence. That journal, with respect to matter, need shrink from comparison with none of its contemporaries. It has from the first been conducted with great spirit and the best of temper. It is doing excellent service to the cause of Nonconformity and sound New Testament religion. Thus a newspaper, on the best principles, abounding in wholesome matter, and conducted with great vigour, is placed within the reach of the poorest householder in the country. Considering it a great accession to the means of popular instruction, we have much pleasure in bearing this our honest and wholly disinterested testimony. This we think will scarcely be disputed by those who reflect that we are so soon to become candidates for public favour in the same field: but assuredly our ambition is not to displace, but to invigorate existing agency for good; not to undermine, but to fortify our pre-existing contemporaries.

THE ENGLISH PRESS.

WE have now finished our survey of the *British Press*, and specially commend the article in our present Number to the serious attention of our

readers. It will, we believe, in the main, be found correct; and to reflecting men it will serve as a glass through which to gaze into the very heart of British society. We have endeavoured to guide the whole to a practical conclusion.

Our article on the *Scottish Press* has been excepted to only in two particulars: we have, it seems, spoken too favourably of an Aberdeen paper, and referred to another in Greenock which has ceased to exist. If this be all, it were difficult to bring a more substantial proof of the general accuracy of our information.

With respect to our *Irish survey*, we have received an eloquent letter from an able friend, attempting to impeach our accuracy as to the character of some of the Dublin papers; but, as usual with everything Irish, the logic limps, and lags far in the rear of the eloquence. It only contends for what we never disputed—that the liberality of the *Freeman*, *Pilot*, and *Register*, is Popish, and as such little worth,—that the *Post* and *World*, while professedly Protestant, are decidedly Popish in their tendency; and that the *Nation* is honest, and the *Warder* a friend to evangelical religion.

Poetry.

PRESS ON!

"Whatsoever thou findest to do, do it with thy might."

PRESS ON! the Master needeth
Thine arm of youthful strength;
For mighty ones are falling,
All powerless, at length;
For mighty heads are bowing;
And souls that never quail'd
With fear, at peril knowing,
In feebleness have fail'd.
Arise! gird on their armour;
Their fallen weapons raise;
And, in the love of Heaven,
Go forth—His name to praise.

Darkens thy path before thee?
Press on still, undismay'd;
Heaven shines resplendent o'er thee,
Though earth is wrapp'd in shade;
And He thy Trust, hath given,
With word from swerving free,
The angels of high heaven
A charge concerning thee—

That though thy feet may falter,
E'en in thy being's morn,
And from Hope's burning altar
Thy light may seem withdrawn,
Thou yet shalt bless, in sorrow,
The chastenings of the rod,—

Proving thy sure adoption
As the beloved of God.

For from thy self-prostration
Thou shalt awake in power,
From tears and lamentation,
To conquest every hour.
Strong in thy perfect weakness,
Thy strength shall never fail;
Mighty in holy meekness,
Thine arm shall e'er prevail.

From Pisgah's lofty summit,
Behold the promised throne;
Press on till thou hast won it,
With its rejoicing crown.
Press on! though earth allure thee,
Till all its brightness gone,
It may by pain inure thee,
"There's rest in heaven"—press on!

God bless thy youth's bright promise.
God grant that on thy head
Gifts glorious and enduring
May evermore be shed.
God be thy succour given,
Thy soul from gloom to raise,
Till earth shall liken heaven,
In holy works and ways,—
Till, with seraphic feeling,
Thy path, in weakness trod,
Should view its close revealing
The paradise of God!

Religious Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

Farewell Service on Mr. Manning's Departure to Palestine.

THE first agent that has been sent from this country by the British Society to the Jews in Palestine was solemnly designated to his office on Friday, Oct. 1st. Mr. Manning goes to Jaffa as a spiritual teacher, carrying out at the same time our enterprise (in which he is supported by friends distinct from the Society) of kindness to the Jewish pilgrims who land at that place, the principal port where his embarkation takes place, wending their way to Jerusalem, to visit the place where their holy and beautiful house once stood. Dr. Bennett in his address to Mr. Manning touchingly alluded to the call once made to the great Apostle Paul, "Depart, for I will send thee far hence to the Gentiles," but said the meeting then assembled was to uplift the voice, and say, "Depart, and go far hence to the Jews." Would that it were oftener heard, and oftener answered too!

The Jews, once the depositaries of the words of life, and once enjoying the light of truth, having given us the blessings of Salvation, and proved themselves the riches of the world, are now entangled with superstitions of man's choice and enthralled with the bondage of Talmudic writings. They are truly sitting in darkness and the shadow of death! The effort now undertaken in sending Mr. Manning forth is to give back again the blessings conveyed to us—to bind up the weeping, bleeding heart—"to preach the acceptable year of the Lord," that the Jews may be "fellow heirs" with us, may "be grafted in" again into their own "olive-tree," and reinstated in the favour of God.

The depressed state of the Jews—their dispersion—their exclusion from the friendship of individuals and the favour of nations—the indignities they suffer, and the crimes often unjustly imputed to them, are facts sufficient to call for the sympathy of Christian hearts.

The favouring signs which present themselves in every quarter, of attention being paid to their political and spiritual condition—the spirit of inquiry amongst them—their reception of the Scriptures and tracts—the conversion of several of the nation, some of them being Rabbis, as attested by the Reports of this Society and the increasing willingness of the churches of Christ to pray and labour for them, are all considered so many indications that the set time to favour Zion is near, if it be not already come.

The gracious declarations given in the inspired volume that "God has not cast away his people" Israel—that they have not "stumbled that they should fall"—that "if they abide not in unbelief they shall be grafted in, for God is able to graft them in again"—that "blindness in part" (only) "is happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved"—that "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much

more their fulness" ought to be regarded as so many urgent motives which should induce the church of Christ to press forward with a holier zeal and livelier energy to advance the work of the Lord amongst Christ's own brethren after the flesh.

The services of this special engagement were held in Union Chapel, Islington, and were assigned to the Rev. Thomas Lewis, who commenced with reading the Scriptures and prayer; the Rev. H. Allon, who pointed out the duties to be undertaken by Mr. Manning, and commended the British Society to the cordial support of the assembly; Dr. Henderson, who offered the commendatory prayer; Dr. Bennett, who addressed the departing missionary; the Rev. R. H. Herschell, who gave an outline of the scene of Mr. Manning's labours with which his personal inspection had made him well acquainted; Revs. J. A. Miller and H. Allon, who sustained the other devotional parts of the exercise.

Sincerely do we trust that British Christians will lay it upon their consciences to help the salvation of the Jews,—that Christian ministers will open their chapels and school-rooms for the deputations of the Society, and be anxious to entertain the subject,—that it will be felt, that although the claims made upon the liberality of the churches are numerous and heavy, the claims of a nation in number more than many others to whom we send the gospel by our Missionary Societies, and all speaking one language amongst themselves, and speaking also nearly all the languages of the world, should not be entirely overlooked. The enterprise is a generous one—one that ought not to have been so long overlooked. Let the churches of Christ do their duty by the British Society, and sustain it adequately, giving it their counsel, their money, and their prayers.

RESOLUTION PASSED BY THE CUMBERLAND ASSOCIATION OF CONGREGATIONAL CHURCHES, MET AT CARLISLE, ON TUESDAY, 5TH OCTOBER, 1847.

LEARNING, with much regret, that the Rev. Robert Wilson has seen it right to resign his pastoral charge at Cockermouth, we cannot allow this meeting of the Cumberland Association of Congregational Churches to close without giving expression to our views and feelings respecting him. We are unanimously and cordially of opinion that, during the five years he has been settled at Cockermouth, he has laboured with becoming devotedness, has adorned in his person the doctrine of God our Saviour, and has there seals of his ministry from the Lord that will be his joy and crown upon a future day. His removal, we believe, gives satisfaction to none, but causes sorrow to all the members of the flock which he leaves behind. We are, moreover, under peculiar obligations thus to speak of him, when we reflect on the ability and assiduity he has displayed as one of the Secretaries of this Association. Wherever he goes our prayers will accompany him, and to

any particular church of God we shall be happy to recommend him.

JAMES MACFARLANE, *Secretary.*

RE-OPENING OF ORANGE-STREET CHAPEL, LONDON.

THIS place of worship has long been endeared to Protestant Christians by its interesting associations. It was originally built for the Refugees from France. On the revocation of the Edict of Nantes, in 1685, several thousands of these persecuted strangers came to London, and a large colony of them was located at Charing-cross, then situated in open fields. Government assisted them in building Orange-street Chapel, and the Congregation continued large for some years. During this period the most distinguished Protestant Preachers from the Continent occupied the pulpit,—and from 1700 to 1705, the eloquent Saurin was a frequent supply.

The French congregation having subsequently declined, the friends of the Rev. Augustus Toplady arranged with the Trustees for the use of the Chapel on Lord's-day evening and Wednesday evening. The place was licensed by Dr. Jerriek, then Bishop of London; and Mr. Toplady regularly officiated from April, 1776, to his death, the French congregation still meeting on the Sabbath morning. Mr. Toplady was seized with his last illness in the pulpit, and was carried from thence to his house, where his valuable ministry soon terminated.

On the decease of Mr. Toplady the Chapel was occupied for some time by the Rev. Richard Cecil, and the Rev. J. Foster, of the Established Church; and on their removal the congregation finding some difficulties in their attempt to have a pious clergyman, the Rev. Mr. De Coetlogon settled over them. In consequence of the interference of the Vicar of the parish, they determined to open the chapel under the provisions of the Toleration Act. On the 25th of March, 1787, it was accordingly re-opened as a Dissenting place of worship, the service of the Church of England being retained; and for many years it was supplied by a succession of the most eminent Dissenting ministers of different denominations, until the year 1830, when the Rev. J. P. Dobson became the settled minister of the Chapel, and under his pastorate a regular Congregational Church was formed.

A variety of circumstances and changes had, however, recently occurred to depress the congregation, and as the lease was about to expire, it was feared that this important place of worship would pass away from the Congregational Denomination. The friends connected with the place have, however, been encouraged to undertake a new lease, the Liturgical service of the Church of England has been discontinued, and the Chapel has undergone substantial repairs and improvements, the total cost of which has been about £800. Of this sum, the congregation, assisted by friends connected with other churches, have raised £750, leaving only the small balance of £50. To this must be added a previous debt of £170; and it is intended to make an immediate effort to raise this amount, in order that the present attempt to revive and perpetuate the congregation may be unencumbered by any pecuniary difficulties.

The opening services took place on Thursday, Sept. 23d, when the Rev. Dr. Hamilton, of Leeds, preached to large congregations in the

morning and evening; and the Revs. Dr. Morrison, Dr. Jenkyn, S. Martin, and O. Clarke, engaged in the devotional parts of the service. Nearly forty ministers were present; a large number of whom, with the deacons and officers of the Church and congregation, dined together in the interval.

The opening services were continued on Sabbath-day, Sept. 26th, when the Rev. Samuel Luke, (late of Chester,) minister of the Chapel, preached in the morning, and the Rev. George Clayton, of Walworth, preached in the evening. The chapel was filled on each occasion; the services awakened the deepest interest; and there is every reason to hope that the cause of Christ in this place will experience a season of revival and prosperity under the ministry of Mr. Luke, who has now entered upon his stated labours as pastor of the church and congregation.

CONGREGATIONAL CHAPEL, MIDDLETON-ROAD, DALSTON, NEAR LONDON.

THIS edifice is the result of the labours of the Rev. Clement Dukes, A.M., and the congregation he had gathered in Philipps-street, Kingsland-road. Circumstances had rendered it imperative to secure another place of worship; and as an entirely new and very extensive town had been recently built within a few minutes' walk of Philipps-street, it was considered desirable, if possible, to settle there. An eligible plot of ground was offered for ninety years, at a small ground-rent. Upon this spot a beautiful structure, of the middle-pointed style of English architecture, has been erected. Its dimensions, including the two school-rooms, are 102 feet by 44. The chapel will seat nearly 1000 persons, and the school-rooms are arranged for upwards of 300 children; the cost, including all fittings, and law expenses, being about £3,300. The foundation-stone was laid on the 2nd February, 1847, by John Remington Mills, Esq.; and the edifice was opened by the Rev. James Parsons, of York. On the following sabbath, the Rev. Algernon Wells, of Clapton, preached in the morning; the Rev. George Wilkins, of Broad-street, City, in the afternoon; and the pastor of the church in the evening. The collections at the opening, including the Lord's-day, amounted to £250. The sum already raised for this important object is nearly £1,900, a large proportion of which has been contributed by the neighbouring churches in the way of public or private collections—thus exhibiting a beautiful specimen of the results of Christian union, and the vitality and efficacy of the voluntary principle.

The conduct of Mr. Dukes, in this very important matter, entitles him to very high praise. He found the church a ruin, a fragment, and, but for him, in all probability, it had long since become extinct. Hardly at his prime, and laying aside all idea of a more productive sphere, and mainly supporting himself and family from his own resources, he generously and devotedly threw himself into this noble enterprise. Men approved; God gave his blessing; the handful became a multitude; they prayed, they laboured, and held up the hands of their excellent pastor; and now behold the result! All honour to the minister; cordial congratulation to the people! The Lord send them now prosperity!

REMOVALS, &c.

LICHFIELD.

The Rev. D. Griffiths, late of Zeon, has removed to Wade-street Chapel, Lichfield.

COLLUMPTON.

The Rev. Samuel C. Kent, of Collumpton, East Devon, has removed to Braunton, North Devon.

OVENDEN.

Mr. Samuel Shaw, Student of the Lancashire

Independent College, has received and accepted a unanimous invitation from the church assembling in Providence Chapel, Ovenden, near Halifax, to become their pastor.

STOCKPORT.

The church of Christ meeting in Orchard-street Chapel, Stockport, have unanimously invited Mr. Absalom Clark, Student of the Lancashire Independent College, to take the oversight of them. He has acceded to their request.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONFERENCE ON THE EDUCATION QUESTION.

The Autumnal Assembly of the Union at York, unable to command sufficient time for determining with due consideration what practical course the Union should adopt relative to General Education, in the present position of that vital interest of our country, directed that a conference should be forthwith convened, in which the subject may be calmly and deliberately discussed.

It is therefore proposed to hold such conference at Derby in the second week of December. The meeting will be open only to members of the assemblies of the Union, and to subscribers to the Educational Fund of the Union commenced in 1843. Membership, or right of speech and suffrage, in the assemblies of the Union, belongs to the pastors and delegates of all contributing churches, and to all personal members of the Union subscribing five shillings a year under the regulations of the revised rules of the Union adopted at the last Annual Assembly. A numerous attendance of the brethren, thus entitled to be present and interested in the great subject to be considered, is earnestly desired and cordially invited.

The former conference for this great object, which assembled in London now just four years ago, was a memorable proceeding in the history of the Union. The numbers convened, the resolutions adopted, the purposes formed, the contributions promised,—all marked its proceedings as worthy of the occasion, and of the men. The results thus far have hardly been answerable to the resolves then taken, and to the hopes then raised. The grand subject to which they referred has been ever since, and still is, an affair of controversy and of struggle. The work of education is also a department of labour necessarily more adapted to local than to central action. Hence the issues of the proceedings of the Union in 1843 must be sought rather in their influence on the state of opinion among Independents respecting the true principles by which general education should be regulated, and in their local efforts in the work, than in the power and performances of their central organization in this department; though, indeed, these have not been few or feeble, only

they are lost sight of amidst the vastness of the work to be performed, and the struggles in which all parties engaged for its promotion have been involved. Still it would be delusion and flattering to speak of our course to the present time, or of our position now, as satisfactory.

The circumstances under which the conference will meet at Derby in 1847, will be found widely different from those prevailing when the former was held in London in 1843. Then the Government had withdrawn very much from the field, and left it open to voluntary enterprise; now it has resolutely pushed its way into the work with plausible schemes and intended impartiality. Then, though Congregationalists might not all be of one mind on Government interference in the work of popular education, differences among them on this vital question had not been so decidedly expressed as of late they have been. Events and inquiries have developed opinions among them very decidedly, as could not but be the case with respect to an interest found to stand in such inseparable connection with liberty, intelligence, and religion. It is probable that the prevailing and growing judgment among Independents is now adverse to the action of the State in general education. On the other hand, some brethren have become more favourable to that interference than in earlier stages of this interesting controversy. These differences cannot now be concealed, or compromised, or adjusted. It is, perhaps, as little desirable as it is possible, that they should be so. One of these classes of sentiment may, indeed, grow and prevail over the other by the light which future events and discussions will pour on the great interest in question, and great would be the increase of power with which the denomination could then speak and act in reference to it; but so long as the differences prevail as they now do, they cannot but form an important consideration in influencing the course to be adopted by the Union in its future educational movements.

With regard to its own immediate interest in the question under present circumstances, the Union cannot put out of view care for its own harmony and integrity. The differences of opinion on Government interference in education prevailing among its members, complicate and render difficult the course to be pursued. This difficulty cannot but be seen, and made an element in considering the position of the Union, and the duty and course wisdom will point out as right under all present circumstances.

With regard to the work of education, the

questions for consideration at Derby would seem to be practical rather than controversial. What can be done for voluntary education? Shall the friends of this great principle and cause act denominationally, or on broader grounds of fellowship and co-operation? What can be forthwith effected in training teachers on voluntary principles? What course shall be pursued relative to the present Board of Education?

Fortunately, there can be no need to depart from or modify the conclusions already arrived at by the Union, and publicly announced. From its first utterance to its last on the grave question of receiving Government aid for schools, its testimony has uniformly been,—“Congregational schools must be religious, and as such cannot receive public money for their support.”

There will, doubtless, be need of manly, outspoken candour, and of mutual forbearance in such discussions as await the conference at Derby. But there are virtues which those who will assemble there have not now for the first time to learn and to exercise; and the proceedings may be anticipated with confident hope of useful results.

MANUAL, OR HAND-BOOK FOR CANDIDATES FOR THE CHRISTIAN MINISTRY.—The Committee of the Union is not yet prepared to set out its proposals for obtaining this desired work by a call for public competition. It is hoped this may be effected in the next number of the WITNESS. By that time the Year-book for 1847 will be published, containing the paper read at York, in which the grounds and nature of the proposal for this essay are set out at large; and until that document is before the public, the means will be wanting for a clear and full understanding of the necessarily briefer announcements in which the proposal when advertised will be set forth.

HOME MISSIONARY SOCIETY.

THE Journals of the agents continue to exhibit, in the most striking manner, the necessity and importance of the Society. The deplorable ignorance and prevailing vices which characterise a large proportion of the people of England are most deeply affecting. That in Britain, in which every parish has its church and its minister, whose duty it is to instruct the ignorant and them that are out of the way, and that, in the nineteenth century of the Christian era, such multitudes should be found who are as totally unacquainted with the very first principles of religion, might well excite the astonishment of all who are concerned for the present and eternal welfare of their fellow-creatures. What, in many instances, it may be asked, has the “poor man’s Church” effected for the improvement of the people? With feelings of the deepest sorrow, it must be answered—*nothing whatever!* This is the expression not of mere hostility to the religious Establishment of the country, but of a sad and mournful conviction, produced by the actual state of hundreds of parishes in every part of the country. Had the contrary been the case—had the people been well instructed in the great truths of the gospel—had there been universally displayed an intelligent piety, instead of that brutish ignorance so much to be deplored—none would have rejoiced more than the Directors of the Home Missionary Society, on whom it de-

volves to administer the affairs of the Institution confided to their care. The following extract from the Journal of one of the agents may serve to illustrate these remarks. Many such could be given, if necessary:—

Deplorable Ignorance.

“In my visits to the sick I frequently find cases of extreme and deplorable ignorance. One poor man I am now visiting is as ignorant of even the first principles of religion as a heathen, and, added to this, he is altogether careless and indifferent. He is seventy-three years of age, and has never been seen in a church or chapel for the purpose of worship in his life. In the village in which he lives there is the parish church, and there has also been a Wesleyan chapel for nearly a century, and yet, in the whole course of his long life, he has not thought it his duty to enter either of them. He does not appear to understand the simplest things in connection with religion, and almost every word has to be explained. When I asked him if I should pray with him, he seemed at a loss to know my meaning, and I was obliged to explain what prayer was before I engaged in the exercise. Yet he is careless, awfully careless and unconcerned: nothing appears to impress him, but he seems as if left to the badness of his heart—an awful proof of the sin and danger of delay and neglect. He must die: in a few days, perhaps hours, he must be in eternity; and yet, although warned and encouraged to seek God, he remains in the same state of indifference. This is not a solitary case. Many similar your agents meet with—of men who have lived in the neglect of the means of grace, grown up in ignorance and hardness of heart, and who are unconcerned as to their future state. Oh! that British churches felt more the necessity and duty of sending the gospel among those who in Britain are perishing in all the darkness and ignorance of heathenism! Had this poor man been instructed in his early life in the first principles of the gospel, there would not have been that extreme ignorance to contend with, nor that awful indifference he now manifests.”

If this demonstrate the necessity for the efforts of the Society, the Directors have great satisfaction in assuring its friends and supporters, that they have the most gratifying evidences that its labours have not been in vain. They may venture to say that the Society was never, in this respect, in a more promising condition. Most of the agents write encouragingly concerning their stations. Some of them are favoured with enlarged success, and, encouraged by this, are devoting themselves with unremitting assiduity to their work. Let the following extracts be considered as the evidence by which this opinion is sustained. Very many such might be given:—

Gratifying Results.

“This Journal completes the report of my labours for six years at —. Before the next sabbath, I shall have entered on my seventh year. To myself this season of the year (during harvest) is one of comparative repose. I preach but four times in a week, because I cannot get hearers. Men, women, and children, are too busy even to read tracts; so I lend none. Being thus a time of rest, it becomes one of

reflection and anticipation: the past is reviewed, the future anticipated. Looking over the record I keep, I find that I have officiated, occasionally or statedly, in thirty-nine places, within twelve miles of —; that I have preached 1988 times, walking, in the discharge of preaching engagements, 12,480 miles. In connection with preaching, there has been an extensive distribution of tracts, the organization of three Sunday-schools and a day-school; through the greater part of the time, the superintendence of two Sunday-schools, and the care of providing them with teachers, which has frequently required many miles' walking; I have sold 568 Bibles or Testaments, 1056 copies of religious periodicals. These labours, we hope, have not been altogether in vain, as we have been blessed by the addition of twenty-two to our church communion. In eleven or twelve cases I hope I have been useful to the sick or dying. Saying nothing of efforts that have failed, two sabbath-schools and a day-school now exist, where six years ago there was no idea of such a thing. In one Sunday and day-school we have all the children within reach of the school-room; in the other, as many as are free from the control of the Church authority. Whether we survey the actual result attained, or the means of future blessings called into operation, we feel constrained to be thankful."

Hopeful Appearances.

"Since forwarding my last journal, we have held some deeply interesting services on the station. The chapel in this place has recently undergone some very considerable alterations and improvements. In effecting, however, what was so desirable, a considerable outlay has been involved. To help towards the removal of the debt incurred, we secured the valuable services of the Rev. Dr. —. The spirit-stirring appeal made by him to those who are accustomed to worship in our new 'beautiful temple,' met with a generous response. I believe it may be said with truthfulness, of those to whom that appeal was made, 'they did what they could.' The next service to which I would refer is our school anniversary at —. The Rev. — kindly preached the sermon, and with the ministers in the neighbourhood, assisted us at the public meeting. The preparations for the public tea were on a very large scale; and every way worthy of the kind friends who generously gave the materials necessary, that all the proceeds might be handed to the treasurer of the school. The attendance was numerous, but so abundant was the supply of provisions, that we found it desirable to hold another meeting on the following day. The chapel was filled in every part at the public meeting, and I do trust the addresses then delivered will long be remembered, and prove of great value. It is little known in larger towns and cities, how much we have to contend against with reference to our schools, in small places. It will be pleasing for you to know, however, that our opponents have but little cause for boasting. Their enmity in some instances defeats its object. They have not sufficient policy to hide their hatred to the 'meetingers' as they opprobriously designate us; and the spirit they exhibit is so sadly bitter, as to show at once to the world that party purposes, and not the interests of truth, are sought to be advanced. Next to the promotion of the

truth as it is in Jesus, nothing gives me more delight, than to see how the mighty power of a haughty, overbearing hierarchy is being shaken, for so it certainly is. The next service I have to mention is the anniversary of the London Missionary Society. I am rejoiced to mark amongst my people, an increasing anxiety to help this noble institution. The meetings of this anniversary have been well attended, and notwithstanding some of our people have suffered severely from the scarcity of provisions during the last winter, they have discovered nothing like backwardness in helping the cause of God in distant parts of the world.

"I am happy to inform you there are some who listen to the truth when proclaimed by your agent, who are feeling deep anxiety concerning salvation. Already the light has broken in upon their minds; and I am hoping and fully expecting the time is not far distant, when I shall have to inform you of their decision for God, and union with his people."

If the foregoing extracts show the value and importance of the Society, by which the directors are stimulated to put forth greater efforts for our beloved country, they are depressed to a most painful degree by the financial position of the institution. Their available stock is nearly exhausted; whilst their income for the past few years has fallen short of their expenditure to the extent of nearly 1000*l.* per annum. A very short time must therefore elapse when they will be compelled to abandon some of their stations, however promising, unless the churches aid them by enlarged contributions, so as to augment the permanent income of the Society to a degree commensurate with the necessity of the case. The Directors commend this statement to the serious and prayerful consideration of the churches of Britain, with their pastors, and would indulge the hope that this frank avowal of the position of the Society will not be made in vain.

IRISH EVANGELICAL SOCIETY.

THE Committee are exceedingly anxious to sustain their "Connaught Mission," not only because of its importance as it operates on the most necessitous of any of the provinces of Ireland, but, also, because of the great encouraging circumstances which are multiplying in many directions. There are now eleven agents in connection with the Society in that province, besides ministers and Scripture-readers who are employed by the Baptist Irish Society and the Connexion of the late Countess of Huntingdon. One feature of these operations the Committee regard with peculiar interest—the facilities afforded for communicating evangelical instruction through the medium of the native Irish language. A larger proportion of the inhabitants of Connaught speak the Celtic language than in any other part of the entire country. The following extract from the Journal of one of the agents will show the importance which is attached to this subject by those who are most competent to judge:—

"Of the value of this language, as such a medium, I have given instances in all my reports. I wrote *facts*, and facts *only*. I now say, advisedly, that if in anything a native Irishman will withstand the ban of his priest, it will be in

this—of hearing instruction in the Irish language, which has on him a sort of mysterious effect,—an effect, however, which can well be accounted for by the history of this country, and the principles of human nature, without even adverting to its expressiveness, power, and pathos. Who can forget the tones which lulled him to sleep, and greeted his waking moments? Not even the savage! I know some persons endeavour to decry its value; but they know nothing of it, and are of those who have no sympathy with my unhappy countrymen. Is it not enough that the Holy Ghost gave such utterance to the disciples on the day of Pentecost, that all could hear in their *'own tongue wherein they were born,'* the wonderful works of God? The Irish is the language of the great mass of the Roman Catholic population of this province—the language in which those who even speak English also, converse freely with each other, and resort to when impassioned by affection or anger.

“His Excellency the Lord Lieutenant attended lately our great fair of this town, went to the place of custom, to observe the stock, and the manners of the people; and, I believe, among the shoutings and calls of the thousands of shepherds, he did not hear a word of English spoken. I inclose a document, to which I pray the best attention of the Committee; in it will be found evidence of what I say. I especially refer to the speech the Earl Clancarty gives in the Appendix. He is a resident nobleman here, well acquainted with the subject of which he treats. It need not be said that fit men are not to be found acquainted with this language: they are to be met with even here—men of talent and competency, who have, in despite of all opposition, chosen ‘the better part,’ and whose zeal is proportionate to their efficiency.

“The following is an extract from the speech of the Earl of Clancarty referred to above, which was delivered at a public meeting in the town of Ballinasloe, in the month of February last:—

“It was a great and fatal error at the period of the Reformation that the English language—a tongue for the most part unknown to the people of Ireland—was selected as the medium for affording religious instruction. It cannot be truly said that the gospel has been preached where the language of the preacher cannot be understood. Reason, and a due regard for national predilections common to every people on the earth, might have suggested that course, which the dear-bought experience of three centuries now shows ought to have been followed from the beginning. It was not by attacking the nationality of a people that their confidence could be acquired; and the difficulty in the way of their understanding a language to which they were unaccustomed, and their unwillingness to learn it, were obstacles to the dissemination of the gospel so innumerable, that it is an obvious duty to avoid them by the alternative which presents itself—of adopting the language of the country, which still exists in all its purity, and of which the extinction is neither possible nor desirable. Those who have studied it admire it for its beauty and richness: it is said to exhibit marks of an Eastern origin, and much resemblance to the language of inspiration; and to

the Irish ear it has undoubtedly been found to convey the tidings of salvation in the most acceptable manner.”

COLONIAL MISSIONARY SOCIETY.

On the 4th of November, the Rev. F. Tomkins, A.M., accompanied by his family, embarked for Yarmouth, Nova Scotia, after a valedictory service, held in the Weigh-house Chapel, on the evening of the 1st day of that month. In his own immediate station Mr. Tomkins will find a favourable sphere for pastoral labour and usefulness; and in the province of Nova Scotia at large, a field for more extended effort, prepared by the general state of the public mind, to receive evangelical truth in connection with scriptural views of the freedom, simplicity, and spirituality of the gospel kingdom. He will also find a band of faithful brethren, cordially co-operating in the energetic efforts suited to their position, and demanded by the wants of society in the British Colonies. Great hopes may be entertained of the results of our Missions in the Atlantic Colonies of Britain in North America.

Early in January next the Rev. J. C. Galloway may be expected in England. Our beloved brother has endured distressing domestic bereavements, and a visit to his native country may be blessed to restore the tone of his mind and system. But his return is chiefly influenced by public considerations. Mr. Galloway is very desirous to bear his testimony among his brethren and the churches in England on behalf of Colonial Missions. He hopes, by his statements and appeals, to extend and deepen throughout the Independent denomination the sentiment, that there is a powerful call on it in particular for evangelical efforts in the Colonies of Great Britain. Mr. Galloway will labour to diffuse information, awaken interest, and call forth efforts in this most hopeful and interesting department of Christian enterprise. On personal and public grounds, he hopes to obtain access to many pulpits as the advocate of Colonial Missions. May his efforts be blessed, and his hopes fully realised!

Mr. Galloway is also desirous of bringing before the attention of friends in this country the claims of a College for Nova Scotia, recently commenced in Liverpool, in that province. The institution is for general literature, but with a religious character. It will be superintended by a minister in all its moral and religious interests, who may also act as Theological Tutor of such pupils in the establishment as are intending the Christian ministry. The whole support is to be strictly voluntary: no Government aid whatever is to be received. A liberal Christian lady has given a most eligible site of land, and a thousand pounds towards the erection, with a promise of further aid in furnishing. Funds left by her deceased husband will be available for endowments to some extent; but library, apparatus, furniture, and other unavoidable occasions for further charges, will remain. For these Mr. Galloway hopes to obtain assistance from friends in England. May his visit be greatly blessed to the happiest results, personal and public, and, most of all, to promote Colonial Missions!

The Father chose me in love. The Son
tried to purchase me with himself. Then
the precious Spirit was sent to tell me
all this to bring me back to him
peace & love. These words are Luke 11
Byrd's answer to Dr. Young's asking her
views respecting the Trinity - was on her
lying bed & companion part of her epistle.

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